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A GRAMMAR

OF THE

KANNADA LANGUAGE

IN ENGLISH

COMPRISING THE THREE DIALECTS OF THE LANGUAGE (ANCIENT, MEDLEVAL AND MODERN)

BY

THE REV. DR. F. KITTEL

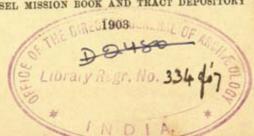
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PREFACE.

The present Grammar is chiefly based on Kêšava's Šabdamaṇidarpaṇa. The terminology of this his Grammar is simple, and fit for the three dialects of Kannaḍa. At the same time it will be interesting to learn the general way of an ancient native scholar's teaching Kannaḍa grammar.

In Kêšava's age most of the rules of Kannada grammar were fixed. That before him there had been grammarians who had not deserved that name, seems to follow from his quoting a part of a Kanda verse that is fully quoted in the Sabdânušâsana (under its sûtra 469), from which we translate it as follows—'Remain, O daughter! Could the unprofitable grammarian (šushkavaiyâkaraṇa), the unprofitable sophist and the rustic have as (their) subject matter the gem of poetical composition which is the subject matter of the assemblage of very clever poets?'

Some specific statements of Kėšava concerning his predecessors or contemporaries are the following—

He considered it a matter of necessity to caution literary writers against using final 1 in several Kannada words, as only rustics would do so (§ 228).

He teaches (§ 252) that if there exist Tadbhavas of two words compounded, both words ought to be in their Tadbhava form. In this respect he quotes an instance from his great predecessor Hamsaraja (of A. D. 941, according to Mr. B. Lewis Rice), viz. taravel manikyabhanaarad putikegalam, which, he says, is a mistake (tappu), as manikabhanaarad would be right (addha).

He says that in satisaptami (§ 365) which always refers to two subjects, the letter e is to be used; by some (of his predecessors or contemporaries) all has, without hesitation, been employed for it; clever people do not agree to that. Then he quotes two sentences with al, and calls them wrong (abaddha).

He states (very probably in order to counteract a tendency of that kind) that to form kâṇikë, tëralikë, pûṇikë of kâṇ, pûṇ, tëral (which formations are frequently found at least in the mediæval dialect) is faulty, as the suffix ikë should not be added to verbs ending in a consonant (see § 243, A, 5).

IV PREFACE.

When introducing the suffix tana, he teaches that it is not to be used for Samskrita words, as e. g. arôhakatana would be wrong (abaddha, § 243, A, 14). That he certainly has done so for the above-mentioned reason becomes evident by the fact that the Šabdanušasana (under its satra 431) adduces unnatatana and pannatatana as instances of ancient usage.

He states that to form a causative verb, e. g. khandisisu, to cause to cut, from khandisu, to cut, a verb derived from a Samskrita noun, is not allowed (§ 150, remark), which statement probably also opposes a tendency of grammarians (or poets) towards doing so.

He says that nouns ending in a consonant do not insert in before the a of the genitive, except pagal and irul; to form $e.\ g.$ běmarina, manalina, mugalina is a fault (dôsha, § 121, a s). It follows from his opposition to such forms as běmarina that they had already come or were coming into use.

He states that forms like nôḍidapaṁ, mâḍidapaṁ are not used as declinable kṛillingas (§ 194, remark 2); but according to the Śabdânušâsana (sûtras 447. 448. 544) they were used as such, because its author Bhaṭṭâkalaṅkadêva adduces nôḍidapanaṁ, kûḍidapanam, mâḍidapangĕ, irdapana as ancient formations.

He says (see § 240, remark) that some (grammarians or poets) who are fond of a practice that is connected with grass (satṛinābhyavahārigaļ), do not consider that abnormity does not enter in poetical prose, and use a short letter followed by an initial letter which is a compound with repha, as šithila; such disgustful persons (arôčigal) do put it in poetical prose without calling it a blame (tegal).*

The author hopes that the remarkable fact that Kannada and the other Dravida languages have no relative pronoun (§ 174), has been satisfactorily explained and established by him (§ 330), and that the origin of the negative form of the verb in Dravida has been made evident by him (§ 210), two subjects which (he may remark) used to puzzle European scholars. See also his explanation of the participles (§§ 169. 185) and of the infinitive (§ 188).

As to the age of Kannada poets Mr. Rice's Introduction to his edition of the Šabdanušasana (p. 11 seq.) should be consulted.

^{*}Here the remark may be added that according to the Šabdānušāsana (under its sūtra 288) the pronoun nām (which is not mentioned by Kēšava, § 137) was agreed to by some of the great poets of the northern way, whereas those of the southern one were siding with ām. According to Nripatunga's Kavirājamārga (1, 36) of the 9th century the region in which Kannada was spoken, extended from the Kāvēri as far as the Gôdāvari.

PREFACE. Y

Regarding the comparison of Dravida languages see 'A Comparative Grammar of the Dravidian or South-Indian Family of Languages, by the Rev. R. Caldwell, D. D., LL. D, etc., 2nd edition, 1875, London, Trübner & Co.' Dr. Caldwell in his work is inclined to think that Dravida exhibits close traces of relationship to the languages of the Scythian group.

The Publications consulted for the present grammar are, besides the Šabdamaņidarpaṇa, the following—

- 1. The Karnataka Šabdanušasana (see p. 4, note).
- Nudigaţţu. A Kannada Manual of School-Grammar, by Dhondo Narasimha Mulbagal, Kannada Teacher, Training College. 2nd edition. Mangalore, Basel Mission Press, 1894.
- Kannada Schoolbooks, by native authors. Bombay, the Department of Public Instruction. Printed at the Basel Mission Press, Mangalore, 1882—1898.
- An Elementary Grammar of the Kannada Language, by the Rev. Thomas Hodson, Wesleyan Missionary. 2nd edition. Bangalore, 1864.
- A Practical Key to the Canarese Language, by the Rev. F. Ziegler. 2nd edition. Mangalore, Basel Mission Press, 1892.
- Någavarma's Karnåtaka Bhåshåbhûshana (of about the beginning of the 12th century), edited by B. Lewis Rice, M. R. A. S., etc. Bangalore, 1884.
- A Kannada-English Dictionary, by the Rev. F. Kittel. Mangalore, Basel Mission Press, 1894.
- 8. Very valuable Inscriptions published in the Indian Antiquary and Epigraphia Indica, by J. F. Fleet, ph. d., c. i. e., etc.
- Elements of South-Indian Palæography, by A. C. Burnell, нох. рн. р. of the University of Strassburg, etc. Mangalore, Basel Mission Press, 1874.
- 10. A Sanskrit Grammar for Beginners, by Professor Max Müller, M. A., London, 1866.

Special thanks are due to the Secretary of State for India for his generous aid by ordering a certain number of copies of the forthcoming Grammar for the Home Department in Calcutta and by inducing the Governors of Madras and Bombay and the Governments of Mysore and of His Highness the Nijam to take a considerable number of copies of the work in advance whereby the Publishers have been enabled to carry it through the Press.

VI PREFACE.

The author would also gratefully acknowledge the encouragement he has received from the interest that several gentlemen have taken in his composing the present Grammar, of whom he may mention Mr. B. Lewis Rice, c. i. e., m. r. a. s., Director of the Archæological Researches in Mysore; the Rev. G. Richter, late Inspector of Schools in Coorg; Dr. E. Hultzsch, Government Epigraphist, Bangalore; Dr. J. F. Fleet, Bo. C. S., M. R. A. S., C. I. E., and Professor R. Garbe, Ph. D., Tübingen.

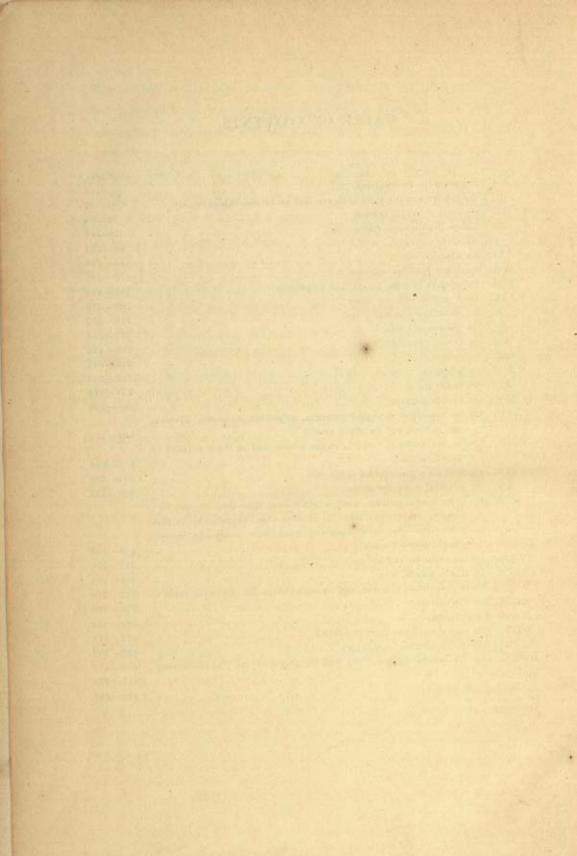
As the author lived in Germany, the printing was carried on in India, and proof-sheets could not be sent to him for correction, there occurs an unusual number of misprints; but a corrected list of the errata will enable the student to set them right before perusing the Grammar.

Finally the author quotes for his work the words of Kêšava (sûtra and vritti 4)—"If there are any mistakes (dôsha) in this (my) Šabdamaņidarpaņa, may the learned (first) thoughtfully listen, and (then) with mercy combined with gladness of heart rectify them."

Tübingen, 5th February 1903.

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GRAMMAR

OFTHE

KANNADA LANGUAGE

I. Introductory observations

- 1. The term Kannada (శేష్ట్లో), the Canarese of European writers, is formed from Kar-nadu (శార్-నుడు), the black cultivated country, referring to the black soil, commonly called cotton soil, which characterises the plateau of the Southern Dekkan (దేశ్రా). In the Sainskrita language the term appears as Karnata (శార్యాక్ట్) and Karnataka (శార్యాక్ట్లో). Kannada is the appellation of the Canarese country and its language. 1)
- 2. Kannada is spoken throughout Mysore, the Southern Mahratta country, in some of the western districts of the Nijam's territory (as far north as Bidar), and partly in North Canara on the western coast. The people that speak the Kannada language are estimated at about nine millions.
- 3. The Kannada language belongs to a group of languages which has been called the Dravidian (i.e. ప్రవిధ or బ్రావిడ) family by European writers. The chief members of this family are Kannada, Telugu (కేలుగు), Tamil (కమిటా), Malayâla (మలయుళ), Tulu (కుళు), Kodagu (కేబడగు), and Badaga (బడగ, on the Nîlagiri).
- 4. The so-called Dravidian languages have borrowed a great many words from Samskrita, especially such as express abstract ideas of philosophy, science, and religion, together with the technical terms of the more elegant arts, etc. (cf. § 369); but their non-Samskrita portion is considerable, and once was sufficient for ordinary conversation. Chiefly by a comparison of their grammatical structure with that of Samskrita the essential independence of the

¹⁾ The district of Canara (a corrupted form of Kannada) on the Western coast got that name because it was subjected for centuries to the rule of Kannada princes, and the Carnatic (i. e. Karnataka), the country below the Eastern Ghauts on the Coromandal coast, was (by a misapplication of terms) called by that name first by the Muhammedans.

Dravidian languages of Sainskrita can satisfactorily and conclusively be established.

- 5. The earliest written documents of the Kannada language are inscriptions on walls and pillars of temples, on detached stone-tablets and monumental stones, and on copper-plates of the Canarese country. The inscriptions are often dated; if they have no date, the form of the letters used and historical references to dated inscriptions serve to ascertain their age.
- 6. As regards the forms of the Old and Modern Kannada alphabets, they are varieties of the so-called Cave-character, an alphabet which was used for the inscriptions in the cave hermitages of Buddhists in India (e. g. at Salsette, Kânhêri, Nâsik, Sahyâdri, Ajanta), and rests on the Southern Ašôka character. This character was about 250 B. C. employed in the Edicts of the Buddhist king Ašôka. Different forms of the letters used for the Kannada inscriptions appear at different periods, the earlier forms differing in the greatest degree from those of the Modern Kannada alphabet¹⁾. At the time of the composition of the Basavapurâna 1369 A. D. the old alphabet had become already out of use, as the author of that work mentions the letters of Old Kannada (Inscription) as belonging to the past.
- 7. The Kannada language in the old inscriptions (of the Kadamba, Ganga, Čalukya, Rashtrakuta and other kings) of which specimens exist that belong to about 600 A. D., is not the same as that of the present day; it is what is called Old Canarese. This Old Canarese is also the language of the early Kannada authors or the literary style. It may be said to have continued in use to the middle of the 13th century (see § 109), when by degrees the language of the inscriptions and literary compositions begins to evince a tendency to become Modern Canarese or the popular and colloquial dialect of the present time. A characteristic of the literary or classical style of the early authors is its extraordinary amount of polish and refinement. The classical authors were Jainas. One of them was Nripatunga, who wrote the Kavirajamarga (a treatise on

¹⁾ The earliest authentic specimens of writing in India are the edictal inscriptions of the Buddhist king Ašôka (also called Dharmāšôka and Priyadarši) who was the grandson of the Maurya king Čandragupta at Pāṭaliputra (the modern Patna), and ruled from the extreme north-west of India as far as Magadha in the East and Mahishmandala (Mysore) in the South. These inscriptions are written in two different alphabets. The alphabet which is found in the inscription that is at Kapurdigiri (near Peshawar), is written from right to left, and is clearly of Phenician or old Semitic (Aramaic) origin (it has been called Khanôshṭi); the Southern inscriptions that are found in numerous places from Girnār in Gujerat to Siddāpura in the Chitaldroog district of Mysore (these last ones discovered by Mr. B. L. Rice), are written from left to right, and the alphabet employed in them is the source of all other Indian alphabets. It has been thought by some scholars (Professors Weber, Bühler and others) that the character of the Southern inscriptions also may be traced back to a Phenician prototype.

- a. ai. This letter has the sound of the English ai in 'aisle', of the English ei in 'height', or of the English word 'eye'.
- డు. ö. This letter has the sound of the English o in 'police', 'polite', 'romance', 'produced', 'potential' 'located'. (There is no sound in Kannada to represent the sound of the English o in such words as 'on', 'hot', 'got', 'object'. Uneducated Canarese people use to pronounce this English o, ఆ (â) making, e. g. lost లెంగ్లు, hot డాంటు, top టాండు.)
- b. ô. This letter has the sound of the English o in 'gold', 'old', 'sold', 'ode'.
- 2. au. This letter has the sound of the English ou in 'ounce', 'out', 'mount'.
- o. m. This letter, when it is final, has the sound of the English m in 'botom', 'bartram'. (When in the middle of a word it is followed by a consonant, its sound depends on the character of that consonant, as in the words ತಂಕ, ಶಂಖ, ಸಂಗ, ಸಂಘ, ಅಂಚ, ಉಂಛ, ಅಂಜನ, ಕಂಟಕ, ಕಂಠ, ಖಂಡ, ಚುಂಢಿ, ಬಂಣ, ಕಂತಿ, ಕಂಥೆ, ಕಂದ, ಕಂಥ, ಸಂನ, ಸಂಪದ್, ಸಂಬಲ, ಸಂಮತ, ಸಂಯಮ, ಸಂರಕ್ಷಣ, ಸಂಲಾಸ, ಸಂವತ್, ಸಂಶಯ, ದಂಷ್ಟ್ರ, ಸಂಸಾರ, ಸಂಪತಿ; cf. §§ 34.39.40.)
- ¿. h. This aspirate has the sound of the English initial h in 'hat', 'head', or 'hiss', the aspiration proceeding directly from the chest. (Rustics, in reciting the alphabet, use to pronounce it aha the a having the sound of the Kannada letter .)
- X. h. This aspirate is used only before the letters ♥ (ka) and ⋈ (kha), and then pronounced like the letter ♥ (h).
- oo (CC). Th. This aspirate is used only before the letters I (pa) and I (pha), and then has a sound somewhat similar to that of the letter I (h). (In Samskrita it is often represented by the letter I, sh.)
- ₹. ka. This letter has the sound of the English initial k pronounced with the Kannada letter ⇒ (a) after it.
- 2). kha. This letter has the sound of the preceding one, but aspirated, the aspiration proceeding directly from the chest.
- 7. ga. This letter has the sound of the English initial g in 'gold', 'good', pronounced with the Kannada letter ⊕ (a) after it.
- ಘ. gha. This letter has the sound of the preceding one but aspirated.
- 2. na. This letter has the sound of the English letter n before g in 'king', 'ring', 'long', 'song' with the Kannada letter 5 (a) after it.
- zz. ča. This letter has a sound similar to that of the English ch in 'charity', 'charm', 'chase', 'child', 'church', pronounced with the Kannada letter ♥ (a) after it.
- ಭ (ಭ). čha. This letter has the sound of the preceding one but aspirated.
- 2. ja. This letter has a sound similar to that of the English j in 'judge', 'join', 'jar', 'jackal', pronounced with the Kannada ³ (a) after it.

- ಝ. jha. This letter has the sound of the preceding one but aspirated.
- ma. This letter has a sound which is something like that of the English ni in 'opinion', 'onion' (the n being nasalised), pronounced with the Kannada letter = (a) after it.
- ta. This letter has the sound of an English letter t that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannaḍa letter ☺ (a) after it. (It differs essentially from the true English t, for which there is no letter in Kannaḍa. Natives, however, use to represent the English t by ಟ.)
- 5. tha. This letter has the sound of the preceding one but aspirated.
- z. da. This letter has the sound of an English letter d that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannada letter ⊕ (a) after it. (It differs essentially from the true English d, for which there is no letter in Kannada. Natives, however, use to represent the English d by z. See also sub-letter z, ra.)
- द. dha. This letter has the sound of the preceding one but aspirated.
- co. na. This letter has the sound of an English n that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannada letter ⇒ (a) after it. (No English letter answers to it; see under letter ⋈, na.)
- 3. ta. This letter has the sound of an English letter t that is formed by bringing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannada letter ≅ (a) after it. (There is no corresponding letter in English; see under letter ₺, ṭa.)
- ಥ. tha. This letter has the sound of the preceding one but aspirated.
- □ da. This letter has the sound of the English letter d that is formed by bringing the point of the tongue against the very edge of the upper front teeth, and pronouncing the Kannada letter ⊕ (a) after it. (There is no English letter which answers to it; see under letter ๘, ḍa.)
- ದೆ. dha. This letter has the sound of the preceding one but aspirated.
- Z. na. This letter has the sound of the English letter n that is formed by placing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ☺ (a) after it. (There is no corresponding English letter. Natives, however, use to represent the English n by ☺, ṇa.)
- z. pa. The sound of this letter answers to that of the English initial p pronounced with the Kannada letter ⇒ (a) after it.
- z. pha. This letter has the sound of the preceding one but aspirated.

- 2. ba. The sound of this letter is the same as that of the English initial b pronounced with the Kannada letter ⇒ (a) after it.
- ಭ (೨. ಖ). bha. This letter has the sound of the preceding one but aspirated.
- ಮ. ma. The sound of this letter is like that of the English m pronounced with the Kannada letter (a) after it.
- ಯು. ya. The sound of this letter is the same as that of the English initial y in 'yard', 'young', 'you', 'yonder' pronounced with the Kannada letter ಆ (a) after it.
- ರ. ra. The sound of this letter nowadays has an indefinite character like the Samskritar (which Canarese people occasionally mistook for their letter ್); in ancient times it was formed by placing the point of the tongue against the very edge of the upper front teeth, producing a trilled, delicate sound of the English letter r, and pronouncing the Kannada letter ⇔ (a) after it. At present the sound may be said to resemble that of the English initial letter r in 'ring', 'risk' with the Kannada letter ⇔ (a) sounded after it. (English people often used to represent the Kannada letter ♂, by their r, as in Canara, Coorg, Dharwar = ಈನ್ನಡ, ಕೊಡಗು, ಧಾರವಾಡ.)
- co. ra. This letter has the sound of a very harsh English letter r pronounced with the Kannada letter ⊕ (a) after it. Nowadays it is not unfrequently represented by a double Kannada つ, i.e. ∪ (see § 39).
- e. la. This letter has the sound of the English letter 1 that is formed by bringing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannada letter € (a) after it. (The Kannada letter € has neither the same sound as the Samskrita € nor that of the English 1. The Samskrita letter € is very often represented in Kannada by the so-called Kshala; see §§ 15. 31.)
- ವ. va. The sound of this letter resembles that of the initial letter ವ in 'wife', 'woman', the Kannada letter ಅ (a) being pronounced after it.
- 5. ša. The sound of this sibilant letter cannot be represented by any English letter; it is to be learnt by hearing an efficient teacher pronounce it. (Englishmen, however, have represented it by the s in 'sure' and 'session'.)
- ಷ. sha. This letter has the sound of an English initial sh (as in 'shoe', 'shun') that is formed by placing the tongue near the roof of the mouth, and pronouncing the Kannada letter (a) after it.
- z. sa. This letter has nearly the sound of the English initial letter s in 'sat', 'sin', 'so', the Kannada letter ≅ (a) being pronounced after it.

- d. la. See the preceding letter.
- Co. la. The sound of this letter 1 is formed by curling back the tongue and pronouncing the English letter r, e.g. in the word 'farm', in a rather liquid manner (Dr. Caldwell) with the Kannada letter ♥ (a) after it.
- 18. Of the above-mentioned 57 letters sixteen are vowels (svara).
- 19. The initial forms of the vowels are as follows:-

Kannada		Present Tamil		Pres	Present Malayâļa			Dêvanâgarî		
69	a	· 24	a		അ	a		अ	a	
8	â	-8	a		ആ	â		आ	â	
3	i	2	i		<u>ഇ</u>	i		इ	i	
₩.	î	F	î		ഈ	î		द िक स्व	î	
ಉ	u	2	u	SINE	2	u		उ	u	
ಊ	û	200	û		<u>ഉ</u> უ	û		ऊ	û	
ಯ	ŗi	Said to			8	ŗi		来	ŗi	
ಯೂ	ŗî				2	ŗî		ऋ	ŗî	
r.	lŗi	No.	-		ഞ	lŗi		ल	lri	
ry.	lŗî				ള	lŗ		ल्ह	lŗî	
م	ě	G	ě		a(j)	ĕ		My -		
5	ê	q	ê		all)	ê		ए	ê	
2	ai	88	ai ·		ഐ	ai		ģ	ai	
ఒ	ŏ	9	ŏ		6)	ŏ			_	
٤	ô	9	ô		ഓ	ô		ओ	ô	
TI I	au	ஒள	au		ഔ	au		औ	au	

20. Seven of the vowels are short (hrasva), viz. ఆ, ఇ, లు, ము, శ్, ఎ, ఓ; and nine are long (dîrgha), viz. ఆ, ఈ, లుం, మం, శ్, ఏ, ఏ, ఓ, ఓ.

Short vowels have one measure (mâtre or prosodical instant) or are êkamâtraka; long vowels have two or are ubhayamâtra or dvimâtra. A consonant (\$\neq\$, \$\neq\$, etc.) is said to last half the time of a short vowel.

Occasionally a vowel is lengthened to three measures in pronunciation or becomes trimâtraka or protracted (pluta). See §§ 140, a and 215, 6, letter k.

In prosody a short or light vowel is called laghu, and a long or heavy vowel guru. Such a long vowel is long either by nature, or by position (i.e. being followed by a double or compound consonant; see § 38).

21. Vowels are again divided into ten monophthongs (samānākshara):— ఆ ఆ, ఇ ఈ, లు లుం, ము మనం, స్థ స్థ, of which each pair is of the same class of letters (savarņa) whether its letters be read in regular order (anulôma) as ఆ ఆ, ఇ ఈ, etc., or out of the usual order (vilôma) as ఆ ఆ, ఈ ఇ, etc., or as ఆ ఆ, ఆ ఆ, ఇ ఇ, ఈ ఈ, etc.; and (in Samskrita) into four diphthongs (sandhyakshara): ప ఐ ఓ ఔ. The vowels ప ఐ ఓ ఔ, however, are no real diphthongs in true Kannaḍa; in this language the radical forms of ఐ are ఆయా, ఆయి, and those of ఔ are ఆవ, ఆవ (see § 217).

Also the vowels ఎ ప ఓ are such as belong to one class, or are savarna.

- 22. By the way it is observed that, in so far as Samskrita is concerned, the true Samskrita vowels (§ 15), except a and â, i. e. 12 of them, are subject to the peculiar changes called guna and vriddhi (see § 217). Though the terms are mentioned by the grammarians Någavarma and Kêšava, their use is not stated. The same is to be said with regard to the term nâmi which they mention, and which in Samskrita denotes all the true Samskrita vowels, except a and â, as changing a dental into a cerebral. The Upêndravajra verse cited by Någavarma and Kêšava (probably from a Purâna), in which the terms guna, vriddhi and nâmi occur together, is in praise of the 12 Âdityas.
- 23. In pure Kannada the vowels జు జుం స్ట్ ఇ are not indigenous; they are found only in words borrowed from Samskrita.
- 24. If the initial vowels mentioned in § 18, follow a consonant, each of them uses a secondary form that is always compounded with one of the consonant forms (see §§ 36. 37).

The initial forms of the vowels together with their secondary ones appear in the subjoined table:—

Initial forms	Secondary forms
е	(See § 16)
8	Э
2	And the second
स	96
en	- 3
esa .	
್ರಮ	9 (-)
adsa	25
d d	and the same of th
.43	n
0	و المارية
5	
a	9
٤.	_ಿ (೨)
Ł	-3e (2e)
2	•

Remark.

The form of the long initial vowel న, and the sign t (see § 37) nowadays regularly used to mark a long secondary vowel form, are somewhat uncommon in Kannada manuscripts of the 18th century. Initial ని is written యి (euphonical యే + ఎ) in them, but to be pronounced ని, e. g. యీలెన్ = నిలెన్స్; only occasionally we find మt for ని. Initial ఈ appears as యు in them (euphonical యో + ి + the sign t). The existence of the sign t at the time that the manuscripts were written, becomes further certain e. g. by the form of the verb మందు (mîru), to transgress, etc. repeatedly used in them, a form which is used also nowadays (మందు) for మందు). ఈ, ని and ఓ however in vowelled compound-syllables (see § 36) are generally not marked as long by the sign t in the manuscripts, e. g. కేందువే stands for కేందువే, దేవే for దేదవే, నికి for నిరి, పిరే for పిరి, ప్రికి for ప్రికి, బేదా for బేగా, యేగాన్ for యేజరాను, etc. Cf. also § 41.

25. The consonants (vyańjana, bilakkara) of the alphabet are thirtyseven in number. Bearing the sign which indicates that they are sounded with the short vowel & (a) after them (see §§ 16. 17. 36), they are the following:—

n 20 ಘ ਚ ಖ 23 ಝ 200 ಚ 4 百 63 ಠ ಡ ಧ ನ ಥ ದ B ಭ ಮ ಪ ಬ ಪ (\$, the kshala) \$ co 3 る ಸ ಯ ರ

The same in present Tamil :-

The same in present Malayala: -

S 00 613 வ கி ow ഞ 92 00 21 aus 6M w S 0 m B CU ത LO 8 2 602.1 01 0.0 00 QJ CO on el

The same in Dêvanâgarî, as far as they exist therein: -

0

000

य

₹

ड घ ग क ख ञ ज झ छ च ज ढ ਫ ड ट ध न थ ढ त 乐 व भ म 4 स ह व श व ल

ळ

- 26. It will be observed that 25 consonants are horizontally arranged in sets having five letters (pańčaka) in each. Such a set is called a series or class (varga), and a letter belonging to it a classified letter (vargâkshara, vargîyâkshara).
- 27. The five classes (pańčavarga), each from their first letter, are distinguished as kavarga (ಕವರ್ಗ), čavarga (ಚವರ್ಗ), ṭavarga (ಟವರ್ಗ), tavarga (ಕವರ್ಗ), and pavarga (ಪವರ್ಗ).

The remaining 12 (11) consonants are unclassified (avarga, avargiya).

28. The letters of the first perpendicular column (called vargaprathama or vargaprathamakshara) are hard, those of the second one (called vargadvitiya or vargadvitiyakshara) hard and aspirated, those of the third one (called vargatritiya or vargatritiyakshara) soft, those of the fourth one (called vargačaturtha or vargačaturthakshara) soft and aspirated; those of the fifth one (called vargapańčama or vargapańčamakshara) are the particular nasals (anunâsika) of each class, which are used as such when, in combination, they precede a consonant of their respective class; see § 220, and cf. §§ 39. 40.

The difference between hard and soft consonants is not expressed in words in the old Kannada grammars. By the way it may be remarked that modern Kannada grammars call hard ones karkašavarņa or parushavarņa, and soft ones mṛiduvarṇa or saraļavarṇa.

- 29. Kannada grammars distinguish between consonants with slight breathing or weak aspiration (alpaprāṇa), viz. ಈ ਖ਼ਾਂ ਖ਼ਾਂ ਲਾਂ ਨਾਂ ਖ਼ਾਂ ਫ਼ਾਂ ਫ਼ਾਂ ਖ਼ਾਂ, and consonants with hard breathing or strong aspiration (mahāprāṇa), viz. ਆਂ ਖ਼ਾਂ ਚਾਂ ਚਾਂ ਚਾਂ ਚਾਂ ਚਾਂ ਚਾਂ ਚਾਂ ਖ਼ਾਂ ਖ਼ਾਂ; but practically alpaprāṇa is an unaspirated letter, and mahāprāṇa an aspirated one (see § 218). Nowadays some call an aspirated letter gaṇḍakkara (male letter) and an unaspirated one hĕṇṇakkara (female letter).
- 30. In pure Kannada the consonants 3 and ≤ do not occur; they are found only in words borrowed from Samskrita.
- 31. The letter & in paranthesis in § 25 is called kshala (§ 15) by the grammarian Kêšava. It is, in fact, identical as to form and pronunciation with the kula, as Kêšava terms it, or the true Kannada & (§ 15); and it is, therefore, unnecessary to make it a separate letter. It is often used by Kannada people as a substitute for Samskrita o, the sound of which in the Samskrita language apparently

bears a dubious character for them, one that is neither their ⊕ nor their ♥; this ♥ is Kêšava's kshaļa. Cf. §§ 227. 228.

In the course of this work the ancient original forms have been retained.

¹⁾ Some historical dates regarding the \$\infty\$ (based chiefly on the very valuable inscriptions or sasanas published by Dr. Fleet in the Indian Antiquary are the following (cf. § 109).

^{1.} From about 600 to about 900 A. D. the దో was throughout in use; in that period we find e. g. గాద్రా, a paddy field, ఇద్దు వేశ్వార్, seven hundred persons, ఎట్రెఫ్స్, seventy, ఆదా, to destroy, ఇదా, to be (could this be the ఇదు, to stay, to be, of the Dictionary?), ఇద్దు, to wash.

We meet also with the strange forms ಕೆದಗೆ (for ಕೆಳಗೆ), below, ದ್ನೀಕ (for ರೋಕ), the world, ಗೆದ್ದು (for ಗೆಲ್ಲು), having gained or overcome.

^{2.} From about 900 till about 1200 A. D. a transition of the ₩ into F and V, is observed, as we find అట్ల, pleasure, and వదినేకరు (for వదినేటు), seventeen, వేకరో (for వేక్టరో), to speak, in a sasana of 929 A. D.; శాబ్బ and శాడ్డు, to wash, in one of 951 A. D.; ఆర్ట్లిడుడు (for ఆద్ధామను), it immersed, బిద్ధా (for బిద్ధు), having fallen, ఏళు (for ఏదు), seven, ఏళ్ (for మయి), increase, గాడ్లిక్ (for గాయి), a paddy field, in one of 1019 A. D.; బళ (for బడం), place, etc., no (for nos), staff, and nos a paddy field, in one of 1048 A. D.; Anos and ನೆಗಳ, to shine, ಬಳ (for ಬದ್), place, etc., ಕಡ್ತು (for ಕಮ್ಮ), to wash, in one of 1075 A. D.; ాయ్, to be, and పెళు (for పదు), seven, ఆళ (for ఆదా), to destroy, అుంబళ (for అుంబదా), a rentfree grant, in one of 1076 A. D.; నిగాహో, to shine, విద్ధాంతో, N. of a place, ాయో, to be, and ವರ್ದ್ದಲ್ (for ವರ್ಣ್ನಲ್), ಪೊಗಳ್ (for ಪೊಗದ್), to praise, ನೆಗರ್ತ್ತೆ (for ನೆಗರ್ಲ್ತಿ), fame, ಪಾಳ್ (for ಪಾದ್), waste, ఆళ (for ఆదా), to ruin, in one of 1084 A. D.; మూర్తే (for మూడ్తో), may be make, ఆగాళా (for ಆಗದ್), to dig, ಅಗಳ್ (for ಅಗದ್), a ditch, ಪೊಗಳ್ (for ಪೊಗದ್), to praise, ನೆಗಳ್ (for ನೆಗದ್), to shine, ನೆಗಳ್ಳೆ (for ನೆಗಟ್ಟ್), fame, ಪೊಗಳ್ಳೆ (for ಪೊಗಟ್ಟ್), praise, ನೆಗತ್ತೆ (for ನೆಗಟ್ಟ್), fame, in one of 1123 A. D.; ಜಡ್ಡುದಂಗೆ, N. of a place, ಬದ್, place, etc., ಪೇದ್, to speak, ನೋರ್, to see, ಮಾಡ್ಕ್ to make, and ಕರ್ಜು (for ಕಮ್ಮ), to wash, ಈಳ (for ಅಥ್), to destroy, ಪೊಗಳ (for ಪೊಗಡ್ತು), praise, ನೆಗಳ್ಳಿ (for ನೆಗಬ್ಬ್), fame, in one of 1181 A. D.; ಪೂಗಳ್ (for ಪೊಗದ್), to praise, ನೆಗಳ್ (for ನೆಗದ್), to shine, ఎళ్, ఫళు (for ఎటో, ఎటు), seven, in one of 1183 A.D.; ఇళాగుం (for ఇటాగుం), he will descend, in one of 1187 A. D. Cf. § 228; § 160, 1.

33. The throat (kaṇṭha, kŏral), the palate or roof of the mouth (tâluka, tâlugĕ, galla), the head or skull (šira, mastaka, mûrdhan), the teeth (danta, pal), the lips (ôshṭha, tuṭi), the nose (nâsikĕ), the chest (ura, ĕrdĕ), and the root of the tongue (jihvâmûla, nâligĕya buḍa) are the eight places (sthâna, tâṇa) or organs of the letters.

The letters pronounced from the throat are guttural (kanthya); they are ಅಆಕಖಗಳು ಐಹ (X). Those formed by means of the palate are palatal (tâlavya); they are ಇ ಎಐ ಚ ಛ ಜ ಝ ಞ ಯ ಶ; (ವ and ಐ have been called also kanthya-talavya). Those coming from the head are cerebral (mûrdhanya); they are ಋ ೠ ಟ ಠ ಡ ಡ ಣ ರ ಟಿ ಷ ಟ; (sometimes these letters are called lingual). The letters formed by the aid of the teeth are dental (dantya); they are ನ ನ ತಥದಧನ ಲಸಳ. Those pronounced with the lips are labial (ôshthya); they are on to ಔ ಪ ಪ ಬ ದ ಮ ವ ೦೦; (sometimes ಓ ಔ are called kanthôshthya, and ವ has been called dantôshthya). The letters uttered through the nose are nasal (anunasika, nasikya); they are ಐ ಇ ಣ ಮ ಂ; (o has been called also kanthya-nâsikya). The letters ಯ ಲ ವ (called semi-vowels) are not nasal (anunasika, niranunasika) and, under certain circumstances, nasal (anunasika, see § 219); there is no mark in Kannada to show the difference. The letter pronounced in the chest or pectoral letter (urasya) is a. That uttered from the root of the tongue or the tongue-root sibilant (jihvâmûlîya) is X.

When two consonants are produced in the same place or by the same organs, they are called êkasthâni (see §§ 238. 239).

34. The labial sibilant (or aspirate) oo is called upadhmaniya, i. e. a letter that is to be pronounced with a forcing out of breath; it only occurs before the consonants z and z. The nasal o is called anusvara or after-sound, as it always belongs to a preceding vowel; from its form that in Samskrita is a dot, it is called bindu, and from its form in Kannada where it is represented by a circle or cipher, it is called sûnya or sonnë; it is a substitute for a nasal letter, and when it does not stand at the end of a word (where it is pronounced like the English m, of. § 215, s), its sound depends on the following consonant (see under letter o in § 17; §§ 39. 40). The sibilant (or aspirate) z is called visarga or visarjaniya either from its being pronounced with a full emission of breath or from its liability to be rejected; if followed by another letter, it is frequently changed and occasionally dropped. The tongue-root

sibilant (or aspirate) jivhâmûliya Z can only stand before the consonants # and 2).

35. The šûnya (sŏnně or bindu) o and visarga 2 are semi-vowels (svaránga) and semi-consonants (vyanjananga). They and the upadhmânîya oo and jihvâmûlîya ⋈ are so to say semi-letters, and as such form the 4 so-called yôgavâha letters, i.e. letters always appearing in connection with, or depending on, others.

Visarga, upadhmânîya and jihvâmûlîya do not occur in pure Kannada, but are used only in words borrowed from Samskrita.

ਚ	ū	ಖ		n	0	ಘ	dr,	20	
ಚ	23	ಥ	ę	23		ಝ	ಯ	300	
ಟ		ಠ	0	ಡ	a	ゅ	9	e3	
ತ	9	ಥ	φ	ದ	۵	ಧ	9	ನ	2
ಪ	٠,	ಫ	٠	ಬ		ಭ	ಭ	1817	ಮ
ಯ	on	ರ	0	ස	9	ವ	۵	8	9
ಷ	624	ಸ	~	ಹ	00	ಳ	9	ಲ	

When the union has taken place, the vowels, like the short Θ (a), are pronounced after the consonants to which they are attached.

37. In the Southern Mahratta country the vowelled compound-syllables are called kå-gunitåkshara, i. e. syllables that are multiplied or increased in number after the manner of kå, this being the first of them; and a series of them is called balli. In writing and reading the series of the kå-gunita-syllables it is customary to place the consonant after which the short \mathfrak{G} (a) is sounded, at the beginning of each series.

A table exhibiting the union of vowels with consonants is given on the following two pages:—

se kî ₹ka To ka & ki ಕು ku ಕೂ kû ມນ khu ມລ khû au kha aro khâ & khi de khî To gâ ne gî n ga n gi ಗೂ gû ಗು gu ಘ gha इप्रेंग्ड ghâ په ghi ఫ్యి ghi భు ghu భు ghû zo na කාම na 20º ni me nî as nu wa nû 波 ča teo ča 23 či the čî ಚು ču ಚೂ čû ಥ čha හා čhâ ළු čhi ರೂ čhû සුල čhî ස් čhu æ ja es jû a ji ಜೀ jî ໝ ju ಜೂ jû duo jha tw jha au jhi the jhi the jhu the jhu er na mº ni area na me ni m nu an nû ës ți ta ta & ta is tu ele tî tio tù oo thâ d tha ð thi De thî ರು thu do thû ಡ da too da a di ae dî ಡು du ಡೂ dû द्धा dhâ द dha a dhi ae dhî ಡು dhu ಢೂ dhû the nî to in es na roo nâ es nu eso nû 3 ta 39 tâ 3 ti 3e tî ತು tu ತೂ tû # tha क्र thâ & thi De thî ಥು thu ಥೂ thû ದ da ದಾ dâ a di ae dî ದು du ದೂ dû ದ dha ಧಾ dhâ a dhi De dhî ದು dhu ಧೂ dhû ನ na ನಾ nâ a ni ae nî ನು nu ನೂ nû ಪ pa ಪಾ pâ ಪಿ pi Se pî S pu ವೂ pû झ pha इउठ phâ ئه phi are phi ಫ phu ಫೂ phû ಬ ba ಬಾ bâ th bi තුර bî w bu ພລ bû ಭ bha ಭಾ bhâ \$ bhi ಭೀ bhî ಭು bhu ಭೂ bhû ಮ ma ಮಾ mâ ಮ mi an mî ಮು mu ಮೂ mû od ya ಯಾ yâ యి yi ಯೂ yî ಯು yu ಯೂ yû Ta ra o ra o ri De rî to ru do rû coe gi es ra ಯಾ râ es ri en ru es rû o la ලා lâ o li De lî වා lu es lû ವ va ವಾ vâ a vi ae vî ವು vu ವೂ vû z ša Bo šâ ð ši de šî ಶು šu ಶೂ šû ಷ sha खा shâ & shi ae shî ಪು shu ಷೂ shû ಸ sa ਸ਼ਰ sâ à si સે કો ಸು su ಸೂ sû **越 ha** ळा hâ & hi me hî ಹು hu ಹೂ hû go la ₽ la ge lî do lu g li do la co la co li coe lî coo la cos lu con lû

ಕೃ kri च_{्चि} krî عي khri a, khrî n gri ng grî ಘೄ ghrî इक्ष्रे ghri nri w nii ಬ್ಬ ಚ್ಛ čri an çiş ಥೄ čhrî ಥೃ čhri ap jrî على jri the jhri the jhri an pirî an nri & tri el trî of thri o thri ಡ್ಡ dri ಡೄ drî क् dhrî द्ध dhri to vii wii By tri ड tri ಥೃ thri ಥೄ thrî ದೃ dri ದೄ drî ಧ್ಯ dhri ಧೄ dhiî ನ್ನ nri ನೄ nri ಪ್ಪ pri ಪೄ prî ಫೄ phrî ಫೃ phri ಬೄ brî ಬ್ಬ bri ಭೄ bhrî ವೃ bhri ಮೃ mri ಮೃ mri dy yri and Air o rri كي rṛî es rri ço²≥ iii o lri op lij ವೃ vṛi ವೄ vri z šri z šrî ವೃ shri Z spij ಸ್ಟ sri ಸ್ಥಾ srî ळ hri 20 pig g ļŗi de jii es Iri co lrî

₹ klṛi ∉ klŗî ಕ್ಕ kê € kai ಕೂ kŏ ಕೋ kô ₹ kĕ ₹ kau kblri پرة aي khlṛî 3 khai se khê 33 khě Ba khō sine khô afo khau ಗ್ಗ glṛi r glrî n gĕ ति gê na gö ngai nae gô ಗೌ gau ಘ್ನ ghlrî ಘ್ಲ ghlṛi ಘೆ ghě ಘೇ ghê భ్బే ghai భూ ghŏ ಘೋghô इक ghau m ilrî ಜ್ಞ ilri ක්ද nê කු_ම ně කු_{න්} nai ක්ශ no asae nô ஐ∌ nau æ člri člrî re čê zá čě ta čai 25 the čŏ ಚೋ čô er čau ಛ್ಞ čhlii ಥ್ದ čhlri දාීල čhê chố chố cổ čhế ಛೈ čhai esne čhô ಛೌ čhau عِيْ jlṛî æ jlri a jě ಜೀ jê සීබ jŏ ස් jai ಜೋ jô er jau للبي jhlṛî ظبي jhlṛi మ్మ jhai ముఖ jhŏ ಝೌjhau the jhe the jhê thee jhô a ulti a ilrî rars në grae nê rang nai ass no ratae no ars nau e tlri eg tlrî ង tě ಟ್ಟಿ tai සිද tê to to the to ध्रि tau ಕ್ಷ thlri g thiri of thai of the se thê fo thö doe thô of thau ಡ್ಡ dlri खू dlrî ಡ್ಡ dai ದೇ dê ta dě ಡೊ dŏ ಹೋ dô ಡೌ dau ಢ್ಞ dhlṛi ಡ್ಡ dhlri ಡೈ dhai ಡೊ dhö ಡೇ dhê 式 dhě ರೋ dhô द्ध dhau w ilii të ilii the nê rš ně eg nai ring no rio no es nau g tlṛi g tlrî i tě đe tê ತೈ tai ತೂ tŏ ತೋ tô ತೌ tau ಥ್ದ thlri क् thirî ಥೈ thai d the фe thê ಥೊ thö ಥೋ thô क thau ದ್ದ dlri ದ್ದ dlri ದೈ dai ದೊ dŏ ದೆ dě ದೇ dê ದೋ dô ದೌ dau ಧೈ dhai ಧೂ dhŏ dhlri dhlri ಧೆ dhě ಧೇ dhê ಧೋ dhô ಧೌ dhau ನ್ನ nlṛi ನ್ನ nlri ನೆ ně ನೇ nê ನೈ nai කීල nô ನೊ nŏ ನೌ nau ಪೆ pě ಪ್ಪ plri 32 plrî ಪೇ pê ಪ್ಪೆ pai ಪೋ pô ವೊ pŏ ಪೌ pau ಫ್ಲ phlrî ಫೆ phě ಫೇ phê ಫೈ phai phlri ಕೊ phố ಫೋ phô ಪೌ phau blri blrî ಬೆ bě ಬೇ bê ಬೈ bai ಬೊ bŏ ಬೋ bô ಚೌ bau ಭ್ bhlri ಭ bhlrî ಭೆ bhě ಭೈ bhai ಭೊ bhŏ ಭೇ bhê ಭೋ bhô ಭೌ bhau ಮ್ಲ mlri ಮ್ಮ mlrî ಮೆ mě ಮೇ mê ಮೈ mai ಮೋ mô ನೊ mö ವ್ರೌ mau ಯ್ಲ ylri ಯ್ತ ylrî ಯ yě ಯe yê ಯೈ yai do yŏ ಯೋ yô off yau g rlṛi g rlrî o re o rai de rê ರೋ rô da ro ு rau rlri æ rlrî cos re cos rai esse rô cose rê esso ro ⊕30 rau llŗî llri of le ಶೈ lai ල්ල lê ಲೊ lö ರೋ lô ල lau ವ್ದ vlrî vlri ವೇ vê ವೆ vě ವೈ vai ವೊ vŏ ವೋ vô ವೌ vau ಶ್ವ šlṛi ಶ್ವ šlṛî 3 šě đe šê නී šai Bo šŏ જીંગ્રહ કેઉ ಶೌ šau shlri ಷ shlrî द्धे shê a she ಷೈ shai ಷೊ shŏ ಷೋ shô द्ध shau ಸ್ಥ slrî 325 slri ಸೆ sĕ ಸೇ sê ಸೈ sai ಸೊ sŏ ಸೋ sô ಸೌ sau hlri ಹೈ hai hlrî ಹೆ hě ಹೇ hê ಹೊ hŏ ಹೋ hô ಹೌ hau d İlri d llii d ļě e lê & lai do lo gue jo go lan Co Ilri دي <u>ا</u>البن cos le cose lê Con lai සුමු lo egane lô cos lau

At school the mark * used for the vowel ಇ and the mark - used for the vowel ಎ are called ಗುಡಸು, ಗುಡಿಸು or ಗುಡುಸು, the mark ა used for ಉ is called ಕೊಮ್ಮು, the mark a that descends from a consonant as the sign for the long vowels ಆ and ಈ (as in ಕಾ, etc., and in ವಿಸಾ and ಯಿಸಾ) is called ಇಬ್, and the name for the mark e is ದೀರ್ಘ. ಕೊ ಕೋ ಗೊ ಗೋ etc. may be written also ಕೌ ಕೀ ಗೌ ಗೌ etc.

38. If a consonant is followed immediately by another consonant or by more than one, the two or more consonants are written in one group (samyôga), and thus double or compound consonants (dvitvâkshara, öttakkara, daḍḍa, daḍḍakkara) are formed (cf. §§ 20. 240).

When two consonants are compounded, the latter consonant is written underneath the former one or is subscribed; when three consonants are united in one group, the third is written underneath the second one; and when four are compounded, the fourth is subscribed to the third. In true Kannada a combination of more than two consonants does not occur.

In reading, the upper consonant that is crested (including 22 22 22 22 23 24 25 25, § 36) is pronounced like a half consonant, and the short vowel Θ (a) is sounded with the lower consonant; if three consonants are compounded, the second one too is pronounced like a half consonant, and the short vowel Θ (a) is sounded with the lowest one; and so on.

39. The subscribed consonants, as a rule, have the uncrested shape that is used for the union of consonants with vowels (§ 36); but in the case of seven letters the shape is different, namely 3 appearing as __, \times as __, \

The following are some examples of double and compound consonants:—

 # kka, # kkha, # kča, # kčha, # kta, # kta, # ktya, # ktra, # ktra; # pta; # pta

Instead of $\[\] \]$, $\[\] \]$, $\[\] \]$, etc., the forms $\[\] \]$, $\[\] \]$, $\[\] \]$, etc. may be used. The upper nasals (for the sake of convenience in writing) may take the form of the circlet called sonne (§ 34), so that $\[\] \] \]$, $\[\] \] \]$, $\[\] \] \]$, $\[\] \] \]$, $\[\] \]$, $\[\] \]$, $\[\] \]$, $\[\] \]$, $\[\] \]$, $\[\] \]$,

40. If one of the secondary forms of the vowels (§ 24) is to form a part of a compound consonant, it is attached to the upper consonant. In reading, it is sounded after the lower consonant, or if more than two are compounded, after the lowest one, just as the short vowel Θ of § 38.

The following instances may be given, in which also the way of attaching the vowels appears in case the sonne represents an upper nasal (§ 39):—

ఆక్తి akki; ఆప్తి appi; ఆప్పై appu; ఆప్పే or ఆంపే ammě; ఇన్ను or ఇందు indu; ఇన్ను or ఇంబు imbu; ఇర్మే or ఇమ్క్ irmě; ఒట్ట్ ötti; ఓట్ట్ or ఓంటీ öntě; ఈజ్ఞు or కంకి kanki; ఈజ్ఞు or కంకి kanki; ఈజ్ఞు or కంకి kanki; ఈజ్ఞు or కంకి kunti; ఈ ట్ట్ kêļdu; కేస్ట్ or కందే tandě; బణ్డీ or బండి bandi; స్త్విక్ strî; స్త్విక్ stôtra; స్థాన sthâna; మేశన్మ or మేశంను, hönnu. See § 220.

- 41. Many Kannada people pronounce and write the initial vowels ఇ ఈ ಉ ಊ ఎ ప ఓ ఓ ungrammatically, prefixing యూ to ఇ ఈ ఎ ప, and హో to ಉ ಊ ఓ ఓ, thus: యి యి యో యో; ఎ పూ పూ పూ. Regarding initial ప they use also, instead of యో, య e. g. యక్తు, యమ్మే for ఎక్కు, ఎమ్మే. Initial ప may appear as యాం, e. g. యాలక్కి (=పలక్కి), యాంకా (=పళి, see § 125; § 265), also when attached to an initial consonant, e. g. ద్యావ (=దೇవ), మ్యాలి (=మోలి). Initial ఓ is vulgarly changed into ష, e. g. మల్లను for ఓల్లను, and హ into ఓ, e. g. ఓసై ను for పెస్ట్ ను. Cf. also remark under § 24.
- 42. With the exception of jihvâmûlîya, upadhmânîya, anusvâra and visarga, all vowels and consonants (the latter compounded with the talĕkaṭṭu or with any secondary form of the vowels) are named in four ways: 1) by simply using their sounds, e. g. ಅ, ಆ, etc., ಕ, ಕಾ, etc.; 2) by adding ಕಾರ, 'making', to their sounds, e. g. ಅಕಾರ, ಆಕಾರ, ಇಕಾರ, ಕಕಾರ, ಗಕಾರ, ಗೆಕಾರ, ತುಕಾರ, ತೆಕಾರ, ದುಕಾರ, ದೆಕಾರ, ಪಿಕಾರ, ಪುಕಾರ, ಮೆಕಾರ, ಮೆಕಾರ, ಬೆಳಾರ, ರುಕಾರ, ಬೆಳಾರ, ಮೆಕಾರ, ಪುಕಾರ, ಮೆಕಾರ, ಇತ್ತ, ಅತ್ತ, ಅತ್ತ, ಆತ್ತ, ಆತ್ತ, ಕತ್ತ, ತತ್ತ, ರತ್ತ, ಲಿತ್ತ, ಸುತ್ತ; and 4) by adding ವರ್ಣ, 'letter', to their sounds, e. g. ಅವರ್ಣ, ಇವರ್ಣ, ಉವರ್ಣ, ಯವರ್ಣ, ಎವರ್ಣ.

The letter ರ (ರ್, ೯) is generally called ರೇಫ or ರೇಫೆ, also when the ೯ is a substitute of ಆರ್.

- 43. The system of punctuation in Kannada manuscripts is the same as the Samskrita one, viz. in prose at the end of a sentence the sign | is used, and at the end of a longer sentence, the sign ||; in poetry the sign || is placed at the end of a half verse, and at the end of a verse, the sign ||. (In certain prose writings, as in Dêvarasa's Sânandačaritra, the sign || is put not only at the end of a sentence, but also after single words or a number of words.)
- 44. The Kannada figures used to express numbers (ankë, lëkka, sankhyë) or the numerical figures are:—

They have been adopted from the Samskrita, wherein they first appear in the 5th century A. D. The Arabs who borrowed them from the Hindus, introduced them into Europe, where they were called Arabic figures.

III. On roots or verbal themes

- 45. Before introducing the chapter on declinable bases (IV.) the author thinks it desirable to treat of the so-called verbal roots (dhâtu), as very many nominal bases are derived from them (§ 100).
- 46. "A (verbal) root (dhâtu)", the grammarian Kêšava says "is the basis of a verb's meaning (kriyârthamûla) and has no suffixes (pratyaya, vibhakti)", or, in other words, a root is the crude form of a verb.
- 47. Ancient Kannada grammars based on literary writings, distinguish between monosyllabic (êkâksharadhâtu) and polysyllabic roots (anêkâksharadhâtu). These roots have been collected by Kêšava in his root-recital' (dhâtupâṭha) or list of roots.

In this list there appear as monosyllabic roots e.g. ϕ , ∂D

ಕಿನಿಸು, ಬಳಸು, ಅಲರ್ಚು, ನಿಮಿರ್ಚು, ನುಗುಳ್ಜು, ಪಳಂಚು, ನಮ್ಮಿಸು, ಬಿಡಿಸು, ಕೊಣ್ಣಡು, ಬೀಸಾಡು, ಊಳಿಡು; as quadrisyllabic ones e. g. ಕೊಕ್ಕರಿಸು, ಬೆಚ್ಚಳಿಸು, ಒಡಮ್ಬಡು, ಕೊಂಬಿಚಾಡು; and as quinquesyllabic ones e. g. ಕದಕದಿಸು, ಕಳವಳಿಸು, ಗುಡು ಗುಡಿಸು, ತಡವರಿಸು, ಉಬ್ಬಸಮ್ಬಡು, ಹೊಲಬುಗಿಡು, ಒಲವರಂಗೊಳ್.

48. It is a striking peculiarity of modern Kannada that it apparently has no roots ending in a consonant without a vowel, so that e. g. the above mentioned roots ఇర్, గియా, కేబయా, కేబలా, కేబళ్, కిన్, కోళ్, కెబళ్, కూన్, సీన్, సోబిలో, ఆకుర్, కేళిలో కుళిలో, by the addition of the vowel లు as a help to enunciation, have the forms of ఇరు, గియ్యు, కేబయ్యు, కేబల్లు, కేబళ్ళు, కెన్ను, కోళాలు, కాళ్లు, కూడు, సీన్ను, సబిలు, ఆకురు, కళిలు, కాళిలు in it (cf. § 54; § 61, remark; § 166; the present-future participle in § 181, and also the imperative కేబియు for కేబియా etc. in § 205, 2 and 3); further that such monosyllabic roots as ఈ, ఏనా and బిగ, appear as ఈయు, ఏనాయు and బిగియు in it (§§ 162. 163).

But we have, in the modern language, e.g. the past participles e.g. (of e.g.), e.g.), e.g. (of e.g.), e.g.), e.g. (of e.g.), e.g.), e.g. (of e.g.), e.g.), e.g.), e.g.), e.g.), e.g.)

49. When carefully examining Kešava's list of roots, one finds that the English term 'root', in many instances, does not properly express the meaning of the term 'dhâtu'. The verbs ನಮ್ಮಿಸು and ಬಿಡಿಸು in § 47, for instance, are formed by means of the suffix ಇಸು, from ನಮ್ಮ and ಬಿಡು, ಅಲರ್ಜು and ನಿಮರ್ಚು, by means of the suffix ಜು, from ಅಲರ್ and ನಿಮರ್ (see § 149 seq.); ಕೊಣ್ಣಾಡು is composed of ಕೊಣ್ಣು and ಆಡು, ಒಡ ಮೃಡು of ಒಡಮ್ and ಪಡು, ಹೊಲಬುಗಿಡು of ಹೊಲಬು and ಕಿಡು, ಒಲವರಂಗೊಳ್ of ಒಲವರಂ ಕೊಳ್, and so on. Such verbs are, according to European notions, no roots. Kêšava's term 'dhâtu' may here and there denote a root i. e. the primary element of a verb or primitive verbal theme, but often stands also for a secondary verbal theme and a compound verb. His definition of dhâtu, therefore, is that it is the crude form of any verb which is not always a real root.

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- 50. In further discussing the subject of dhâtus let us use the general term of 'verbal themes' for them.
- 51. There are a good many monosyllabic verbal themes in ancient Kannada the vowels of which are short, e. g. ఇర్, లుణ్, లుళ్, ఎన్, ఓల్, కియా (or గియా), గిల్, నిల్, బయా, బిల్, ముళ్; other monosyllabic verbal themes have long vowels, e. g. ఆళ్, కాయా, కోళ్, కింర్, బాయా, నార్, పింర్, పూటి, నిల్, పేంటి, పోట్, పేంట్, పేం
- 52. Some monosyllabic verbal themes appear with short and long vowels, e. g. ಅದು and ಆದು, ಅದು and ಆದು, ಇದು and ಈದು, ಎದು and ಎದು, ಕಿದು and ಕೀಡು, ತರ್ and ತಾರ್, ತರ್ and ತಾರ್, ಬರ್ and ಬಾರ್, ಬದು and ಬಾರ್, ಬರು and ಬಾರ್, ಬರು and ಬಾರು, ಬರು and ಬಾರು and ಬಾರು see § 210.)
- 53. Because some monosyllabic verbal themes with a long vowel change, in the past participle, their long vowel into a short one, as ఈ makes its past participle ఇక్కు (§ 163), కాంగా కాబ్డు (§ 164), నుం నుంచ్చు, బి బిన్ను, ఏకా మన్ను (§ 162), and నాయా నక్కు (§ 163), it is reasonable to think that their primitive vowel has been short (regarding కాంగా of. కాబ్చా, కాబ్బు in the Dictionary). A similar lengthening of a vowel is also seen in the verbal themes కుం and నెంనా, as they have also the form of కుయా and నన. (See also the remark under § 59.) In such cases too we may consider the long themes to be secondary.

Concerning the lengthening of an originally monosyllabic verbal theme with a short vowel by adding the vowel to it may be remarked that this practice too, now and then, took place already in ancient literature; thus, for instance, ಕೂಡ್ and ಕೊಲು, ಗೆಡ್, and ಗೆಲು, ಮೆಡ್ and ಮೆಲು were used therein.

Also monosyllabic themes with a long vowel were in ancient literature occasionally made dissyllabic by the addition of లు, as e. g. ಕೀಳ್ was written ಕೀಳು, ನೇಶ್ ನೇಲು, and ಸೋಲ್ ಸೋಲು (cf. § 166).

- 55. There are several seemingly dissyllabic verbal themes, with a short vowel in the first syllable, that end in ಡು, as ಅಡು, ಇಡು, ಉಡು, ನಡು, ಐಡು, ಐಡು, ಐಡು, ಬಡು. Were these originally monosyllabic, the final ಉ being merely euphonic or a help to enunciation? No doubt, for their past participles ಅಟ್ಟು, ಇಟ್ಟ, ಉಟ್ಟು, ನಟ್ಟು, ಪಟ್ಟು, ಬಿಟ್ಟು and ಸುಟ್ಟು are formed by adding the formative syllable ತು (which by assimilation becomes ಟು, § 164, 4) immediately to ಅಡ್, ಇಡ್, ಉಡ್, etc., which thus represent the primitive themes.
- 56. A small number of seemingly dissyllabic verbal themes having a short vowel in the first syllable and ending in టు, represents itself in అటు, (ఎటు), కిటు, గిటు, (జిటు), కిటు, పిటు, పిటు and పూటు. Like the లు of the themes అడు, ఇడు, etc. in § 55 that of అంటు, etc. too is a euphonic addition, as their past participles are అత్తు, శిక్తు, గిక్కు (instead of గిక్కు), కెక్కు, కెక్కు (instead పెక్కు), కెక్కు and పూక్కు, the formative syllable కు having been attached directly to the radical టిక్, which by assimilation was changed into హె (§ 160, 4; § 161). They are, therefore, originally monosyllables, and as such primitive themes. (For the past participle of ఎటు and జిటు we have as yet no grammatical or other references.)
- 57. Also the verbal themes ಇಸು, ಪಸು and ಬಸು are not radically dissyllabic, as their past participles are ಎಚ್ಚು (for ಇಚ್ಚು), ಪಚ್ಚು, and ಬಿಚ್ಚು (for ಬಿಚ್ಚು), the formative syllable ತು having been added immediately to the radical ಸ್ with the proper euphonic change of consonants (§ 164, 9. 10).
- 58. We have now to examine another class of verbal themes that (like those in §§ 55.56.57) are customarily pronounced as if they were dissyllables. They have their first syllable long, and their second syllable is డు. Three of them are నుండు, బిడు and మూడు, and the final లు of these is simply euphonic, as they appear also as నుండు, బిడు and మూడు (§ 183, 4). They are, therefore, true monosyllables and as such primitive themes. (According to the Šabdānušāsana, sūtra 85, there are also ముండు, ం రాముందు, ఈంటుం of ఈండు, sūtra 514 నుండు, of నుండు, and sūtra 545 ఆట్కుళి of ఆడు, మూడు, ళింటుం of మూడు.) Cf. § 234.

Others are ಆಡು, ಊಡು, ಓಡು, ಕಾಡು, ಕೂಡು, ವಾಡು, etc. Although no direct monosyllabic form of them exists to show the merely euphonic character of their final en (but see the Šabdanušasana's ಆಟ್ರ್ಯುಳ in § 58), they apparently are monosyllables, because their verbal nouns (bhavavačanas) ಆಟ, ಲಾಟ, ಓಟ, ಕಾಟ, ಕೂಟ and ಪಾಟ are formed exactly like ನೋಟ of ನೋಡು, ಬೇಟ of ಬೀಡು, and ಮಾಟ of ಮಾಡು. Cf. § 242.

A further number of verbal themes similar to those mentioned in § 58 are the following:—ఆటీస్, అంటీస్, పటీస్, శాంటీస్, శ్యీటీస్, శ్యీటీస్, ತಾಯಿ, ತೀಯಿ, ತೂಯಿ, ತೋಯಿ, ದೂಯಿ, ನಾಯಿ, ವಾಯಿ, ಪೀಯಿ, (ಪೇಯಿ), ಬೀದು, ಮಾಯಿ, ಮಾಯಿ, ಸಾಯಿ, ಸೀಯಿ. The difference is that they have as their second syllable. As a rule their past participle shows the formative vowel a (cost, etc. § 166), and the con remains before the formative syllable ವ of the present-future participle relative (ಊಟುವ, etc., § 180, 3); but there are exceptions. Thus we have eds (ecs + eds, § 160, 4), ಆರ್ಪ (ಆರ್ಟ್+ಪ, ಪ=ವ, § 183, 2); ಕಾರ್ಯಿ and ಕಾರ್ದು (ಕಾರ್ಟ್+ದು, § 166); ತೂಯಿನ and ತೂರ್ವ (ತೂರ್ಯ+ನ, § 180 6); ತೋರ್, ತೋರ್ಮ (ತೋಟ್+ದು, § 166), ತೋಟುವ and ತೋರ್ಪ (ತೋಟ್+ಪ, § 183, 2); ನಾಟು ವ, ನಾರ್ವ (ನಾರ್ಲ್+ವ, § 180, e) and ನಾರ್ಪ (ನಾರ್ಯ +ಪ, § 183, 2); ಪಾರ್ಲಿ, ಪಾರ್ಮ (ಪಾರ್ಯ+ದು, § 166), ಪಾರಿಸಿವ and ಪಾರ್ವ (ಪಾರ್ಯ+ವ, § 180, 6); ಬೀಟ್, ಬೀರ್ಮ (ಬೀಟ್+ದು, § 166), ಬೀಟುವ, and ಬೀರ್ವ (ಬೀಟ್+ವ, § 180, 6); ಮಾಯಿವ, ಮಾರ್ಪ (ಮಾರ್ಯ+ಪ, § 183, 2) and ಮಾರ್ವ (ಮಾರ್ಯ+ವ, § 180, 6); ವಿಶಾಜ್ and ವಿಶಾರ್ದ (ವಿಶಾಜ್ + ದು, § 166). At the same time we have the verbal nouns ಏತ (for ಏರ್ತ of ಏರ್ಬು), ತಾರ್ಲ್ (for ತಾರ್ಲು), ಮಾರ್ಟ್ (for ಮಾರ್ಲು), and the past participle ನಾತು (for ನಾರ್ತು of ಸಾಯು, § 159). It must, therefore, be concluded that the final so of the verbs is nothing but a help to enunciation, and that they are originally monosyllabic themes.

It may be remarked that the long vowel of ನಾಯು, ಪಾಯು and ಮಾಯು is short in the nouns ನಯು, ಪಯು and ಮಯು.

60. As has been stated in the preceding paragraphs (51 seq.) there are many and various monosyllabic verbal themes in Kannada.

As examples of dissyllabic verbal themes may be adduced e.g. ಅಗಿ, ಬಗಿ, ಒಗೆ, ಬಗೆ, ಇಡಿ, ಕಡಿ, ಕಡೆ, ನಡೆ, ಮಣಿ, ಅಣೆ, ಕುದಿ, ಒದೆ, ಹನಿ, ನನೆ, ಸಮೆ, ಅರಿ, ಕರೆ, ಅಂದಿ, ಎಂದಿ, ಅರೆ, ಕರೆ, ಆರೆ, ಬಗಿ, ತಿಳಿ, ಅಳೆ, ಉಂದಿ ; but with respect to their finals ಇ and ಎ it is to be said that they are not radical (see § 157; § 165, letter a, 3. 4. 5; § 172; § 180, 5; § 243, 16. 18. 21. 23. 34. 25. 26. 27),

and in the vulgar dialect some of the themes may become monosyllabic (§ 151, a, 4; § 158; § 165, a, 7).

Let it be remarked here that dissyllabic themes with the final consonants ರ್, ಲ್, ಆ and ೭೫, such as ಅವರ್, ಉದರ್, ಬೆಮರ್, ಅಟಾರ್, ತೊಂಬರ್, ಬೆಮರ್, ಅಗುರ್, ತಗುಳ್, ಅಗುರಿತ್, are never written as trisyllables in the ancient dialect, although they are occasionally trisyllabic in the medieval dialect, and always so in the modern one (see §§ 48. 166). An exception is formed by a few ancient themes when they suffix the particle ಇಸು, for which see § 151, letter a, 2.

62. Some instances of verbs that are always trisyllabic, are the following:—ಅಡಕು, ಕುಡುಕು, ಬರ್ದುಂಕು, ಮಲಗು, ಕುನುಂಗು, ನಿಮರ್ಚು, ಬೆರಂಜು, ಸುರುಣ್ಟು, ಕಲಡು, ಮುದುಡು, ಪರಡು, ಹೊರಡು, ತಣಿವು, ಕಲಮ್ಬು, ಎಳವು, ಅಧಿಸು, ನಮ್ಬಿಸು; and some instances of such as are always quadrisyllabic are: ಓಸರಿಸು, ಗಬ್ಬರಿಸು, ನಿಗುಮ್ಬಿಸು; quinquesyllabic verbs are e. g. ಕದಕದಿಸು, ಉಬ್ಬ ಸಮ್ಮಡು.

Two trisyllabic verbs with final ಡು, viz. ಬೆಗಡು and ಬಿಸುಡು, appear also as dissyllabic when their forms become ಬೆಗಲು and ಬಸುಬು (see § 183, 4).

More or less of the trisyllabic verbs can be derived from monosyllabic or dissyllabic themes. Of the above-mentioned terms బడుగంకు is another form of బట్నుంకు, which has sprung from బట్కి to live. ఆడకు has arisen of ఆడి, to fill, etc.; ಕುಡುಕು of ಕುಡು, to beat; ಮಲಗು of ಮಣಿ, to bend or be moved out of a straight or standing position; ಕುನುಂಗು of ಕುನಿ, to bend; నిమిజుగ of నిమిరా, to be stretched; బిరంజు of బిరి, to join; మరుణ్బ of మరుళా, to contract; ಕಲಡು of ಕಲ, to be mixed; ಪರಡು of ಪರೆ,

to spread; ತಣಿವು of ತಣಿ, to grow cool; ಕಲುಮ್ಬು of ಕಲ, to be mixed; ಎಳವು of the noun ಎಣೆ, adjustment, compared with the verbal theme ಪಿಣೆ, to be joined, etc.; ಅಟಾಸು of ಅಟ್, to learn to know; ನಮ್ಮಿಸು of ನಮ್ಬ, to trust (cf. § 49).

Of the above-mentioned quadrisyllabic verbs ಓಸರಿಸು comes from the noun ಓಸರ, ನಿಗುಮ್ಬಸು from ನಿಗುಮ್ಬ; ಗಬ್ಬರಿಸು may be connected with ಕರ್ನು to dig.

Of the above-mentioned quinquesyllabic verbs ಉಬ್ಬಸಮ್ಬಡು is composed of ಉಬ್ಬಸಂ and ಪಡು (cf. § 49); regarding ಕದಕದಿಸು see § 211, remark 2.

- 63. We have seen that the vowels \approx (§ 54) and \approx (§§ 48. 54-59. 61) at the end of verbal themes are often simply euphonic, also \approx and \approx when they seemingly belong to them (§ 60).
- 64. Kêšava says that there are no Kannada verbs which end in aspirated consonants (mahâprâṇâkshara), the nasals బ్లో and ఇంక్, the consonants లో, బో and జా, and the double consonant జ్లో. With regard to జా it is to be observed that his statement was true only for his own time, as in a later period many verbal themes with final జా (జు) were in use, this letter often taking the place of బా (జృ); see e. g. ఆటాజు, ఇటాజు, అంటుడు, కాలుడు, కండడు, కిరుడు in the Dictionary. Cf. § 223.
- 65. Kêšava's list of verbs (§ 47) is so arranged that the alphabetical order shows itself in the final letters, and and coming after z.

Of verbs that form a single vowel, he adduces only two, viz. ಈ and &, and of such as consist of one consonant with a long vowel, twelve, viz. ಕಾ, ಕೀ, ಕೇ, ತೀ, ತೋ, ನೋ, ವೂ, ಬಾ, ಬೀ, ಬೇ, ಎಸಾ and ಮೇ.

The final consonants and syllables of the verbs in his list are the following:—

ಕು, ಂಕು; ಗು, ಂಗು; ಚು, ಂಚು (ಇಚು); ಜು, ಂಜು; ಟು, ಣ್ಟು; ಡಿ, ಡು, ಡೆ; ಹ್, ಣಿ, ಹೆ; ತು; ದಿ, ದು, ದೆ; ನ್, ನಿ, ನೆ; ಪು; ಬು, ಮ್ಬು; ಮು, ಮೆ; ಯ್; ರ್, ೦, ರೆ; ಲ್, ಲೆ; ವಿ, ವು; ಸಿ, ಸು, (ಇಸು), ಸೆ; ಹಿ, ಮ, ಹಿ; ರ್, ಬ್, ಬೆ; ಳ್, ಳಿ, ಳೆ. (Cf. §§ 149-151.)

The finals often are essential parts of the verbal theme. That they are not always radical, but sometimes mere formatives, e. g. ಕು. ಂಕು, ಗು, ಂಗು, ಜು, ಂಜು, ಟು, ಣ್ಟು, appears to a certain extent from the §§ 62 and 63. We add as a peculiarity that what may be called the root of verbs of frequentative action, is seen in the first form of reduplication, as in ಮುದು ಮುದುಗು (§ 211, 6). ತೊಳ ತೊಳ ತೊಳಗು, ಬೆಳ ಬೆಳ ಬೆಳಗು (§ 211, 10).

66. A peculiarity of some verbal themes is that they change their root vowels. This, in the ancient dialect, is especially seen in the past participle, in which ಇಸು takes the form of ಎಚು. ಬಿಸು that of ಬೆಚು (§ 164, 10), 多志 that of 考し, (§ 164, 8), 多色い that of 考し, ため that of ಗಿತ್ತು, ತಿಂದು that of ತಿತ್ತು (§ 161), ಉಗು that of ಒಕ್ಕು, ವುಗು that of ಪೊಕ್ಕು (§ 164, 12), もは that of ものはり、まは that of まのはり、(§ 164, 7). つれり、 in the later dialect, has become ಎಸು and ಎಸ್ಕೆ ಕಿಡು ಕೆಡು, ಕುಡು ಕೊಡು, ತುಡು ತೊಡು, ತಿರಿಮಿ ತೆರಿಮಿ, ಉಗು ಒಗು, ವುಗು ವೊಗು, and ಬಿಸು ಬೆಸು and ಬೆಸೆ. ಇದ್, already in Kêšava's time, appeared as ಎಲ್ಲಾ භායි as ಒಡೆ, භාල as ಒಳ್: ಕೊಲ್ must originally have been ಕාල්. as ಕುಲ (not ಕೊಲ) is 'a killer', and ಕೊಳು, to take, ಕುಳ್. as the verbal noun ಕೊಳು exists also as ಕುಳು. Observe, further, that ಉಯ್ appears also as ಒಯ್, ಕುಯ್ as ಕೊಯ್, ತುಯ್ as ತೊಯ್, ವುದಿ as ವೊದೆ, ಕಯ್ as ಕೆಯ್, ಇದಿರ್ಚು as ಎದರಿಸು, and that several themes have a long and short vowel (§§ 52. 53). Observe also the change of m into #, and and that of w into en and & in § 101; that of enger of the locative into wer, and that of a of the instrumental into a in §109; that of a into a, a and en, that of en into a in § 247, d, 9. 10. 13. 17. 18. 21. 22, and that of a into a in § 251.

IV. On declinable bases

- 67. According to grammar there are words called bases (linga, prakriti). Such a base is defined as follows: "It does not express verbal action (kriyě), has no case-terminations (vibhakti, cf. § 105 seq.), but embodies meaning (artha)."
- 68. According to the grammarian Kêšava bases are first of four kinds, viz.
- 1, verbal bases (kṛit, kṛilliṅga), i.e. such as are formed directly from verbs by the so-called kṛit-suffixes attached to the relative present and past participle (kṛit, see § 102, s.e; §§ 177. 180. 185. 253, s, d; 254), e.g. to ಬೇಡುವ, ಪಾಡುವ, ಪೊಯ್ವ; ಮಾಡಿದ, ಬೇಡಿದ, ಪಾಡಿದ, ನೋಡಿದ, ಈಡಿದ, ನಲಿದ; ಭರಿಸುವ; ಭಾಗಿಸಿದ, ಭಂಗಿಸಿದ, ರಂಗಿಸಿದ; ಓಸೆರಿಸಿದ, ಒಸೆದ;
- 2, bases with other suffixes (taddhita, taddhitalinga), i. e. such as are formed by the so-called taddhita-suffixes (ಇಗ, ವಳ, ವಳ, ಆಳ, ಆಯ್ತ, etc., see § 243) from nouns and verbs, e. g. ಕ್ಟ್ರೆಗ, ಗಸ್ತ್ರಿಗ, ಅಡಪವಳ, ಮಡಿವಳ, ಆದ, ಕಟ್ಟೆ;

- 3, compound bases (samāsa, samāsalinga), i. e. such as are compounded of two (or more) words, e. g. ತೆಂಗಾಳಿ, ಇಮ್ಮಾವು, ಕುಡುವಿಲ್ಲ, ಮುಂಗೆಯ್; ಪುರವನ, ನೀರೋತ್ತಲ, ಶ್ರಿಶೂಲ, ಸದಯ (cf. No. 4, b; see § 244 seq.);
- 4, nominal bases (nâma, nâmalinga, nâmaprakriti) or crude nouns (see § 242) which include
- a) words not etymologically derived by the public, but commonly known and used in a conventional sense (rūḍhanāma, diṭanāma, niščitanāma), e. g. ನೆಲ, ಪಲ, that by their number of syllables (aksharavṛittī), also without being compounds in the generally accepted meaning (asamāsatē), may be monosyllabic, etc., and even quinquesyllabic, as ಹೂ, ಮರ, ಹೊತ್ತಗೆ, ಕವಳಿಗೆ, ಕಟ್ಟನತ್ತಿಗೆ;
- b) words whose meaning is intelligible in themselves (anvarthanâma), expressing either quality (guṇânurûpa) of beings, as ದಾನ, ದಯಾಸರ, ಆಕೃಭಿನಾನ, ಪರಾಕ್ರಮ, or circumstance and condition (arthânurûpa) of beings, as ಹೆದ್ದಾರು, ನಡ ಮೂಗ (or ನಡುಮೂಗ), ಕುಸಿಗೊರಲ (cf. No. 3, so that Kêšava enlarges the compass of nominal bases by including also compound bases, and, we may say, also all the others);
- c) words by which one of a species is pointed out (ankitanâma) or proper names, as ಕಾಟ, ಕಸವ, ಮಾಚ, ಮಾರ, which though occasionally without a clear meaning (sârthakam alladuvu), are current everywhere in Kannada and other languages.

Besides these four kinds of declinable bases there are three others, which will be given in § 90.

Remarks.

- 1, When a verb (kriyĕ) stands at the end of the description of the character of a person, it too has been called a kṛillinga by poets, e. g. (with case-termination) ನಮೋಸ್ತುಗಳ್ ಇರ್ವ ಅನ್ನ ದಿನ್ ಇರ್ವಂ, he who was as Jainas are.
- 2, When a series of words (våkyamålě) is considered as a whole, as in attributes, poets have called such a series too a nominal base, e. g. (with case-terminations) ಆಹಿಂಸಾ ಪರಮೋ ಧರ್ಮಮಮ್ಷುದನೀ ಸವಿತುರ್ವರೇಣ್ಯರ್ ಅದಿಂದರ್; ತೋಳ್ಗೊ ಪ್ಪವ ನಾಶ್ವರ ಕೆಯ್ದು ಪೊತ್ತರ ದೇವಂ; ಗುಣಕ್ಕೆ ನಲ್ಲ ಗಣೀಶಂ; ಸೊರ್ಕಾನೆಗಳಂಕಂ.
- 69. A word is termed zw or zz in grammar. zz, however, has two additional meanings, signifying also either a nominal base (§ 68) with a case-termination (vibhakti) attached to it (nâmapada) or a verbal theme (dhâtu, § 50) with a personal termination (vibhakti) attached to it (âkhyâtapada, kriyâpada, §§ 144. 192).
- 70. Not only Kannada words do belong to the nominal bases or crude nouns (linga, namalinga, namaprakriti), but, as seen in § 68, also words that have been adopted from Samskrita. These often exhibit the form

they have in Samskrita dictionaries, in which case they are called $\kappa \approx \kappa \circ \kappa_{g_0} =

- 71. Another series of nominal bases called కెక్సె ము terms which have not been borrowed from Samskrita, but of which nearly all exist in the same shape in Kannada as well as in Samskrita, are అంక, అంగణ, అట్ట, కాంకణ, కాంణ్ర్ (కాంట or కాంట్ట), గాణ్డ, గాల్ల, గాంక, గాంణి, కెక్స్ కెక్స్ ప్రాంథం, మెట్ట్, బన్డ్, బల, బిల, మండు, మణి, మెల్ల, మెలలే (మాలాం), లకే (లకాం), సబక (cf. § 252, 3). Also the nominal bases ಘಟ್ಟಾಘಟ್ಟ, మెల్లామల్లి are tatsamas.
- 72. Samskrita particles (avyaya) as అన్నర్, బింగ్, తేనర్, or Samskrita pronouns (sarvanâma) as క్లర్, కబ్, యబ్, or Samskrita participles ending in ఆక్ (šattrinanta) as క్లర్లక్, రుణక్, భ్రమక్, cannot form by themselves declinable bases in Kannaḍa; but compound bases (samāsalinga) with a final vowel, of which they form the first member, are declinable, e. g. ఆన్హము౯బ, బింగం, తేనకి బాశ్; కృక్తభన, కద్వకన్, యక్సబ; క్లణకృంశణ, రుణకన్మత్ర, భ్రమద్భమర.
- 73. The Samskrita numerals (sankhyâvâði) ಎಕ, ದ್ವಿ, ತ್ರಿ, ಚತುರ್, ಪಂಚ (ಪಂಚನ್, see § 86), ಷಟ್, ಸಪ್ತ (ಸಪ್ತನ್), ಅಷ್ಟ (ಅಷ್ಟನ್), ನವ (ನವನ್), ದಶ (ದಶನ್) are indeclinables; but with suffixes (pratyaya) in the form of ದ್ವಿತಯ, ತ್ರಿತಯ, ಚತುಷ್ಟ, ಪಂಚಕ, ಷಟ್ಟ, ಸಪ್ತಕ, ಅಷ್ಟಕ, ನವಮ, ದಶಮ, and in compounds (samâsa), as ಏಕಾಂಗ, ದ್ವಿಮುಖ, ತ್ರಿಲೋಕ, ಚತು ವೇದ, ಪಂಚಭೂತ, ಷಟ್ಟರ್ಮ, ಸಪ್ತದ್ವೀವ, ಅಷ್ಟಭುಜ, ನವನಿಧಿ, ದಶಪ್ರಕರಣ (of which they form the first member), they are declinable bases in Kannada.
- 74. Sainskrita words with final ఆ. e. g. మూలు (which is one of the tatsamas in § 71), బాలు, కాలు, అలకు, నిద్రా, రేందు, change this ఆ into ఎ to become declinable bases in Kannada, in which case they appear as మూలి, బూలి, కాలి, అలకే, నిద్రే, రేంద్రీ, or are ఎకారున్ terms.
- 75. As an exception to rule 74 the Samskrita words ళన్నరా, అబక్క శా, కరుణా, అధిక్కశా, దండ్ప్రవా, మొలుకా and others change their final ఆ into ఆ to become declinable bases in Kannada, appearing therein as ళన్నర, అబక్కళ, etc. or being ఆశారాన్న terms.
- 76. When the Samskrita words ్రిటా and భిక్షా are used as declinable bases in Kannada, they appear as ్రిటా or ్రిటా, భిక్ష or భిక్షే.
- 77. Some Samskrita words with final ಆ (ಅಕಾರಾನ್ತ terms), viz. ವಧ, ಅಭಿಲಾಷ, ಉದಾಹರಣ, ವರ್ಭ, ಪ್ರಶ್ನ, ಊಹ and ಆಲಕ (cf. § 74), change this ಲ into ಎ to become declinable bases in Kannada, and then appear as ವಧೆ, ಅಭಿಲಾಷೆ, etc.
- 78. Samskrita words with final ಈ (ಈಕಾರಾನ್ತ terms), e.g. ಲಕ್ಷ್ಮೀ, ಗೌರೀ, ಸರಸ್ವತೀ, ಕಾಮಿನೀ, ನಾರೀ, always change their ಈ into ಇ to become declinable bases in Kannada, and then appear as ಲಕ್ಷ್ಮಿ ಗೌರಿ, etc.

- 79. Samskrita polysyllabie words (ಅನೇಕಾಕ್ಷ ರಶಬ್ದ) with final ಊ (ಊಕಾರಾನ್ತ terms), e. g. ಸರಯೂ, ಕಣ್ಣಾ, ಖರ್ಜೂ, ಸ್ವಯಮ್ಮಾ, ಬಲವೂ, change their ಊ into ಉ to become declinable bases in Kannada, and then appear as ಸರಯು, ಕಣ್ಣಾ, etc.
- 80. All Samskrita monosyllabic terms (సారాజ్లో రేజెబ్బ), e. g. జ్యా, మా, వ్యా, స్ట్రిక్, ఫోక, భాం, హాం, remain unchanged when used as declinable bases in Kannada.
- 81. As a rule Samskrita words ending in ಮ (ಯಕಾರಾನ್ತ terms), e. g. ಶಿಶೃ, ಸವಿಶೃ, ನಸ್ತೃ, ಕರ್ಶೃ, ನೇತೃ, ಹೋತೃ, ಜಾಮಾತೃ, ದುಹಿಶೃ, ಮಾತೃ, ಧಾಶೃ remain unchanged when used as declinables in Kannada.

ಧಾತೃ, however, often takes the form of ಧಾತ, also in ವಾನ್ಘಾತ, and that of ಧಾತ್ರ in ವಿಧಾತ್ರ. For the ಋ in ಪಿತೃ the substitute ಅರ (ಅರಾದೇಶ) may be used, so that ಪಿತೃ appears as ಪಿತರ.

- 82. The declinable base of AD may become AD in Kannada.
- 83. The second class of Samskrita words that are used as nominal bases in Kannada are such as end in consonants (వ్యంజనాన్ల terms); but before they become Kannada declinables, they have to undergo various changes, as will be seen from §§ 84-89.
- 84. The Samskrita words ದಿವ್, ಸ್ರಿಜ್, ಚತುರ್, ಮರುತ್, ಬುಧ್, ಕಕುಭ್, ವೇದವಿದ್, ಪುರ್, ಸಮವಯಸ್, ಗುಣಭಾಜ್, ವಿಹಾಯಸ್, ಸಮ್ಪದ್ and others add ಆ (ಅತ್ವ) to their finals, and become ದಿವ, ಸ್ರಜ (cf. § 85), ಚತುರ, etc.
- 85. The Samskrita words Θ ಪ್, ಕ್ಷು ತ್ (ಕ್ಷು ಧ್), ಪ್ರತಿಪತ್ (ಪ್ರತಿಪದ್), ಮಕ್ (ಮಚ್), ದಿಕ್ (ದಿಶ್), ಯಜುಸ್, ವಿದ್ಯು ತ್, ವಿಪತ್ (ವಿಪದ್), ಮಹತ್, ಬೃಹತ್, ತ್ವಕ್ (ತ್ವಚ್), ಸಮ್ಯಕ್ (ಸಮ್ಯಚ್), ಸ್ರೆಕ್ (ಸ್ರೆಜ್, cf. \S 84), ದ್ವಿಟ್ (ದ್ವಿಷ್), ಸ್ರಾವೃಟ್ (ಪ್ರಾವೃಷ್), ವಾಕ್ (ವಾಚ್) and others double their final consonant (or take ದ್ವಿರ್ಭಾವ) and add ಉ, e, g, Θ ಪ್ಪು, ಕ್ಷು ತ್ತು, ಪ್ರತಿಪತ್ತು, ಮಕ್ಕು, etc.
- 86. The Samskrita words ರಾಜನ್, ಮೂರ್ಧನ್, ಪೂಷನ್, ಅರ್ಯಮನ್, ಕರಿನ್, ಕರ್ಮನ್, ಬ್ರಹ್ಮನ್ and others drop their final (or take ಅನ್ವ್ಯಲೋಪ), e. g. ರಾಜ, ಮೂರ್ಧ, etc.

But ಸೀಮನ್ and ಊಷ್ಟನ್ dropping their ನ್ become ಸೀಮೆ and ಊಷ್ಟೆ.

- 87. The Samskrita words ಯಶಸ್, ತೀಜಸ್, ವಯಸ್, ಪಯಸ್, ಮನಸ್, ಶ್ರೇಯಸ್ either drop their final consonant, or double it and attach ಉ, in which case they appear in Kannada as ಯಶ or ಯಶಸ್ಸು, ತೀಜ or ತೇಜಸ್ಸು, ವಯ or ವಯಸ್ಸು, ಪಯ or ಪಯಸ್ಸು, ಮು or ಪಯಸ್ಸು, ಮು or ಪಯಸ್ಸು, ಮು or ಪಯಸ್ಸು,
- 88. The Samskrita word 3006 remains as it is; Ato6 (AD6) does so too, but appears also as Ad.
- 89. Lastly, the nominative plural in Samskrita of some Samskrita words, after having dropped its visarga, is used as a nominal base, e.g. 53 (of 25%), ಯುವಾನ (of ಯುವನ್), ಅಧ್ವನ (of ಅಧ್ವನ್), ಸಖಾಯ (of ಸಖ), ಜ್ಯಾಯಾಂಸ (of ಜ್ಯಾಯಸ್), ಕೋಯಾಂಸ (of ಕನೀಯಸ್), ವಿದ್ವಾಂಸ (of ವಿದ್ವಸ್), ಭಾಸ್ವನ್ನ (of ಭಾಸ್ವತ್), ಶ್ರೀಮನ್ನ (of ಶ್ರೀಮತ್), ಹನುಮನ್ನ (of ಹನುಮತ್).

Remark.

The grammarian Kêšava does not class the apabhramsa or tadbhava words (§ 370) with the words given in § § 74-79. 81. 82. 84-89, probably because he did not consider the changes they undergo in order to become declinable bases so essential as those of the tadbhavas.

90. In § 68 it has been stated that first there are four classes of declinable bases (lingas) in Kannada, viz. ಕೃಲ್ಲಿಂಗ, ತದ್ಧಿತಲಿಂಗ, ಸಮಾಸಲಿಂಗ, ನಾಮಲಿಂಗ.

Besides these we have a fifth class called ಸರ್ವಧಾಮ, pronouns, e. g. ಆದು, ಇದು, ಉದು, ಆವುದು, ಎಲ್ಲದು, ಪೆಜಿತು, ಏನ್, together with the ಉಕ್ತಿ, words, ಆಂ, (ನಾಂ), ನೀಂ, ತಾಂ (see § 102, s, letters a and b; § 137, a, 1, § 255 seq.); a sixth class called ಗುಣವಚನ, ಗುಣವಾಚಿ or ಗುಣೋಕ್ತಿ, attributive nouns or adjectives, e. g. ಒಳ್ಳಿತು, ಮೆಲ್ಲಿತು, ಬಸಿದು, ಅಸಿದು, ಒಳ್ಳಿತ್ತು, ಮೆಲ್ಲಿತ್ತು (see § 273, seq.); and a seventh class called ಸಂಖ್ಯೆ or ಸಂಖ್ಯಾವಾಚಿ, numerals and appellative nouns of number, e. g. ಒನ್ಪ, ಎರಡು, ಮೂಜಿು, ನಾಲ್ಕು, ಒರ್ವ, (and, with the termination of the nominative plural, ಇರ್ಬರ್, ಮೂವರ್, etc., and also ಪಲವು, ಕೆಲವು, ಪಲವರ್, ಕೆಲಬರ್, see § 278, 4).

Thus there are 7 classes of declinable bases in Kannada.

A subdivision of the numerals may perhaps be adduced as an 8th class, viz. the four words ఆస్థీకు, ఇస్టీకు, బస్టీకు, ఎస్టీకు, ఎట్టీకు that express indefinite quantity (nirvišeshapavaņ; see § 278, 3.4).

Regarding the avyayalingas or adverbial declinable bases see § 281.

- 91. What has been said regarding verbal themes (§§ 47. 51 seq.) that they are monosyllabic, dissyllabic, etc., applies also to the Kannada nominal bases or crude nouns (nâmalinga) of the ancient dialect.
- 92. In modern Kannada all monosyllabic true Kannada nominal bases with a final consonant generally appear as dissyllabic, and all dissyllabic ones as trisyllabic; in the medieval dialect the two kinds are optionally used as dissyllables and trisyllables. The lengthening, as a rule, is done by the addition of a euphonic to facilitate pronunciation (cf. §§ 48. 54 seq.); monosyllabic nominal bases ending in the may likewise use the vowel to become dissyllabic (cf. the euphonic of § 54; see § 93), doubling or not doubling their final.
- 93. Monosyllabic true Kannada nominal bases of the ancient dialect end in consonants (or are ವೃಂಜನಾನ್ನ terms), these consonants being ನ್,

ನ್, ಯ್, ರ್, (ದ್ರ್), ರ್, ಳ್, and ರ್ (of. \S 61), e.g. ಕಣ್, ಮಣ್, ಗೇಣ್, ಪೊನ್, ಬೆನ್, ಜೀನ್, ಸೀನ್, ಕೆಯ್, ಮೆಯ್, ನಾಯ್, ನಾರ್, ತೇರ್, ಬೇರ್, (ಏರ್), ಕಲ್, ನೆಲ್, ಪಾಲ್, ಪುಲ್, ಬೆಲ್, ಕೋಲ್, ಒಳ್, ಕಳ್, ಮುಳ್, ತೋಳ್, ಬಾರ್, ಸೂರ್ಿ, ತೇರ್ಿ (ಚೇರ್ಿ). See some exceptional forms in \S 121, a, and cf. the remark under \S 96.

In mediæval Kannada the above terms are also dissyllabic, viz. ಕಣ್ಣು, ಕಣ್ಣು, ಮಣ್ಣು, ಗೇಣು, ಪೊನ್ನು, ಬೆನ್ನು, ಜೇನು, ಸೀನು, ಕೆಯ್ಯಿ, ಮೆಯಿ, ನಾಯಿ, ನಾರು, ತೇರು, ಬೇರು, ಕಲು, ಕಲ್ಲು, ನೆಲ್ಲು, ಪಾಲು, ಪುಲು, ಪುಲ್ಲು, ಬಿಲು, ಬಿಲ್ಲು, ಕೋಲು, ಒಳು, ಕಳ್ಳು, ಮುಳು, ಮುಳ್ಳು, ತೋಳು, ಬಾಯಿ, ಸೂಮಿ, ತೇಮಿ (ಜೇಮಿ).

In modern Kannada they are dissyllabic (as far as they are used therein); but see the exceptional forms in § 120, c.

94. Dissyllabic true Kannada nominal bases of the ancient dialect ending in consonants are e.g. ಉಸಿರ್, ತಳಿರ್, ತೆಮರ್, ಪೆಸರ್, ಎಡರ್, ಕೆಸರ್, ತಮ್ಮರ್, ಕುತ್ತುರ್, ಪೆಸರ್, ಬಸಿರ್, ಹಗರ್, ನೇಸರ್, ಎಲ್ಲಿರ್, ಅವರ್, ಕೊರಲ್, ಮಣಲ್, ತನ್ನಲ್, ಕರುಳ್, ಕುರುಳ್, ತಿರುಳ್, ಪುರುಳ್, ಅಗರ್ಲಿ, ನೆಗರ್, ಉಗುರು, ಇಕ್ಕುರು, ಪೊಕ್ಕುರು, ಬಾಸುರು. See a few exceptional forms in § 121, a.

In mediæval Kannaḍa the above terms may become trisyllables by adding a euphonic లు; in modern Kannaḍa they always are such (as far as they are used in it), e.g. లుసిరు, కేళిరు, శిశ్చారు.

Observe that ancient ಬೇಸೆದ್ becomes ಬೇಸೆದ, and ancient ಅದ್ವದ್ becomes ಅಕ್ಕದ in modern Kannada.

- 95. There are a few trisyllabic true Kannada nominal bases with a final consonant in the ancient dialect, e. g. ఇట్లానులో, ప్రాస్త్రలో. The last term occurs in the mediæval dialect also as మేగవిలు (with the euphonic లు), i. e. quadrisyllabic; but in the same dialect and in modern Kannada is trisyllabic too, viz. మేంస్త్రీలు.
- 96. Dissyllabic true Kannada nominal bases ending in vowels (ජූටාජූ terms) are used in the same shape as well in ancient and mediæval as in modern Kannada (as far as they occur in it). The final vowels are ප, ත, හ and ා. With regard to the bases with final හ it is to be observed that, in this case (see the contrary in § 97), this vowel may somehow originally have been euphonic, as it is nearly always elided before a following vowel in sandhi (see § 213 seq., also the optional use in § 215, 4), and as we have ಕಾರ್ಟ್ for ಕಾಡು, and ಕೋಡು for ಕೂಡು.

We give the following instances: ಮಗ, ತಡ, ಕುಬ, ಕೊಳ, ತೆರ, ನರ, ನೆರ, ಬರ, ನೆಲ, ಪೊಲ, ಮೊಲ, ನೊಳ, ತೋಳ; ನರಿ, ಮುಂದಿ, ಕಿಡಿ, ಕುಂಡಿ, ಪೂಲ, ಸುಬಿತಿ, ಕೇರಿ, ಕೋಡಿ; ತುತ್ತು, ಎಬ್ತು (ಎತ್ತು), ಪೊಬ್ತು (ಪೊತ್ತು), ಮಾವು, ಕೂಸು, ಮಾಸು; ಎಮ್ಮೆ, ಕಟ್ಟಿ, ಕಡೆ, ಕಂತ್ತಿ (ಕತ್ತೆ), ಮರೆ, ಮಂದಿ, ಮಂದಿ, ಸೆರೆ, ಸೆಂಡಿ, ಎಂಡಿ, ಪೊಂಡಿ, ಫಲ್ಲೆ.

Observe that and occurs also as an, set as setal, at as atal, the unradical on being suffixed by means of a euphonic of.

Remark.

Kêšava in the sûtras and vrittis of his Sabdamanidarpana (but not in the instances given) occasionally adds a final euphonic లు to the suffixes అరో and అరో, so that they appear as అరు and అలు (see pages 120, 121, 123, 124, 147, 278, 296 of the Mangalore edition) and treats them according to the rule laid down in § 215, 4. Also with regard to the suffixes అదు, బువు, ఇవు, ఇవు, అప్పు he does so (pages 264, 265). Compare also the ఆరు (for అరో) in § 119, a, 1; the ఆలు (for అరో) in §§ 109, a, 7; 120, a, 7; 121, a, 1; 187, 1; the ఓళు (for ఒళ్) in § 109, a, 7; see ఇదువే భిందం in a verse quoted in § 271.

- 97. There are a number of true Kannada dissyllabic nominal bases with final ಉ in which this vowel is not euphonic but radical, and are, therefore, never elided before a following vowel in sandhi, in this respect resembling the final ಉ of the Samskrita nominal bases ಗುರು, ಪಶು, ಭಾನು, ರವು, ವಿಷ್ಣು, etc. Such bases are e. g. ಅನು, ಕರು, ಕರು, ಕಳು, ತಣು, ತಳು, ತುಂದು, ಪರಿಸಿ, ಪ್ರಂತಿಸಿ, ಮಡು (see § 128), and their euphonic letter in sandhi is ವ್ (§ 215, s, d).
- 98. Trisyllabic true Kannada nominal bases which end in the vowels e, ಇ, ಉ and ಎ, the ಉ being like that of § 96, are e. g. ಮಬ್ರ್ತಿಗ, ಕುಟುಮ್ಬ, ಬೆಚ್ಚರ, ಬಾಟುಕ; ಕರಡಿ, ಪುರುಳಿ, ಕಚ್ಚಲಿ, ಕೊತ್ತಲಿ, ಪೊಲದಿ; ಈಗಡು, ಆಗಡು, ಮಗುವು, ನಿಲವು, ಕುಡುಹು, ಮುನಿಸು, ತುಯಿಮ್ಬ, ಪೊಲಮ್ಬ, ಮೊಟಿಗು, ಸೆಯಿಗು, ನೆಲಹು, ಪೊಳವು (see also ತೆರವು etc. in § 96); ಕುದುರೆ, ತೊಡಮ್ಬೆ, ಬಗಸೆ, ಹಸುಳೆ, ಪಸಲೆ, ಕಟಿಲೆ, ಕಟ್ತಿಲೆ (ಕತ್ತಲೆ).

The bases ಎರಡು and ಕಿವುಡು are also dissyllabic, appearing as ಎರಬ್ and ಕಿವುಲ್.

99. As quadrisyllabic true Kannada nominal bases which are not plain taddhitalinga words (§ 68, 2) may be mentioned ಬಗರಗೆ and ತರುವಲಿ (see also § 95). Quinquesyllabic and sexisyllabic Kannada words, as ಅಗಡುತನ, ನೆಡೆಯುವಿಕೆ, ಕಳುಹಿಸುವಿಕೆ, ತರುವಲಿತನ, are plain taddhitalinga terms.

Taddhitalinga terms will be treated of separately in § 243.

100. As will be seen from the Kannada-English Dictionary very many true Kannada nominal bases (lingas) are identical as to form with verbal themes (or are ಸಹಜಧಾತು terms), e. g. ಅಟ್ಟು, pursuing; ಅಡಕು, piling; ఆడు, cooking; ఆవృ, embrace; ఆరలా, flower; ఆరే, ground state; ಆರೆ, wave; ಅವುಂಕು, pressing firmly; ಅಳಿವು, hankering after; ಅಳ್ಳು, fear; ಆಲಿಿವು, destruction; ಆಗು, coming to pass; ಆಡು, motion; ಇಡು, putting; ಈಸು, swimming; ಉಗುಚ್, spittle; ಉಚ್ಛು making loose; ಉಡಿ, fragment; ಉಬ್ಬು, swelling; ಉರಿ, burning; ಉರ್ಕು, rising; ಉಟ್ಟುಗು, crookedness; ಉಲಿ, sound; ಉಲ್, remaining; ಊಳ್, outcry; ಎಚ್ಚರ್, waking; ಎತ್ತು, raising; ఎటికి, pouring; పటు, rising; ఒణగు, drying; ఒవు, fitness; ఓదు, reading; శాట్లు, binding; శాబ, cutting; శాళ్, theft; శాయా, unripe fruit; ಕುಕಿಲ್, cuckoo; ಕುಟ್ಟು, blow; ಕುಳಿರ್, coolness; ಕೂಣ್ಯು, limping: ಕೇಗು, crying as a peacock does; ತಡೆ, obstacle; ತಿರ್ಮ, training, etc. ತೆಗೆನಿ೨ಕ್, blame; ತೇಗು, belching; ತೊಡಕು, entanglement; ದಾಣ್ಣು, passing (er; ನಡೆ, walk; ನೋಡು, looking on, etc.; ವೂ, flowering; ಪೆರ್ಚು, increase; ಪೆಳದಿತ್, fear; ಬಿತ್ತು, seed; ಬಿಸು, soldering; ಬೆಳೆ, crop; ಮರ್ಚು, fondness; ಸೊರ್ಕು, infatuation; Log, saying, word; etc., etc. See § 242.

Such nominal bases represent the true ফুচ্চান্ত্রতার terms or verbal nouns, signifying the abstract notion of a verb either as to state or action. Regarding bhâvavačanas see § 243 and the paragraphs quoted there.

Other nominal bases are formed by adding e.g. ఆ or ఎ to the verbal theme, as స్విల్ (from స్విల్), నాల (from నాలా), కింత (from కింటా), కట్టి (from కోట్లు); these and other formatives will be treated of in § 243.

Several nominal bases have a form in the ancient dialect that differs from that which they have in the mediæval and modern one, e. g. ఎద్దు, శోద్తా, పుబ్బు, కంల § 233).

101. Kannada nominal bases derived from verbal themes by altering their radical vowel (cf. § 66 and see § 242), are e.g. ಈಡು (from ಇಡು), ಬೀಡು (from ಬಿಡು), ಸೂಡು (from ಸುಡು), ಕೀಡು (from ಕಿಡು), ಏಸು (from ಇಸು), ತೋಡು (from ಕುಡು).

Others alter that vowel and add a formative vowel to the final consonant, as శిలింది (from శిలిందా), కేటికి (from శిలిందా), నిలి (from నిలా), బిలి (from చిలా).

102. (Theoretically) it may be said (the grammarian Kėšava teaches) that, according to properties and qualities, there are eight genders (lingas) for the seven declinable bases (lingas, prakritis, §§ 67. 68. 90), and that there is also, as a ninth kind, a gender of particles (avyayalinga). Compare § 116. (Remark that the term 'linga' thus has two distinct grammatical meanings.)

The nine genders are the following:-

- 1, The masculine gender (puin, pullinga, purusha). It is seen in the names of men, male deities and demons, e. g. ಅಣ್ಣ, ತಮ್ಮ, ನರ, ಆರಸ, ದೇವ, ಸುರ, ಅಸುರ, and in those of some animals, e. g. ಹರಿಣ, ಕೋಣ, ಹಂಗ, ಹಸುಬ, ಸರ್ಪ, ಗರುಡ, ಕೂರ್ಮ, ಕಮಠ), ವೃಷಭ, ಬಸವ.¹⁾
- 2, The feminine gender (strî, strîlinga). It appears in the names of the female sex of the human race, of deities and of demons, e. g. ತಾಯ್, ಅಕ್ಕ, ಅಮ್ಮ, ಅವ್ವ, ಅರಸಿ, ದೇವಿ, ಗೌರಿ, ಮಾತೆ, ರಾಕ್ಷ ಸಿ.
- 3, The neuter gender (nappu, napumsaka, napumsakalinga). To this belongs everything which is destitute of reason whether animate (čêtana) or inanimate (ačētana), e. g. ಫಲ, ಭೃಂಗ, ತುರಂಗ, ಹಯ, ಗಜ (but see Nos. 1 and 5); ಗಿಡ, ಕಳಸ, ಕಸ್ತಡಿ, ಜಿವೆ, ಕೊಡೆ. ಾ)
- 4, The masculine-feminine, i.e. common or epicene gender (pumstrîlinga). This is seen in the plural of nouns and demonstrative (see No. 8, remark pronouns (అవం, ఇవం, ಉವಂ) wherein the sume suffix ఆర్ (ఇర్) is added to masculines and feminines without regard to sex, e. g. ఇవర్ పురుషర్, ఇవర్ స్ట్రీయ రో; అవర్ గణ్డర్, అవర్ వేణ్డర్; అవర్ దేశవర్, అవర్ దేశవర్, అవర్ దేశవర్రం. Cf. §§ 119. 132. 134.

It is seen also in the singular, namely in that of \$200, which term by itself is masculine and feminine. Cf. § 243, B, 7.

5, The masculine-neuter gender (punnapumsakalinga). This is found in the nouns ರವಿ (or ಸೂರ್ಯ), ವಿಧು (or ಚನ್ನ), ಮಂಗಲ, ಬುಧೆ, ಬೃಹಸ್ಪತಿ, ಶುಕ್ರ, ಶನಿ, ರಾಹು, ಕೇತು (the nine planets, navagraha), ಆರ್ (see § 120), ಬಸೆನ್ತ, ಚೈತ್ರ, ಮಲಯಾನಿಲ, ಕಾಮ and ವರಾಹ, which are used either as masculines or neuters.

2) With regard to masculine and feminine terms the Nudigatin (p. 122) says that in disdain (ತಿರಸ್ಕಾರ) they may be used as neuters, e.g. ನಿಸ್ನ ಗಣ್ಣ ಏನು ಮಾಡುತ್ತದೆ? ಏನು ಮಾಡೀತು? ಮೂಲೆಯಲ್ಲಿ ಊತಿದೆ. ಮುದುಕಿ ಎಲ್ಲಿ ಅದೆ? ಅದು ನೋಡು, ಅಲ್ಲಿ ನಿಸ್ತದೆ. In a Bombay schoolbook we find likewise: ಈ ಹುಡಿಗೆ ಎಷ್ಟು ಹೊಲಸು ಕಾಣಿಸುತ್ತದೆ!

The Nudigatiu (p. 120) says that such is also done in ignorance (ಅಷ್ಟಾನ), i.e. if the concerned ones are ignorant, e.g. ಹುಡುಗರು ಆಡುತ್ತವೆ; ಹುಡುಗ ಒನ್ತು; ಹುಡುಗೆ ನಗುತ್ತವೆ; ಹೊತ್ತಲ್ಲದ ಹೊತ್ತಿನಲ್ಲಿ ತೊತ್ತು ಮೆಯ್ನೆ ಅಾಯಿತು; ಇವರ ಮನೆಯಲ್ಲಿ ಒನ್ಪು ಪರನು ಅವೆ, ಇವರಲ್ಲಿ ಒನ್ಪು ಕನ್ನೆ ಅವೆ. In a Bombay schoolbook we find likewise: ನಿನ್ನ ವರ್ಗದಲ್ಲಿ ಎಷ್ಟು ಹುಡುಗರು ಅವೆ?

¹⁾ The Kannada grammar called Nudigațțu (p. 122) says that e.g. ತೋಳನು, ಮಂಗನು have their verb in the neuter, e.g. ಆ ಅಡಿವೆಯಲ್ಲಿ ಒನ್ನು ತೋಳನು ಇತ್ತು; ಮಂಗನು ಹಲ್ಲು ಕಿಸಿಯುತ್ತದೆ; but that animals, if they are introduced as speaking, have their verb in the masculine, as ಸ್ಕಾಫ್ರ ನು ಇನ್ನೆಸ್ಸರು, or in the feminine, as ಬಹುಲಿ ಇನ್ನೆಸ್ಗರು.

- 6, The feminine-neuter gender (strînapuṁsa, strînapuṁsakaliṅga). This is used for the nouns ಪೆಡ್, ಕನ್ನಕ, ಸರಸ್ವತಿ and ದೇವಕ, which are treated either as feminines or neuters.
- 7, The masculine-feminine-neuter gender (trilinga). This is employed e.g. for the words ಆಂ, ನೀಂ, ತಾಂ (see No. 8, letter a, cf. § 256), and the nouns ಶಿಶು, ಹಸುಳೆ, ಮಗುವು, ಕೂಸು, ಸೊನ್ನಿ, ನಗೆ, ಕೆಳೆ, ಅರಸು, ತರುವಲಿ, which are either of the masculine or feminine or neuter gender.
- The adjective gender (vâcyalinga) or the gender that depends on the word which is to be distinguished or defined (višêshyâdhînalinga).

This gender comprises

a) the words (ukti, šabda) ಆಂ (ನಾಂ), ನೀಂ, ತಾಂ (§ 90).

Remark.

Neither Kêšava nor Nâgavarma (sûtra 99) reckon 40, 20, 20 among the pronouns (sarvanâma), though Europeans would call the first two the personal pronouns, and the last one the reflexive (reciprocal) pronoun. In order to distinguish them from the pronouns mentioned under letter b let us call the three words simply 'pronouns' here.

b) the pronouns (sarvanâma, § 90) 1), viz. ಅದು, ಇದು, ಉದು, ಆವುದು, ಎಲ್ಲದು, ಬೆಜಕು, ಬೆಜದು (neuter) 2); ಎನ್ (masculine, feminine, neuter, see § § 255. 262); ಅವಂ, ಇವಂ, ಉವಂ, ಬೆಜಂ (masculine); ಅವಳ್, ಇವಳ್, ಉವಳ್, ಬೆಜಳ್ (feminine); ಆತಂ, ಈತಂ, ಊತಂ (masculine); ಆಕೆ, ಈಕೆ, ಊಕೆ (feminine); cf. also ಆ, ಈ, ಊ in § 264.

Remark.

Both Kêśava and Nâgavarma (sûtras 42. 49. 66. 102) call these terms sarvanâma. Θ co, α co,

¹⁾ In Samskrita ಸರ್ವನಾಮ means originally 'a class of words beginning with ಸರ್ವ (ಸರ್ವ ಎಶ್ವ, ಉದ್ಯ, etc.)' under which native grammarians have included also the real pronouns (ಆಹಂ, I, ತ್ವಂ, thou, ಸಾ, he, etc.).

¹⁾ As seen in the Dictionary under ಅದು, the Basavapurâna and Jaiminibhârata occasionally use the pronoun ಅದು in combination with masculine terms (see § 270). The Nudigatiu (p. 122) says that in disdain (ತಿರಸ್ಕಾರ) ಅದು, ಇದು and their plurals ಅವು, ಇವು are used for males and females, e. g. ಅದು (for ಅವನು or ಅವಳು) ಕೂತಿದೆ; ಅವು (for ಅವನು) ಕೆಲೆದಾಡುತ್ತವೆ.

It (p. 162) further says that in order to express positiveness (ನಿಶ್ಚಯಾರ್ಥ) ಅದೇ and ಇದೇ are combined with masculine terms and feminine terms, e.g. ಅದೇ ಮನುಷ್ಯರನ್ನು ನಾನು ಕಣ್ಣೆಸು; ಅದೇ ಜನರಲ್ಲಿ ಈ ನಡತೆಯುಣ್ಣು; ಅದೇ ಹೆಂಗಸು ಹಾಡುತ್ತಾಳೆ; ಅದೇ ನಾನು ಈಗ ಬೆಕ್ಕೆಯ ಬೇಡುತ್ತೇನೆ; ಅದೇ ನೀನು ಈಗ ನನ್ನ ಹಗೆಯಾವೆ; ಅದೇ ಅವನು ನನ್ನ ಕೇಣಕಿದನು; ಇದೇ ಇವನೇ ನನ್ನ ಗೆಳೆಯನು; ಇದೇ ಇವನೇ ನಮ್ಮ ಮಾವಸ್ಥಿರು; ಇದೇ ಹೆಂಗಸು ನಿನ್ನ ಕುಣಿದಳು; ಇದೇ ಜನರು ಅಲ್ಲಿದ್ದರು. (In such a case 4 and ಈ might be used instead; thus: ಆ ಮನುಷ್ಯನನ್ನೇ ನಾನು ಕಣ್ಣೆಸು; ಈ ಹೆಂಗಸೇ ನಿನ್ನ ಕುಣಿದಳು; ನಾನೇ ಇಗ ಬಿಕ್ಕೆಯ ಬೇಡುತ್ತೇನೆ.)

About possessive pronouns see § 272, and about indefinite ones § 290.

- c) so-called Kannada adjectives (guṇavačana, § 90, clearly formed in this case from nouns by means of pronominal suffixes, see § 276), such as ನೇರಿದಂ (masculine), ನೇರಿದರ್ (feminine), ನೇರಿತು or ನೇರಿತ್ತು (neuter); ಇನಿಯಂ (m.), ಇನಿಯರ್ (f.), ಇನಿದು (n.), and Samskrita adjectives (which partly are used also as nominal bases, § 68, 4, b), e.g. ಗುರು, ಲಘು, ಪಟು, ಸಾಧು, ಅಭಿಮಾನಿ, ದಾನಿ, ಭೋಗಿ, ಸುಖಿ.
- d) so-called adjective compounds (bahuvrîhi, § 249), e. g. ವಿಮಲಮತ್ತಿ ಕಡು ಚಾಗಿ, ಕಡುಗೇಡಿ.
- e) verbal bases (kṛit, kṛillinga), e. g. ಪಾಡಿದಂ (of ಪಾಡಿದ, masculine), ಪಾಡಿದಳ್ (of ಪಾಡಿದ, feminine), ಪಾಡಿದುದು (of ಪಾಡಿದ, neuter); ಪಾಡುವಂ (of ಪಾಡುವ, m.), ಪಾಡುವಳ್ (of ಪಾಡುವ, f.), ಪಾಡುವುದು (of ಪಾಡುವ, n.). See §§ 68, 1. 177. 180. 185. 198, 3.7, remark 1; 253, 2, c; 254.
- f) bases with certain suffixes (taddhita, taddhitalinga, § 68, 2), e. g. ಓದಾ ೪, ಜೂದಾಳಿ, ಮಾತಾಳಿ, ಆಯ್ತುಳಿ, ಪೇರಕುಳಿ, ಮಜುಕುಳಿ (see § 243).
- g) numerals (sankhyĕ, § 90), e. g. ಸಾಯುರ (ಸಾಸಿರ, ಸಾವರ), because it is put before nouns in the plural whether these are masculines, feminines or neuters. See § 278, 1.
- 9, The gender of particles (avyayalinga), although they are unchangeable (avikāra, avikṛita). It appears in words like కేప్మిందం (masculine), శేష్మిందం (feminine), శేష్మిందు (neuter), in which from the particle (avyaya) కోష్మి (cf. § 273), by adding ఇ+ హో + ఆం. ఇ+ హో + ఆం. ఇ+ హో and ఇ+ మ (see § 276), a masculine, feminine and neuter term has been formed, so that one may say that కోష్మి in such a case represents three genders;—and then in the particles or adverbs themselves (avyaya, nipāta, §§ 212. 281) used to modify the sense of a verb, e. g. భిఖరంకోన, కేషిట్టిన, కోష్టిన, కోష్టిన, మామ్మనే, సోష్టిన, which so to say are of the gender of the agent (kartṛi, § 344) of the verb to which they belong, the agent (whether actually given or only understood by the verbal termination) being either masculine, feminine or neuter, and being in any of the three grammatical numbers (vačanatraya, vačanatritaya, § 107).
- 103. Although the nine genders (Kêšava continues) mentioned in § 102 are occasionally accepted and used (kvačitprayôga), practically there are only three genders (lingatraya) in Kannada, viz. the masculine, feminine and neuter. Words denoting males (purushavačaka) are of the masculine gender, e. g. ಶಿವ, ರಾಮ, ಭೀಮ, ಅರಸ; words denoting females (strîvačaka) are of the feminine gender, e. g. ಪಾರ್ವತಿ, ಲಕ್ಷ್ಮಿ, ಸರಸ್ವತಿ, ಶಚ್, ರೋಹಿಣಿ, ಕಾಮಿನಿ, ಭಾಮಿನಿ, ರಮಣಿ, ಅತ್ತೆ, ತಾಯ್; and all other words, whether Samskrita or Kannada, are of the neuter gender, e. g. ವೃಹ್ಷ, ಪ್ರೀತಿ, ಧರೆ, ನದಿ, ಮತ್ತಿ, ಕುಲ, ಲೋಕ, ಮರ, ಗಿಡು, ಬಳ್ಳಿ, ಪುಠ್, ಪೊದಲ್, ಪೂಲ, ಕರಡಿ, ಗಟ್ಟ, ಬೆಟ್ಟ, ಜೆಡೆ, ಕೊಡೆ, ಕಸ್ಮಡಿ, ಕಳಸ. Cf. §§ 115. 116.

Remark.

If it happens to be necessary to distinguish the sex of any animal, (tree, river, etc.), గణ్మ, male, and బేజాం, (బేజ్ము, జేజాం, జేజ్ము). female, are prefixed.

104. As a special rule it is to be stated that the terms ಜನ, ಮಹಾಜನ, and ಲೋಕ್ (in the sense of 'man', 'men') are neuter in Kannada, whereas the terms ಮರ್ಜನ, ನಜ್ಜನ, and ಸುಜನ are masculine; but ಸಜ್ಜನ, if it denotes a woman of good family (kulastri), is neuter. Likewise ಕಲಕ್ರ, wife, and ಅಪಕ್ಕ, child (whether male or female) are of the neuter gender.

In metaphorical diction (rûpaka) a substantive (višêshya) in the neuter may represent a feminine noun, as 30, the earth, may mean ರಾವನಕ, the earth considered as a woman (§ 239); or an attribute (višêsha), e. g. ಜಗದ ರ್ವಣ, may be masculine, feminine or neuter according to the gender of the noun to which it refers (§ 239).

- 105. For the seven (or eight declinable bases (linga, prakriti) adduced above (§§ 68.90) there are seven (sapta) cases (vibhakti) and case-terminations (vibhakti, namavibhakti, pratyaya).
- 106. The names of the seven cases are ಪ್ರಥಮ or the English nominative, ದೃತೀಯ or the E. accusative, ತೃತೀಯ or the E. instrumental, ಚತುರ್ಥ or the E. dative, ಸಂಚಮ or the E. ablative, ನಸ್ತಿ or the E. genitive, and ಸಪ್ತಮ or the E. locative. (About the vocative see § 140.)
- 107. Kannada declinable bases have two numbers (vačana), viz. the singular (êkavačana, êkatě, êkatva, êkôkti) and the plural (bahuvačana, bahutě, bahutva).

A third number, the dual (dvitvá, dvivačana), may be thought of with propriety (učita, aučitya), that is when two persons forming a pair are so introduced that the first one is without a case-termination and the second one has a termination of the plural, e.g. భిగమాజుగనరా, రామ అక్ష్మానారా, నేశులసూడాదిగివరా; or when objects are mentioned that exist as pairs in nature, e.g. శాణశా, కొండిగళా, కొంగళా (see § 102, 9).

- 108. The case-terminations are attached to the end of a declinable base, and therefore are suffixes.
- 109. The instances of the case-terminations (or their series, vibhaktimâlě) are taken from writings of the three periods; if from inscriptions (šåsanas), they are marked by 'in a šåsana'. The period of the written ancient dialect extends from about 600 to 1250 A.D., that of the mediæval dialect from about 1250 to 1600 A.D., and that of the modern one from about 1600 A.D. to the present time. Compare § 32, note.

The terminations for the singular of neuter bases ending in eare the following:-

- a) in the ancient dialect
- Nominative o, e. g. ಮರಂ (of ಮರ), ಪೊಲಂ (of ಪೊಲ), ನೆಲಂ (of ನೆಲ), ಬಿಲಂ (of ಬಿಲ), ಬಿಟ್ಟಂ (of ಬಿಟ್ಟ), ಕುಲಂ (of ಕುಲ).

The o or సినిషే when followed by a vowel, becomes నో. మో. or హో (see § 215, 8).

2, Accusative ಅಂ, e.g. ಮರನಂ (of ಮರ), ಪೊಲನಂ (of ಪೊಲ), ನೆಲನಂ (of ನೆಲ), ಬಿಲನಂ (of ಬಿಲ), or ಬೆಟ್ಟಮಂ (of ಬೆಟ್ಟ), ಗಟ್ಟಮಂ (of ಗಟ್ಟ), ಹಳ್ಳಮಂ (of ಹಳ್ಳ), ಕೊಳ್ಳಮಂ (of ಕೊಳ್ಳ), ಬಳ್ಳಮಂ (of ಬಳ್ಳ).

It will be observed that in this kind of accusative either the augment (âgama) of or the augment of is, for the sake of euphony, inserted between the base and termination.

In true Kannada words it is optional which of the two augments may be employed; but in Samskrita words the ಮ್ is always required, e. g. ಕುಲಮಂ (of ಕುಲ), ಚಲಮಂ (of ಚಲ), ಅವಲೇಸಮಂ (of ಅವಲೇಸ).

3, Instrumental ಇಂ, ಇನ್ದಂ, ಇನ್ದೆ, ಎ, e.g. ಮರದಿಂ (of ಮರ), ಮನದಿಂ (of ಮನ); ಭಯದಿನ್ದಂ (of ಭಯ), ಸ್ಥಯದಿನ್ದಂ (of ಸ್ಥಯ); ಭಯದಿನ್ದೆ (of ಭಯ), ರಾಗದಿನ್ದೆ (of ರಾಗ), ವ್ಯಾಕರಣದಿನ್ದೆ (of ವ್ಯಾಕರಣ); ಕ್ರಮದೆ (of ಕ್ರಮ), ನಯದೆ (of ನಯ), ಭಯದೆ (of ಭಯ).

In this case the terminations are annexed to the base by means of the augment $\vec{\omega}$, that is the secondary termination of the genitive, q.v., the final $\vec{\omega}$ of $\vec{\omega}$ losing its sound when it coalesces with the terminations or in sandhi (§ 213 seq.).

ସ୍ਨୁ≎ and ସ୍ଟୁ are forms of ಇಂ lengthened by the addition of the suffixes ಅಂ (in the later dialect ಅ) and ఎ, and stand for ସ୍ଟ≎ and ସ୍ଟ, the ଇଟ being simply euphonic or a help to enunciation.

The first three terminations of the instrumental are often used also for the ablative, e.~g. ಮಸ್ತಕದಿಂ, ಉತ್ತಮಾಂಗದಿಂ, ಅಭ್ಯದಿಂ, ತಿಳಿಗೊಳದಿನ್ದಂ, ತಿಳಿಗೊಳದಿನ್ದೆ. See \S 352 4 a, 1 seq.

 Dative चೆ, ਚೈ, e. g. మరక or మరక్కి (of మర), నిలకి or నిలక్కి (of నిల), పూలకి or పూలక్షి (of పూల), బనక or బనక్షి (of బన), కులకి or కులక్కి (of కుల).

The doubling is optional (see § 371 regarding it). $\tilde{\tau}^{\epsilon}$ (= π^{ϵ} , § 117, a, 4) with the vowel ω (or with the vowels ω , ω , ω) conveys the meaning of pointing at or exciting attention to. Cf. ω - $\tilde{\tau}$, ω - $\tilde{\tau}$,

5, Ablative ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ದಂ, ಅತ್ತಣಿನ್ದೆ, e.g. ಮರದತ್ತಣಿಂ (of ಮರ), ಮನದತ್ತಣಿಂ (of ಮನ); ಬೆಟ್ಟದತ್ತಣಿನ್ದಂ (of ಬೆಟ್ಟ); ಗಟ್ಟದತ್ತಣಿನ್ದೆ (of ಗಟ್ಟ).

The suffixes అక్తింది, అక్తిన్నం, అక్తిన్నే are the ablative of అక్త, that side, meaning 'from that side' (see § 123, a, 5). They are attached to the base that has the secondary Ξ of the genitive.

In the dialect of the present time ದೆಸೆಯನ್ವ or ಕಡೆಯನ್ನ, both meaning 'from the side', are occasionally used to imitate the form of this so-called case.

The terminations ఇం, ఇన్లం, ఇన్లే of the instrumental are, as has been stated under No. 3, often employed for the ablative.

6, Genitive ದ, ದಾ, e. g. ಮರದ (of ಮರ), ಮನದ (of ಮನ); ನರಕದಾ (in a šāsana between 597-608 A. D.), ವರ್ಷದಾ, ತೀರ್ಥದಾ (in šāsana of 804 A. D.).

The suffix \Box is not the primitive termination of the genitive. It is composed of \Box^{ϵ} , a letter of euphony facilitating pronunciation, and \ominus , the real termination of the sixth case (see § 120, a, ϵ). \Box is $\Box^{\epsilon} + \ominus$, i. ϵ . a long form of \ominus . Cf. the lengthening of the genitive in §§ 117, a, ϵ ; 119, a, ϵ ; 120, a, ϵ ; 128, a, ϵ ; 130, a, ϵ ; 131, a, ϵ ; that of the accusative in 122, a, a. About the \Box^{ϵ} see also § 119, a, 1; and compare also the euphonic \Box in § 130, a, ϵ .

If ' ಪ್ರನ' of the word, in the Sabdamanidarpana, page 53, is not a mistake for ಪ್ರವ, the existence of the termination π (i. e. euphonic $\pi^e + \Theta$, = $\pi^e + \Theta$) of the medieval and modern period is proved already for the ancient period; cf. the π in ಹೊಲನಲ್ಲಿ under the locative, and ನೆಲನೊಡೆಯ (ಸೆಲನ + ಒಡೆಯ) in § 243, B, 33.

Regarding the augments \square^6 and \square^6 compare the augments \square^{66} and \square^{66} in § 122, a, 6.

7, Locative ಉళ్, ఒళ్, ఒళ్, ఒళ్గి, ఆలో, అల్లు, అల్లీ, ఇ. e.g. మెరణాంకిన దుళ్ (in a sasana of 689-696 A.D.), పూర్ణామానదుళ్, ఏమునదుళ్, గాణదుళ్ (in a sasana of 707 A.D.); మరదింళ్, మనదింళ్, కింళదింళ్; కనరింళు, భువనదింళు (in a sasana of 1084 A.D.), దిశరింళు, వంకడింళు (in a sasana of 1123 A.D.); బన దింళగి; ఆర్థాదల్ (in a sasana of 1181 A.D.); బృజాన్పత్రిమారదలు, నెస్టీమాభాగదలు (in a sasana of 1132 A.D.); కింరిదాళదలు, ఆధివారదలు; స్థీళదలు (in a sasana of 1182 A.D.); కింళదల్లి, బనదల్లి; జేంలనల్లి (which form occurs in a sasana of 1186 A.D.); కురు క్షేక్రివి (in a sasana of 1187 A.D.).

b) in the mediæval dialect

1, Nom. o, ನು. ವು, and (the nominal base itself without any termination, i. e.) the crude base, e. g. ಮರಂ (of ಮರ), ಕೊಳಂ (of ಕೊಳ), ಕೆದಂ (of ತೆದ); ನೊಗನು (of ನೊಗ), ನೆಣನು (of ನೆಣ), ನೊಣನು (of ನೊಣ), ಮರನು (of ಮರ), ಹೆಣನು (of ಹೆಣ), ನೊಣನು (of ಮೂದ); ಕಸವು (of ಕಸ), ಗುಣವು (of ಗುಣ), ಮೂತ್ರವು (of ಮೊತ್ತ), ಇರಿಸುಹವು (of ಇರಿಸುಹ), ಕೊಳ ಗವು (of ಕೊಳಗ); ದಿವಸ, ದಿನ, ಮರ, ಮನ, ಹಳ್ಳ, ಕೊಳುಹ, ಇನ್ನ ಚಾಪ.

In ≈ and ≈ the ○ or ≈≈ has been changed into ≈ and ≈, to which the euphonic ≈ has been added (regarding which see e. g. the locative under letter a; §§ 92. 111. 112. 113. 119. 121. 125. 126).

Compare the crude base for the nominative in the ancient dialect in §§ 110. 120. 121. 122. 123. 125. 126. 127. 128.

2, Acc. ಅಂ, ಅನ್ಸು, ಅ, ಅನ್ನು, e. g. ಮರನಂ, ಕೆಜನಂ; ಧೂಪಮಂ; ಬೇಟವಂ, ಬೋನವಂ, ಕಸವಂ, ಧಸಿತವಂ, ಅಂಗವಂ, ಘನವಂ; ಅಭಯವನು, ಬೋನವನು; ಕೊಳನ, ಆಶ್ರಯನ; ಉದಕವ, ದೋ ಷವ, ಕುಲವ, ರಸವ, ಸಸ್ಥೇಹವ; ಗುಗ್ಗಳವನ್ನ.

The euphonic augments నో, మ్యో and నో are inserted between the base and the terminations. అను is అం with the euphonic లు; in అన్న the termination అను has taken the form of అన, and its final has been doubled on account of euphony.

Concerning © compare the ♥ of the genitive (§ 120, a, 6), and see the remark on the accusative in the ancient dialect in § 117, a, 2.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ದೆ, ಇನ್ದವು, ಇನ್ದ, ಇ, e.g. ನಿನದದಿಂ; ಚಿತ್ರದಿಸ್ದಂ, ನಿಯಮ ದಿಸ್ದಂ; ಓಲಗದಿಸ್ದೆ; ನಿಕ್ಚಯದಿಸ್ದವು, ವಿಕಲ್ಪದಿಸ್ದವು; ಅನ್ದದಿನ್ನ, ಸಹ್ತಿಯದಿಸ್ಪ; ಅನ್ದದಿ, ಪ್ರಕಾರದಿ, ಆಸುರದಿ, ಅಕ್ಷರತ್ರಯದಿ.

In $\[\pi \lesssim \] (i.e. \] \Rightarrow + \[\pi \leqslant \])$ the $\[\Leftrightarrow \]$ has been changed into $\[\Rightarrow \]$ to which the euphonic $\[\Rightarrow \]$ has been added; $\[\pi \lesssim \]$ has dropped the $\[\pi \approx \]$. The $\[\pi \]$ is another form of the ancient $\[\Rightarrow \]$ of the instrumental. Cf. the note under $\[\pi \]$ 2 in the Dictionary and see also $\[\S \]$ 151, $\[b, \]$ 2, and the close of $\[\S \]$ 282.

- 4, Dat. ಕೆ, ಕ್ರೈ, e. g. ಮರಕ, ಮನ್ಷರಕ; ಮರಕ್ಕೆ, ಲಗ್ನಕ್ಕೆ.
- 5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿಸ್ದಂ, ಅತ್ತಣಿಸ್ದೆ, ಅತ್ತಣಿಸ್ದ, e.g. ಬಿಟ್ಟದತ್ತಣಿಸ್ಹ, in which the ಸೊಸ್ಟೆ has been dropped.
 - 6, Gen. ದ, ನ, e. g. ಮರದ; ಕೊಳನ, ಜೀಂಕೊಡನ, ಮೊದನ.

The augment \mathbb{R}^{6} , like \mathbb{S}^{6} , is euphonic. Compare the \mathbb{R}^{6} of the genitive in §§ 109, a; 117, a, b, c.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲು, ಅಲ್ಲಿ, ಅಲಿ, ಇ, e. g. ಕಟಕದೊಳು, ಸಮಯದೊಳು; ಉದರದೊಳಗೆ; ಕಾಲದಲು (in a šásana of 1509 A. D.), ಗುರುವಾರದಲು (in a šásana of 1533 A. D.); ಜೀಗದಲ್ಲಿ ಭಾಗದಲ್ಲಿ ತುವದಲ್ಲಿ ಪುರದಿ.

ee is a curtailed form of ee.

For the augment ದ್ occasionally ನ್ is used, as in ಮರನಲ್ಲಿ.

- c) in the (later and) modern dialect
- 1, Nom. ನು, ವು, and (most frequently) the crude base, e. g. ಮೊಲನು (of ಮೊಲ), ಬಜನು (of ಬಜ್ರ, ಮರನು (of ಮರ), ಗಿಡನು (of ಗಿಡ); ಭಸ್ತಕವು (of ಪುಸ್ತಕ), ವಿಷವು (of ವಿಷ), ಗಿಡವು (of ಗಿಡ), ಮರವು (of ಮರು), ಹೆನ್ನರವು (of ಹೆನ್ನರ), ಕಾಳಗವು (of ಕಾಳಗ); ಗಿಡ, ಮರ.
- 2, Acc. ಅನು, ಅನ್ನು, ಅ, ಆ, and (most frequently) the crude bases, e.g. ಸಂಗವನು, ಜಗವನು, ದೇಹವನು, ಬೆಲ್ಲವನು; ಕಾಗದವನ್ನು, ಕಷ್ಟವನ್ನು, ಸಾವಿರವನ್ನು, ಗಡವನ್ನು, ಮರವನ್ನು; ಮೊಲನ, ಹೆಣನ, ನೆಲನ; ವಿಷವ, ಕೆಲಸವ, ಗಡವ, ಮರವ, ತಡವ, ತವವ; ಅನ್ನಾ (of ಅನ್ನ), ಕಾಟಾ (of ಕಾಟ), ಪಾಠಾ (of ಪಾಠ), ಭೇದಾ (of ಭೇದ), ಮೊಲಾ (of ಮೊದ್ರ), ಹಣಾ (of ಹಣ್ಣ), ಹಳ್ಳಾ (of ಹಳ್ಳ); ಗಡ, ಮರ.

The euphonic augments are హో and హో; in అన్న the final of అను has been doubled for the sake of euphony; the ఆ is attached to the crude base.

- 3, Instr. ಇನ್ನ, ಇ, e.g. ಮನದಿಂದ, ಕುತ್ತದಿಂದ; ಅತಿಶಯದಿ, ಕುಶಲದಿ, ಕೂಬತನದಿ, ಕೃತ್ಯದಿ, ಧ್ಯಾನದಿ, ಹಸನದಿ.
 - 4, Dat. ಕೆ, ಕ್ರಿ, e.g. ಕುಲಕೆ, ಕ್ಷಣಕೆ, ಉತ್ತರಕೆ; ಮರಕ್ಕೆ, ಆಲಕ್ಕೆ, ಸಾಲಕ್ಕೆ.
 - 5, Abl. ಇನ್ಸ್, e.g. ಮರದಿನ್ದ, ತೆಂದಿನ್ದ; ಮರಸಿನ್ದ, ನೆಲಸಿನ್ವ.

The augment 26 is the same as 26.

6, Gen. ದ, ದಾ, ನ, e.g. ಮರದ; ಸಾರಾಯದಾ, ಧರ್ಮದಾ, ಕರ್ಮದಾ; ಕೊಡನ, ನೆಲನ.

The lengthened appears frequently in poetry.

- 7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, ಇ, e.g. ಗ್ರಾಮದೊಳಗೆ; ಮರದಲ್ಲಿ; ಬಲದಲಿ, ಏನೋದದಲಿ, ಸದ್ಯದಲಿ, ಸೊಸ್ತದಲಿ; ಬನದಿ, ಮನದಿ, ಕಾನನದಿ, ಸ್ಥಳದಿ, ವಕದಿ, ವೇಳ್ಯದಿ.
- 110. In ancient Kannada no nominal bases receive the o or సున్న in the nominative singular, except masculine, a few feminine (see § 102, 2), and neuter bases with final ఆ.

Words of which the crude base forms the nominative singular, are e.g. ಕಣ್, ಬೆನ್, ಕಡಲ್, ಕಲ್, ಕಾಲ್, ಪುಲ್, ಬಿಸಿಲ್, ಪೊದರ್ಲಿ, ನೇಸರ್ಲಿ, ತಳಿರ್, ಬಿದಿರ್, ಸಿಡಿಲ್, ಊರ್, ನೀರ್, ಬೇರ್, ಕುರುಳ್, ಮರುಳ್, ಮುಳ್, ಪೊಕ್ಕುಟ್, ನಾಯ್, ಬಾಯ್, ಗಿಡು, ಕರು, ಮರುೆ, ಬಳ್ಳಿ, ಪುಲಿ, ಕರಡಿ, ಎರಲೆ, ಕರೆ, ತೆರೆ, ಕರುೆ, ಕೆರುೆ, ಕೊಲೆ, ಮರುೆ; ಕವಿ, ಪತಿ, ಮಸ್ತ್ರಿ, ದೇವಿ, ದೇವತೆ, ಪ್ರಕೃತಿ, ಪ್ರೀತಿ, ಗುರು, ಪಶು; ವೂ, ಗೋ. See some exceptions in § 111, and § 109 under b1.

111. In the mediæval dialect, as has been stated in §§ 93 and 94, nominal bases ending in a consonant may receive a final euphonic లు, in which case their nominative singular shows such an లు, e.g. కణు, కణ్ణు, కలు, కల్లు, బిన్ను, పులు, పుల్లు, ముళ్ళు.

Exceptionally this is the case in the ancient dialect too, as we find in a šāsana of about 778 A. D. also మగాళు (for మగాళా), in one of 1048 A. D. శల్లు (for శలా), in one of 1084 A. D. అందు (for అందా), in one of 1123 A. D. సిండరు (for సిండరా), in one of 1182 A. D. ప్యేలు, సిడీలు (for ప్యేలా, సిడీలా), and in one of 1187 A. D. మక్కరు (for మక్కరా).

- 112. In modern Kannada, as will be seen from the same paragraphs, nominal bases with a final consonant generally receive the euphonic en, and their nominative singular, therefore very often ends in such an en.

and ವ್, these ಯ್ and ವ್ being merely a help to enunciation, e.g. ಪತಿಯು, ಗಿಳಿಯು, ತಾಯಿಯು, ನುಡಿಯು, ಹೇಡಿಯು, ಬಳ್ಳಿಯು, ಸ್ತ್ರೀಯು, ಅವ್ವೆಯು, ಸಭೆಯು; ಕುಡುವು, ಗಡುವು, ಗುರುವು, ಪೂವು, ಪಿತೃವು, ಮೂವು, ಗೋವು, ಗೌವು. See §§ 128. 129. 130, and compare letters b and c in § 109.

114. As very many ancient true Kannada nominal bases have no nominative case-sign in the singular (see § 110), as already in the mediæval dialect neuter and masculine bases with final \ominus too occasionally appear without it (see § 109, letter b and § 117, letter b), and as in later Kannada such neuter, masculine and feminine bases are most frequently used without it (see § 109, letter c and § 117, letter c), the thought arises that the ancient \circ (sŏnnĕ), the termination of the nominative singular of neuters (§ 109), masculines and feminines (§ 117) ending in \ominus , of which \eth , \eth , \eth , \eth , \eth , \eth , and \eth are but other forms, originally may have been a sign introduced by grammarians, partly for the sake of euphony in sandhi (§ 215, 8) in order to avoid an hiatus (e, g, \eth) \eth) and \eth are but other forms, originally may have been a sign introduced by grammarians, partly for the sake of euphony in sandhi (§ 215, 8) in order to avoid an hiatus (e, g, \eth) \eth 0 \eth 1 \eth 2 \eth 2 \eth 3 \eth 3 \eth 4 \eth 4 \eth 5 \eth 5 \eth 6 \eth 7 \eth 8 and \eth 9 are but other formation of the oblique cases, especially the accusative and genitive, it forming also therein the euphonic letter (e, g, \eth 10 \eth 2 \eth 3 \eth 3 \eth 4 \eth 5 \eth 5 \eth 9. Let it be added that Tuļu, one of the sister-languages of Kannada, never uses a nominative case-sign for neuter bases ending in \eth 9.

115. Kannada grammarians teach that by the suffix Θ (which means 'he', as we learn from § 193) true Kannada masculine nominial bases are formed. The application of this rule appears e.g. in the following instances, in which the formative Θ is annexed to the Θ of the genitive (§ 109, letter a, 6), the two letters Θ being euphonically joined (§ 214, seg.):—

ಕೇಸಡಿ, a reddish foot, Gen. ಕೇಸಡಿಯ (§ 130); ಕೇಸಡಿಯ+ the formative suffix ಅ, or joined and forming the crude base 'ಕೇಸಡಿಯ', and combined with the nominative case-sign o ಕೇಸಡಿಯಂ, a man of or with reddish feet; — ಇನಿ, charm, Gen. ಇನಿಯ (§ 130); ಇನಿಯ+ಅ, or joined and forming the crude base ಇನಿಯ', and combined with the nominative case-sign o vacto, a man of charm, a charming man; שטחרה, a flower-like eye, Gen. שטחרה (§ 120); שטחרה + ט, or joined and forming the crude base 'SUNFR', and combined with the nominative case-sign o ಅಲರ್ಗಣ್ಣಂ, a man of or with flower-like eyes; - ಹೆಎನ್, gold, Gen. ಹೊನ್ನ (§ 120); ಹೊನ್ನ + ಅ, or ಹೊನ್ನ, or ಹೊನ್ನಂ, a man of gold, a very precious man; - ພ້ອ, a bow, Gen. ພ້ອ (§ 120); ພ້ອ + ອ, or ພ້ອ, or ພ້ອດ, a man of the bow, an archer; - sined, the east, Gen. sinede (§ 123); sinede + e, or sinede, or ಮೂಡಣಂ, a man of the east; — ಕೆಲ, the side, Gen. ಕೆಲದ (§ 109); ಕೆಲದ + ಅ, or ಕೆಲದ, or ಕೆಲದಂ, a man of or on the side; — ಎಳೆ, youth, Gen. ಎಳೆಯ (§ 130); ಎಳೆ ಯ+ಅ, or ಎಳೆಯ, or ಎಳೆಯಂ, a man of youth, a youthful man;—ಬರಾ, vainness, Gen. amia (§ 128); amia + o, or amia, or amiao, a vain man; - fmiai, envy, Gen. ಕසාහ (§ 122); ಕසාහ+ ಆ, or ಕසාහ, or ಕසාහං, a man of envy, an envious

man;—♥♥, theft, Gen. ♥♥ (§ 120); ♥♥, +♥, or ♥♥, or ♥♥, a man of theft, a thief;—משט strength, Gen. משט (§ 122); משט +♥, or משט (§ 122); משט אין, or משט (§ 122); משט (

Analogously the formation of the true Kannada masculine nominal bases ಆಣ್ಣ, ತಮ್ಮ, ಕಬ್ಬಲ, ಕುಜುಬ, ಪೊಸಮ್ಪ, ಹಬಬ, etc. may have taken place, although the themes to the genitive of which the formative $\mathfrak P$ was attached, are nowadays out of use.

116. But the form of true Kannada crude bases with final \heartsuit , used in books and the language of ordinary conversation for the nominative singular, e. g. మర, పైల, నేల, అలగ్రాణ్ణ, గొడ్డి, మేంద్ర్లో, does not by itself indicate the gender of them (see also § 102). Likewise \circ (the sŏnnĕ), the grammatical sign of the nominative singular of bases ending in \heartsuit (§ 114), does not express distinction of gender; thus, for instance, the neuters మరం, పోలం, నేలం, బేట్లం cannot, by their sŏnnĕ, be distinguished as to gender from the masculines \heartsuit ౚ్లం, కమ్మం, గొడ్డం, మేంద్రం, or from the feminine tadbhavas \heartsuit ౚ్లం, అన్నం (§ 117).

This impossibility of discerning the gender by the sonne appears also in the oblique cases of neuter bases ending in ఆ, because they show, with regard to their final o or sonne, frequently the same forms as such masculine bases do (see §§ 109. 117), e. g. Nom. మరన్ (i. e. మరం before a following vowel; cf. its vocative మరనే and the vocative కేపిళినే in § 140), ఆడ్లాన్ (i. e. ఆడ్లం before a following vowel) or also మరను, ఆడ్లాను; Acc. మరనం, ఆడ్లానం; బ్రోజలనం, ఆడ్లానం; కేపిళిన, ఆడ్లాన; Gen. కేపిళిన, ఆడ్లాన; Abl. మరనిన్న, ఆడ్లానిన్ల; Loc. మరనల్లి, ఆడ్లానల్లి.

Hence it is to be stated as a general rule that all Kannada nominal bases with final \mathfrak{S} are, in the singular, destitute of a particular sign to express their gender, except in the nominative when it has the euphonic \mathfrak{S} , in the genitive when it is formed by means of the euphonic \mathfrak{S}^6 (§ 109), and in the dative ending in \mathfrak{F} or $\mathfrak{F}_{\mathfrak{S}}$ (§ 109).

When the grammarian Kêšava says that there are eight or nine genders in the Kannada language (§ 102), he does not found their difference on outward signs in the nominal bases, but on their distinguishing properties and qualities. It is a fact that in Kannada no nominal crude base in the singular, whether ending in ఆ, అ, లు and ఎ, or in a consonant, shows a difference of termination expressive of the distinction of male, female and neuter, except in the feminine pronominal suffixes ఆర్. ఆరు (§ § 120. 121), in the neuter pronominal suffixes మ, ప్ర and మ (§ § 122. 169), in the neuter pronouns ఆమ, ఇదు, లుదు (§ 122), and in the feminine suffixes ఇక్కి ఇక్కి and కి (e. g. శ్రీ దిగికి, ఆర్థ మాలికి, గుణిగిక్కి మేణ్ణకి), although also these suffixes and words do not bear such terminations as specify absolutely their gender by themselves.

The termination $\stackrel{\bullet}{\circ}$ has above been treated of as to the impossibility of its expressing by itself a distinction of gender. The same absence of an outward sign of gender is seen in the final vowels $\stackrel{\circ}{\circ}$, $\stackrel{\circ}{\circ}$ and $\stackrel{\circ}{\circ}$, as there are $e.\ g.\ \stackrel{\circ}{\sim}$, $\stackrel{\circ}{\circ}$, a

profligate, తెంగి, a younger sister, శిళ్ళి, a female friend, మెస్టి, male or female persons, బెస్టి, a hog, శావణి, a sheep, గాటి, a feather; గాణ్డి ను, a male person, గాణ్డు, a male person, దొణ్ణు, a male person, దొణ్ణు, a male person, దొణ్ణు, a female, బెబ్బు, a female, లాబ్బు, a dumb man, ఆవే, who? which? అన్నే, such a woman as, ఆశ్, that woman, సిటి, a damsel, బెబ్బు, a whore, ఆన, an elephant, శోజి, a tank, కేరి, a wave, బెజి, the crescent;—and in final consonants, as there are e. g. ఆరో (ఆరు), a person (masc., fem. and neuter), బెజ్, a female, శాలో, a stone, తేఁరో, a chariot, కేఁదో, (బింబు), a seorpion, బెబెడ్ (బెబెబు), life.

Let it be added that also in the plural no terminations exist by which the gender is fixed (see §§ 118. 119. 131. 132. 134. 135); also ఆఫె, ఇఫె, లుఫె (§ 136), the plurals of అదు, ఇదు, లువు, do not show such forms as at once distinguish them from the singular of the neuters శాశాఫె, లుబంఫె, ఆజుఫె, etc.

- 117. In § 109 the case-terminations for the singular of neuter bases with final Θ have been given according to the forms they have in the three periods of the language; here follow the case-terminations for the singular of masculine and feminine bases with final Θ , viz.
 - a) in the ancient dialect
- Nom. o, e. g. ಕಾಟಂ (of ಕಾಟ), ಕಸವಂ (of ಕಸವ), ಭೀಮಂ, ವೇದವಿದಂ, ದೇವಂ, ಮಾಡಿದಂ, ಬೇಡುವಂ, ಅಲರ್ಗಣ್ಣಂ, ಕೇಸಡಿಯಂ, ಅಡಕವಳಂ, ಅವಂ, ಆವಂ, ಒಳ್ಳಿದಂ, ತೆಳ್ಳಿದಂ, ಮೆಲ್ಲಿದಂ, ಬೆಟ್ಟಿದಂ, ತೋರಿದಂ, ಎಲ್ಲಿದಂ, ಅಸಿಯಂ; ಅಕ್ಕಂ, ಅಮ್ಮಂ, ಅವ್ವಂ.

ಆವಂ appears also as ಆತೊಂ (cf. §§ 119 and 120, letters a; 122, letter a; § 193, 1 and remarks).

2, Acc. ಅಂ, ಅನು, (ಅ), e. g. ಅರಸನಂ (of ಅರಸ), ಮಾಡಿವಕನಂ (of ಮಾಡಿವಕ), ಮಾಡಿದನಂ, ಅಡನವಳನಂ, ಅವನಂ, ಆವನಂ; ಅಕ್ಕನಂ, ಅಮೃನಂ, ಅವ್ವನಂ; ದೇವನನು (in a såsana of 1182 A. D.).

ಆವನಂ appears also as ಆರೊನಂ (Šabdānušāsana sūtra 175).

The augment \mathbb{R}^{6} is euphonic like that of neuter bases in the accusative § 109, letters a and b).

In ಅನು the euphonic ಉ has been added to the sonne of ಅಂ.

The termination Θ in the parenthesis refers to a quotation in the Sabdamani-darpana (page 164), viz. ఎలమేళ, న్రామ్ ఎన్న చేసిన్లేయా (oh, thou killedst me), in which, as Kêsava supposes, the ఎన్నే (of Θ 0, I, \S 137) is the genitive used instead of the accusative ఎన్నం. Kêsava appears to be wrong; our opinion is that in this case ఎన్నే is the accusative with final Θ that so frequently occurs in the neuter, masculine and feminine singular of the mediaval and modern dialects (cf. నాట and కుటువు, in \S 122, a, 2; \S 352, 1, b).

Likewise when Bhattakalanka in his grammar under sûtra 231 thinks that in ಎನ್ನ ಮಹ್ವಾರ (he forgot me) the genitive is used for the accusative, we believe that in this case too ಎನ್ನ is the accusative with final ಅ.

Another similar instance of Kêšava that belongs to a neuter noun with final e, is well (of well in the obscene sentence well et (Šabdamaņidarpaņa page 75; see § 215, 6, remark 3); it too is the accusative of the mediæval and modern dialects.

It is reasonable to think that the accusative ending in ⊕ existed already in the colloquial dialect of the ancient period, but had not been generally accepted by classical writers.

3, Instr. ಇಂ, ಇನ್ಡಂ, ಇನ್ಡೆ, e. g. ಪಾರ್ವನಿಂ (of ಪಾರ್ವ), ಜಿನನಿಂ (of ಜಿನ), ಮಾಡಿದನಿಂ, ಅಕ್ಕನಿಂ, ಅವ್ವನಿಂ; ಜಿನನಿನ್ವಂ; ಜಿನನಿನ್ವೆ, ಗೋವಳನಿನ್ವೆ.

The terminations are attached to the genitive, the final ⊖ of which disappears in sandhi (§ 213 seq.).

4, Dat. (గే), oగే, e.g. (వల్లభగే, in a šāsana of 1123 A.D., if the reading be right; సెమిజిక్ దగే in the stanza under rūpaka in § 239); ఆరేశంగే, ಕೆಳೆಯంగే, బ్రాత్మ అంగే, మాడిదంగే, ఆడవచారంగే, అవంగే; ఆశ్తంగే, అవ్వంగే.

तै is the true termination; the sonne before it is merely euphonic (cf. § 137, a, 4). $\pi^6 + \omega$ has the same meaning as $\pi^6 + \omega$ (see § 109); cf. e. g. ಅ-तैन, अ-तैन in the Dictionary.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ದಂ, ಅತ್ತಣಿನ್ದೆ, e. g. ಮಾಣವಕನತ್ತಣಿಂ, ಅಡಪವಳನತ್ತಣಿಂ, ಮಾಡಿದನತ್ತಣಿಂ, ಆಳ್ವನತ್ತಣಿಂ, ಅವನತ್ತಣಿಂ; ಅಕ್ಕನತ್ತಣಿಂ, ಅವ್ವನತ್ತಣಿಂ; ಆಳ್ವನತ್ತಣಿನ್ದಂ; ಆಳ್ವನತ್ತಣಿನ್ದೆ.

The terminations are added to the genitive the final 9 of which disappears in sandhi (§ 213 seq.); those of the instrumental are optionally used for the ablative. See § 352, 4 a, 1 seq.

6, Gen. ಆ, ಆ, e.g. ಕರ್ಣನ (of ಕರ್ಣ), ನೃಶನ, ಮಾಡಿದನ, ಅಡರವಳನ, ಅವನ; ಅಕ್ಕನ, ಅವ್ವನ; ಮೃಡನಾ, ರಾಮನಾ, ತೈಲಶನಾ, ಇಲ್ಲದನಾ, ಜಿನನಾ.

The augment \overline{z}^c is a letter of euphony facilitating pronunciation; cf. the \overline{z}^c and \overline{z}^c of the genitive in § 109, letters a, b and c. About the lengthening of \overline{z} see § 109, a, 6.

7, Loc. ಒಳ್, (ಒಳಗೆ), ಅಲ್ಲಿ, e. g. ಅರಸನೊಳ್, ಮಾಡಿದನೊಳ್, ಅಡಸವಳನೊಳ್, ಅವ ನೊಳ್; ಅಕ್ಕನೊಳ್, ಅವ್ವನೊಳ್; (ಅರಸನೊಳಗೆ); ಅರಸನಲ್ಲಿ, ಅಕ್ಕನಲ್ಲಿ.

The terminations are added to the genitive according to the rule of sandhi.

- b) in the mediæval dialect
- 1, Nom. o, ನು, and (the nominal base itself without any termination, i.e.) the crude base, e.g. ಅರಸಂ, ಅವಂ, ಆವಂ; ಅಕ್ಕಂ; ಅಧಿಸನು, ಕಿಂಕರನು, ಅಯ್ಯನು, ಒಡೆಯನು, ಕ್ಷತ್ರಿಯನು, ಮಾದ್ರವನು; ಅವ, ಮಗ, ರಾಮಯ್ಯ, ಮಾದರಸ, ವಸಿಷ್ಠ ಪುತ್ರ, ಮಾವನ್ತ, ಶುನಕ, ಆತ.

In ను the sonne has been changed into నో before the euphonic vowel లు.

2, Acc. ಅಂ, ಅನು, ಅನ್ನು, ಅ, e. g. ಧನಿಕನಂ (of ಧನಿಕ); ಅಕ್ಕನಂ; ಅಭಿಷಕ್ತನನ್ನು ಚೀರನನು, ವಾರ್ಯ್ಯನನು, ಧೂರ್ಯನನು; ಮಂಗಳನನ್ನು; ಸತ್ತವನ.

In అన్న the నో has been euphonically doubled.

- 3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ಸೆ, (ಇನ್ನವು, ಇನ್ಸ)1), e.g. ಕನ್ನನಂ; ಅಯ್ಯನಿಸ್ಟಂ; ಶಂಕರನಿಸ್ಟೆ.
- Dat. ಗೆ, ಂಗೆ, e.g. ಅಯ್ಯಗೆ, ಶಿವಗೆ, ಅವಗೆ, ಈತಗೆ; ತನೂಜಂಗೆ, ಪಾರ್ವಂಗೆ, ಬಸವಂಗೆ, ಶಿಲಾದಂಗೆ, ಈತಂಗೆ.
- 5, Abl. (అక్త్రణం, అక్త్రణిన్దం, అక్త్రణిన్దే), the terminations of the instrumental.
 - 6, Gen. ಅ. e. g. ರಾಜನ; ಅವ್ವನ.
- 7, Loc. ಒಳ್, ಒಳು, (ಒಳಗೆ), ಆಲ್ಲಿ, (ಅಲಿ, see § 109, letter b), e.g. ಅಜನೊಳ್; ಶಂಕರನೊಳು; ಆಣ್ವನಲ್ಲಿ: ಆಕ್ಷನಲ್ಲಿ.
 - c) in the (later and) modern dialect
- Nom. ನು, frequently the crude base, e. g. ಹುಡುಗನು, ಹೋದವನು, ಅವನು, ಇವ ನು, ಯಾವನು; ಅಕ್ಕನು, ಅವ್ವನು; ಅಪ್ಪ, ನೃಪ, ಮೂರ್ಖ, ಮುಜುವ, ಅಜನುವವ, ಹೊರೆವವ, ಅವ, ಇವ; ಅವ್ವ.
- 2, Acc. ಅನು, ಅನ್ನು, ಆ, ಅನ್ನ, e.g. ಅಜನನು, ತಿಮ್ಮಪ್ಪನನು, ಶಯನನನು; ಹುಡುಗನನ್ನು, ಆತನನ್ನು, ಅವನನ್ನು; ಅರಸನ, ಮೂರ್ಖನ, ಹಾರುವನ, ಹುಡುಗನ, ಅವನ; ಮಗನ್ನ, ಬಾವನ್ನ, ಬ್ರಹ್ಮರಾಕ್ಷ ಸನ್ನ, ಕೃಷ್ಣನ್ನ, ವಿಠಲನ್ನ; ಅಕ್ಕನ್ನ್.
 - 3, Instr. ಇನ್ಸ್, e. g. ಹುಡುಗನಿನ್ಹ, ಅವನಿನ್ಸ, ಈತನಿನ್ನ, ಅಕ್ಕನಿನ್ನ, ಅವ್ವನಿನ್ನ.
- 4, Dat. ಗೆ, ನಗೆ, ನಿಗೆ, e. g. ಈಶ್ವರಗೆ, ಭಕ್ತಗೆ, ಶೂಕರಗೆ, ಅಣ್ಣಗೆ, ಅವಗೆ; ಅಕ್ಕಗೆ; ಮರುಳ ನಗೆ, ಹುಚ್ಚನಗೆ; ಅರಸನಿಗೆ, ಅಳಿಯನಿಗೆ, ಹುಡುಗನಿಗೆ, ಮಗನಿಗೆ, ಅವನಿಗೆ; ಅವ್ವನಿಗೆ.

The augments ≈ and ≈ and other forms of the euphonic sŏnnĕ, to which the vowels ≅ and ≈ are joined for the sake of euphony, so that ≈ n and ≈ n stand for on.

- 5, Abl. ಇನ್ನ, e. g. ಅರಸನಿಸ್ಥ, ಅವನಿಸ್ಥ; ಅಕ್ಕನಿಸ್ಥ.
- 6, Gen. ಅ, ಆ (especially in poetry), e.g. ಹುಡುಗನ, ಅವನ; ಅಕ್ಕನ; ಗಣ್ಡನಾ, ಮೂರ್ಖನಾ, ಕೊಡುವವನಾ.
 - 7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲ್ಲಿ, e. g. ಅರಸನೊಳಗೆ; ಹುಡುಗನಲ್ಲಿ, ಅವನಲ್ಲಿ; ಅವನಲ್ಲಿ; ಅಕ್ಕನಲಿ.
- 118. The case-terminations for the plural of neuter nominal bases with final e. (Cf. §§ 131. 132.)
 - a) in the ancient dialect
- 1, Nom. ಗಳ್, ಂಗಳ್, ಂಗಳು, ಂಗಳಿರ್, e. g. ಮರಗಳ್, ಪೊಲಗಳ್, ಕೆಲಗಳ್; ಮರಂಗಳ್, ಪೊಲಗಳ್, ಕೆಲಗಳ್; ಗುಣಂಗಳ್, ಮದಂಗಳ್, ದೇಶಂಗಳ್; ನಗರಂಗಳು (in a šåsana of 1123 A. D.); ಸುರಸಾಲಯಂಗಳರ್, ಸುರತರುನನ್ನ ನಂಗಳರ್.

ਜਦਾ is the true termination; in one the sonne is euphonic, likewise the evin one. The one is composed of one and ਕਰ which is another termination of the plural (see § 119).

Either πος or οπος are added to true Kannada bases. Sainskrita bases according to grammar always use to receive οπος or οπος (cf. 109, a, 2); in a sasana of 1076 A. D., however, we find δισεπθεσί and σωνεπολ.

¹⁾ The absence of instances for certain terminations in parenthesis in this and other cases, only means to say that instances with them have not been met with by the author, although they do exist; see e. g. 그렇다 in § 119, b; 그렇 in § 120, b.

2, Ace. ಅಂ, e. g. ಮರಗಳಂ, ಮರಂಗಳಂ; ವಚನಂಗಳಂ.

The terminations are attached to those of the nominative. A final ev, as in ones, disappears then in sandhi (§ 213 seq.).

3, Instr. ಇಂ, ಇನ್ದಂ, ಇನ್ದೆ, e. g. ಮರಗಳಿಂ, ಕೆಲಂಗಳಿಂ; ಗುಣಂಗಳಿಂ.

The terminations are added to the genitive, the 9 of which disappears in sandhi (§ 213 seq.).

4, Dat. ಗೆ, ಇಗೆ, e.g. ಮರಗಳ್ಳಿ, ಮರಂಗಳ್ಳ; ದೇಶಂಗಳ್ಳ; ಧರ್ಮಗಳಿಗೆ (in šásana of 1076 A.D.).

The a in an is euphonic.

.5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ದಂ, ಆತ್ತಣಿನ್ದೆ, e.g. ಮರಗಳತ್ತಣಿಂ, ಮರಂಗಳತ್ತಣಿಂ; ದೇಶಂ

The terminations are attached to the genitive.

- 6, Gen. ಆ, e. g. ಮರಗಳ, ಮರಂಗಳ; ದೇಶಂಗಳ.
- 7, Loc. ಒಳ್, ಒಳು, (ಒಳಗೆ), ಅಲ್ಲಿ, e. g. ಮರಗಳೊಳ್, ಮರಂಗಳೊಳ್; ದೇಶಂಗಳೊಳ್, ಬನಂಗಳೊಳ್; ತೀರ್ಥಗಳೊಳು (in a såsana of 1076 A. D.); ಮರಗಳಲ್ಲಿ, ಮರಂಗಳಲ್ಲಿ; ದೇಶಂಗಳಲ್ಲಿ.

The terminations are added to the genitive.

- b) in the mediæval dialect
- Nom. ಗಳ್, ಗಳು, ಂಗಳ್, ಂಗಳು, ಗಳಿರ್, (ಂಗಳಿರ್), e. g. ಮರಗಳ್; ಮರಂಗಳ್; ಕರ್ಮಗಳು, ಸೇನಾಂಗಗಳು; ಮರಂಗಳು, ಉಪಕರಣಂಗಳು; ಮರಗಳಿರ್.
- 2, Acc. ಅಂ, ಅನು, ಅ, e. g. ಫಲಂಗಳಂ, ಪರಿಚರಿಯಂಗಳಂ; ಫಲಂಗಳನ್ನು ಕುತೂಹಲಗಳನ್ನು ರಸಾಯನಗಳನು; ಪದಾರ್ಥಗಳ, ರಸಾಯನಂಗಳ.
- 3, Instr. ఇం, ఇన్లం, ఇన్లే, ఇన్లె, (ఇన్లైవు), e. g. ఆటంగళం, గ్రాంగళం; విమాన గళిన్లం; ఆశ్వరంగళిన్లే; పిభవంగళిన్లే.
- 4, Dat. ಗೆ, ಇಗೆ, e. g. ಮರಗಳ್ಗಿ, ಮರಂಗಳ್ಗೆ, ವೃಕ್ಷಂಗಳ್ಗೆ; ಉಪಚಾರಂಗಳಿಗೆ, ಕೆಲಸಂಗಳಿಗೆ, ಗೃಹಂಗಳಿಗೆ, ಧರ್ಮಂಗಳಿಗೆ, ಮದ್ಯಂಗಳಿಗೆ, ಚರಣಂಗಳಿಗೆ, ಕುಜಂಗಳಿಗೆ.
- 5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿಸ್ದಂ, ಅತ್ತಣಿಸ್ದೆ, (ಅತ್ತಣಿಸ್ದ); the terminations of the instrumental.
 - 6, Gen. ಅ, e.g. ನರಗಳ, ಮರಂಗಳ; ವಿಧಂಗಳ.
- 7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, e.g. ಗೃಹಂಗಳೊಳ್; ಜನಂಗಳೊಳು; ಬಿಟ್ಟಂಗ ಳೊಳಗೆ, ವನವಾಸಂಗಳೊಳಗೆ; ಯುಗಂಗಳಲ್ಲಿ, ವೃಕ್ಷಂಗಳಲ್ಲಿ; ಆಲಂಗನಗಳಲಿ, ಪ್ರತ್ಯಯಂಗಳಲಿ, ಭಕ್ಷಣಂಗ ಳಲಿ.
 - c) in the modern dialect
 - 1, Nom. ಗಳು, e.g. ಗಡಗಳು, ಮರಗಳು, ಕರ್ಮಗಳು, ದೋಷಗಳು.
- 2, Acc. ಅನ್ನು, ಅನ್ನು, ಅ, e.g. ತರ್ಪಣಗಳನ್ನು, ಕರಗಳನ್ನು, ವೆಸನಗಳನು; ಗಡಗಳನ್ನು, ಮರ್ಗಗಳನ್ನು; ಪುರಗಳ, ಗಡಗಳ, ಉಪಕಾರಗಳ.
 - 3, Instr. ಇನ್ನ, e.g. ಗಡಗಳಿನ್ನ, ಕರ್ಮಗಳಿನ್ವ.
 - 4, Dat. ಇಗೆ, e.g. ಗಡಗಳಿಗೆ, ಕರ್ಮಗಳಿಗೆ.

- 5, Abl. ಇನ್ನ, e.g. ಗಿಡೆಗಳಿನ್ನ, ಕರ್ಮಗಳಿನ್ನ.
- 6, Gen. ಅ, e.g. ಗಡಗಳ, ಕರ್ಮಗಳ, ರಸ್ಪ್ರಗಳ.
- 7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲ್ಲಿ, e.g. ಗಡಗಳೊಳಗೆ; ಗಡಗಳಲ್ಲಿ, ಕಮಲಗಳಲ್ಲಿ; ಅಮ್ಬರಗಳಲ್ಲಿ
- 119. The case-terminations for the plural of masculine, feminine and epicene (§ 102, 4) bases with final e, including also some bases that occur only in the plural. (Cf. §§ 131. 132. 134. 135. 137.)
 - a) in the ancient dialect
- 1, Nom. oಗಳ್, ಕಳ್, ಅರ್, ಅರು, ಒರ್, ಬರ್, ಂಬರ್, ವರ್, ಅರ್ಕಳ್, ಅರ್ಗಳ್, ಇರ್, ಅರಿರ್, ಂಗಳಿರ್, ಅರ್ಕಳೆರ್, ಂದಿರ್, ಂದಿರ್ರ, ಂದಿರ್ಗಳ್, e.g. ಅಣ್ಣಂಗಳ್, ಅಯ್ಯಂ ಗಳ್, ಆತಂಗಳ್, ಈತಂಗಳ್, ಊತಂಗಳ್, ಭಾವಂಗಳ್, ಮಾನಂಗಳ್; ಅಕ್ಯಂಗಳ್, ಅನ್ವಂಗಳ್; ಮಕ್ಕಳ್, (of ಮಗ); ಅರಸರ್, ಸಾಮನ್ತರ್, ಪಾರ್ವರ್, ಮಾಡಿದರ್, ಎರೆವರ್, ನುಡಿವರ್, ಪೆಜರ್, ಅವರ್, ಇವರ್, ಉವರ್, ಒಳ್ಳದರ್, ಮೆಲ್ಲದರ್, ನೇರಿದರ್, ಇನಿಯರ್, ಹಿರಿಯರ್, ಮಣಿಗಾಜರ್, ಇರ್ಬರ್, ಪೆಲರ್, ಕೆಲರ್, ಎಲ್ಲರ್, ಅನಿಬರ್; ಅರಸರು, ತೆಲ್ಲಿಗರು (both in a såsana of 1123 A. D.), ಶಿಷ್ಯರು, ದೇವರು, ಸಧರ್ಮರು, ತಾಪಸರು (the four terms in a såsana of 1182 A. D.), ನಾಯಕರು, ಗೊಂಕರಸರು (both in a såsana of 1187 A. D.); ಕಾನ್ಡರ್ಬ್ಲರ್ (in a såsana between 680 and 696 A. D.), ಇಲ್ಲೂ ಫ್ರೇರ್ (in a såsana of 866 A. D.), ನೂರ್ಪದಿಸ್ಟ್ರರ್ (in a såsana of 916 A. D.); ಇರ್ಬರ್, ಅನಿಬರ್, ಇನಿಬರ್, ಎನಿಬರ್, ಪಲವರ್, ಕೆಲಬರ್; ಪಲವ್ಬುರ್, ಕೆಲವುರ್; ಎಲ್ಲವರ್, ಇರ್ವರ್, ಮೂವರ್, ನೂರ್ವರ್, ಸಾನಿರ್ವರ್, ಪಲವರ್; ಬುಧರ್ಕಳ್, ಗೋವರ್ಕಳ್, ಪುರುಷರ್ಕಳ್, ಅಹಿತರ್ಕಳ್, ಮೂವರ್ಕ್, ಸಾನಿರ್ವರ್, ಪಲವರ್; ಬುಧರ್ಕಳ್, ಗೊಡ ರ್ಗಳ್, ಪುರುಷರ್ಕಳ್, ಅಹಿತರ್ಕಳ್, ಮೂವರ್ಕಳ್; ಕಾದಲರ್ಗಳ್, ಅವರ್ಗಳ್, ಇವರ್ಗಳ್, ಉವರ್ಗಳ್, ಪುರುಷರ್ಕಳ್, ನ್ಟುರಿರ್, ನಲ್ಲರಿರ್, ಪುರುಷರಿರ್, ನಲ್ಲರಿರ್, ಪುರುಷರ್ಕಳ್, ಮೂವನ್ಡರ್, ಮೂವನ್ಡರ್, ಮೂವನ್ಡರ್, ಭಾವನ್ಡರ್, ಮಾನ್ಡರ್, ಮೂವನ್ಡರ್, ಅಮ್ಯಸ್ಟರ್, ಸಾನ್ಟರ್, ಅವನ್ಟರ್, ಅವನ್ಟರ್, ಬುಧರ್ಕಳರ್; ಮೂವನ್ಡರ್, ಅನ್ನುರ್, ಭಾವನ್ಡರ್, ಮಾನ್ಡುರ್, ಮೂವನ್ಡರ್, ಮೂವನ್ಡರ್, ಅನ್ನುರ್, ಭಾವನ್ಡರ್, ಮಾನ್ಡುರ್, ಮೂವನ್ಡರ್, ಪನ್ನುರ್, ಇವನ್ಟರ್, ಅವನ್ಟರ್, ಉವನ್ಡರರ್, ಅಕ್ಕಸ್ಟರ್, ಮೂವನ್ಡರ್, ಇವನ್ಗರ್, ಅನ್ನುರ್, ಅನ್ನುರ್, ಅನ್ನುರ್, ಅನ್ನುರ್, ಅನ್ನುರ್, ಪನ್ನುರ್, ಇವನ್ಗರರ್, ಅನ್ನುರ್, ಅನ್ನುರ್, ಪನ್ನುರ್, ಇವನ್ಗರ್, ಅನ್ನುರ್, ಅನ್ನುರ್, ಪನ್ನುರ್, ಇವನ್ಗರ್, ಅನ್ನುರ್, ಅನ್ನುರ್, ಆಸ್ಟ್ರರ್, ಮೂವನ್ನ

ອປນ is ອປຣ໌ and a euphonic ອນ (cf. § 96 remark); ພປຣ໌ is another form of ອປຣ໌ (cf. § 117, letter a). In ພປຣ໌, ວພປຣ໌ and ປປຣ໌ the letters ພຣ໌, ວພຣ໌ and ປຣ໌ are euphonic augments; ອປຣ໌ ອຣ໌, ອປຣ໌ ອຣ໌ are composed of ອປຣ໌ and ປປຣ໌, ອປປຣ໌ is composed of ອປຣ໌ and ປປຣ໌, and ອປຣ໌ ອປຣ໌ and ປປຣ໌, ອປປຣ໌ is composed of ອປຣ໌ and ປປຣ໌, ລປຣ໌ is composed of ວພປຣ໌ and ປປຣ໌, ວພປຣ໌ is composed of ວພປຣ໌ and ປປຣ໌, the euphonic ປຣ໌ of the genitive in § 109, a, s; that of ພປຣ໌ in § § 132, a. 134, a; that of ອປຼະພວ, etc. in § 243, B, remark; that of ພປຣ໌ in § 276).

2, Acc. ಅಂ, ಅನು, e. g. ಅಣ್ಣಂಗಳಂ; ಮಕ್ಕಳಂ; ಅಕ್ಕಂಗಳಂ, ಅರಸರಂ, etc.; ಶೂಲರನು (in a šåsana of 1182 A. D.).

ಅನು is o (ನ್) and a euphonic ಉ.

- 3, Instr. ఇం, ఇన్లం, ఇన్లీ, ఆణ్హంగళం; మర్శం; అక్కంగళం; ధిందరం; ధిందర్గాళం: etc.

 The terminations are added to the genitive according to the rule of sandhi
 (§ 213 seg.).
- 4, Dat. ಗೆ, ಗ್ಗೆ, ಇಗೆ, ಕೆ, e. g. ಅಣ್ಣಂಗಳ್ಗೆ; ಮಕ್ಕಳ್ಗೆ; ಅಕ್ಕಂಗಳ್ಗೆ; ದೇವರ್ಗೆ or ದೇವರ್ಗ್ಗೆ, ಬುಧರ್ಗೆ or ಬುಧರ್ಗ್ಗೆ, ಬಾಸ್ಥವರ್ಗೆ or ಬಾಸ್ಥವರ್ಗ್ಗೆ, ಎರೆವರ್ಗೆ or ಎರೆವರ್ಗ್ಗೆ, etc.; ದೇವರಿಗೆ (in a

šāsana of 1123 A. D.), భೀತರಿಗೆ, బ్రాಹ్మణరిగే (both in a šāsana of 1181 A. D.); దోజనాక్ (in a šāsana between 597 and 608 A. D.).

 \vec{n} occurs optionally after the repha; such a doubling of a consonant after it is very frequent. Cf. §§ 132, α ; 155; 240, under 5; 246, under α ; § 371, 1. The \vec{n} before \vec{n} is a cuphonic prefix.

- 5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿಸ್ದಂ, ಅತ್ತಣಿಸ್ದೆ; the terminations of the instrumental, e. g. ಅಣ್ಣಂಗಳತ್ತಣಿಂ, etc.
- 6, Gen. ಅ, ಆ, e. g. ಅಣ್ಣಂಗಳ; ಮಕ್ಕಳ; ಅಕ್ಕಂಗಳ; ಪೆಣ್ಡಿರ; etc.; ವೆಡೆವಳ್ಳಿಯರಾ (in a šåsana between 680 and 696 A. D.), ಭಟಾರರಾ (in a šåsana of 804 A. D.).

ë is simply a euphonically lengthened 5. See § 109, a, 6.

- 7, Loc. ಒಳ್, (ಒಳಗೆ), ಅಲ್ಲಿ, e.g. ಅಣ್ಣಂಗಳೊಳ್; ಅಕ್ಕಂಗಳೊಳ್; ದೇವರೊಳ್, ರಸಿಕ ರೊಳ್, ಕಾದುವರೊಳ್; etc.
 - b) in the mediæval dialect
- 1, Nom. the same case-terminations as in the ancient dialect; further ಗಳ್, ಗಳು, ಂಗಳು, ಕಳು, ಕಳುಗಳ್, ಬರು, ಂಬರು, ಅರುಗಳ್, ಅರುಗಳು, ಅರುಗಳಿರ್, ದಿರ್, ದಿರು, ಂದಿರು, e.g. ಈತಗಳ್; ದೇವಗಳು; ಪರಿಜನಂಗಳು; ಅಕ್ಕಂಗಳಿರ್; ಮಕ್ಕಳು; ಮಕ್ಕಳುಗಳ್; ಅವರ್; ದೇವರು, ಭಕ್ತರು, ನರರು, ಮಾನವರು, ಊರವರು, ಕೆಲರು; ಕೆಲಬರು; ಕೆಲಮ್ಬರು; ಭಕ್ತರುಗಳ್, ಮುಗ್ಧರುಗಳ್, ಹಿರಿಯುರುಗಳ್, ಹೋದವರುಗಳ್; ಭಕ್ತರುಗಳು, ಅವರುಗಳು; ಜಡರುಗಳಿರ್; ಅವದಿರ್, ಅವದಿರು; ತಮ್ಮಸ್ಥರು.

The terminations show a free use of the euphonic co and an occasional omission of the euphonic sonne.

- 2, Ace. ಅಂ, ಅ, e. g. ಹಿರಿಯರುಗಳಂ; ಮೂವರಂ; ಅಯ್ಯಗಳ, ಅವರುಗಳ, ಲೋಗರ, ಅನಬರ.
- 3, Instr. ಇಂ, ಇನ್ದಂ, ಇನ್ದೆ, ಇನ್ದವು, e.g. ಮತಿವಸ್ತರಿಸ್ಟಂ; ವಿದ್ವಾಂಸರಿಸ್ಥೆ, ಇವರಿಸ್ಪೆ; ಬಲ್ಲವರುಗಳಿಸ್ದವು.
- 4, Dat. ಗೆ, ಇಗೆ, ಇಂಗೆ, e. g. ಭಕ್ತರ್ಗೆ, ಇನಿಯರ್ಗೆ, ಎಲ್ಲರ್ಗೆ; ಅಯ್ಯಂಗಳಿಗೆ, ಒಡೆಯರಿಗೆ, ಅರಸರಿಗೆ, ಗಣ್ಡರಿಗೆ, ಪ್ರಮಥರಿಗೆ, ಮನುಜರಿಗೆ, ಮಾನವರಿಗೆ, ಅವರಿಗೆ, ಎಲ್ಲರಿಗೆ, ವೇದಿಸುವರಿಗೆ, ಪರರುಗಳಿಗೆ, ಭಕ್ತರುಗಳಿಗೆ, ಶಿಷ್ಯರುಗಳಿಗೆ, ಅವರ್ಗಳಿಗೆ; ಅವರಿಂಗೆ.

The and ao are euphonical prefixes.

- 5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿಸ್ದಂ, ಅತ್ತಣಿಸ್ದೆ; the terminations of the instrumental.
- 6, Genitive ಅ, e. g. ಅಯ್ಯಗಳ, ದೇವರ್ಕಳ, ಅವರ್ಗಳ, ಹೋದವರುಗಳ, ಮೂವರ, ಸಲರ, ಅವ್ದಾರ.
- 7, Loe. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್ಲಿ, (ಅಲಿ), e.g. ಶರಣರುಗಳೊಳ್; ಎಲ್ಲರೊಳು; ಅವ ರೊಳಗೆ, ಇವರೊಳಗೆ, ನರರೊಳಗೆ, ಆದ್ಯರುಗಳೊಳಗೆ, ಅವರಲ್ಲಿ.
 - c) in the modern dialect
- 1, Nom. ಗಳು, ಕಳು, ಕಳಿರು, ಅರು, ಬರು, ವರು, ಂದರು, ಂದಿರು, e.g. ಅಕ್ಕಗಳು; ಮಕ್ಕಳು; ಮಕ್ಕಳರು; ಹುಡುಗರು, ಹೆಣ್ಡರು, ಅವರು, ಇವರು, ಹಲರು; ಹಲಬರು, ಇಬ್ಬರು; ಹಲವರು, ಕೆಲವರು, ಮೂವರು; ಬಾವನ್ದರು; ತಮ್ಮನ್ನಿರು, ಅಣ್ಣನ್ದರು, ಹೆಣ್ಣನ್ದರು.

ਚੱਝਰੇ is ਚੱਥੇ (= ਚੱਝਾਂ) and ਕਰੇ (= ਕਰਾਂ).

Another plural is formed by adding ಅವರು, the nominative plural of the pronouns ಅವ or ಅವಳು, to the nominative singular, e. g. ಅವ್ವನವರು (ಅಪ್ಪಂ or ಅಪ್ಪನ್ + ಅವರು), ಅವ್ವನವರು, ಅಯ್ಯನವರು, or to the nominative plural, e. g. ಸಾಹೇಬರವರು. Cf. § 131, c, 1, and see § 258.

- 2, Acc. ಅನು, ಅನ್ನು, ಅನ್ನ, ಅ, ಆ, e.g. $\pm v_0$ ರನು, ಹೆಣ್ಡರನು; ಹುಡುಗರನ್ನು; ಯಾರನ್ನ (§ 135); ಎಲ್ಲರ, ಯಾರ (§ 135); ಭೃಷ್ಟರಾ.
 - 3, Instr. ಇನ್ನ, e.g. ಹುಡುಗಂನ್ನ.
 - 4, Dat. ಅಗೆ, ಇಗೆ, e.g. ಇಬ್ಬರಗೆ; ಅಧಮರಿಗೆ, ಹುಡುಗರಿಗೆ.

The e and a before n are euphonic additions.

- 5, Abl. ಇನ್ನ, e.g. ಹುಡುಗಂಸ್ಥ.
- 6, Gen. ಆ, ಆ, e.g. ಹುಡುಗರ, ಮೂವರ, ಹಲವರ, ಎಲ್ಲರ; ಅವರಾ, ಒಬ್ಬರಾ, ಹೆಣ್ಡರಾ.
- 7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, (ಅಲಿ), e.g. ನೃಪರೊಳಗೆ; ಹುಡುಗರಲ್ಲಿ.
- 120. The case-terminations for the singular of neuter and feminine bases (and of one that is either masculine or neuter in the ancient language, viz. \Leftrightarrow , § 102, 5) ending in consonants.
 - a) in the ancient dialect
- 1, Nom. the crude base, e.g. ಕಲ್, ಬಿಲ್, ಕಳ್, ಮುಳ್, ಕೆಯ್, ಕಾರ್, ಕಾಲ್, ಕೋಲ್, ಕುರುಳ್, ಅಗರ್, ಬಾಸುದ್, ತಿಮಿರ್, ಮೊಸರ್, ಸವರ್ಣ; ಪೆಡ್, ತಾಯ್; ಅವಳ್, ಇವಳ್, ಉವಳ್, ಆವಳ್, ಪೆಜ್, ಇನಯಳ್, ಕರಿಯುಳ್, ಒಳ್ಳಿದಳ್, ಒರ್ವಳ್, ಒರ್ಬಳ; ಆಳ್; ಆಗಲ್, ಫೊಗ ಬಲ್; ನುಡಿಯಲ್, ಪೆಂದಲ್ (see § 187, 1).

ಆವರ್ appears also as ಆಫೇರ್ (Šabdânušâsana sûtra 175).

2, Acc. ಅಂ. ಆಂ. the crude base, e.g. ಕಲ್ಲಂ, ಬಿಲ್ಲಂ, ಮುಳ್ಳಂ, ಕೆಯ್ಯಂ, ಕಾರಂ, ಕಾಲಂ, ಕೋಲಂ, ಕಾಯಂ, ಬಾಯಂ, ಕುರುಳಂ, ಅಗದಂ, ಮೊಸರಂ, ಅವಳಂ, ಇವಳಂ, ಉವಳಂ, ಅವಳಂ, ಕಲ್ಲಾಂ, ಬಿಲ್ಲಾಂ; ಬೀದ್ (in ಬೀದ್ ಕೊಳ್), ಕೋದ್ (in ಕೋದ್ ಕುಟ್ಟು), ಊಳ್ (in ಊಳ್ ಇಡು).

ಆವಳಂ appears also as ಆಫೊಳಂ (Sabdânusâsana sûtra 175).

The doubling of the consonant of monosyllabic bases with a short vowel takes place on account of euphony (cf. $\S 215, 7, d$).

Kêšava (page 297) gives the following quotation (see § 365); బయ్గనే కేస్పెసిలిళ నలో ఎనేదువు ఆర్థ్రమడే కోరుగళ్, and remarks that the ఆలో in ఎళ్నలో is wrong (abaddha), as it ought to be అళినే or ఎళ్నాటిండిం or ఎళ్నాటిండిన, because a new agent or subject is introduced, viz. కోరుగళ్, కేస్పెసిలో, therefore, is the crude base and stands for the accusative. A translation is:—'When (they, certain people) desired the purple sunshine of the evening, the trees of the hermitage appeared'. Cf. the ancient accusatives ప in § 125, మండలో in § 126, అన్న in § 127, గళ in § 130, a, 2, especially also the Kriyasamâsa (§ 253, 1, a) in which the crude base represents the accusative, and § 352, 6, b.

3, Instr. ಇಂ, ಇನ್ದಂ, ಇನ್ದೆ, e. g. ಕಲ್ಲಿಂ, ಕಲ್ಲಿಸ್ಡಂ, ಕಲ್ಲಿಸ್ಡೆ, ಕಾರಿಂ, ಕೋಲಿಂ, ಬೇರಿಂ, ಬಿದಿರಿಂ, ತುಹುಗಲಿಸ್ಥೆ.

The terminations are attached to the genitive according to the rule of sandhi (§ 213 seq.). Cf. the @o in the Dictionary, Additions, p. 1711.

- 4, Dat. ಕೆ, ಗೆ, e. g. ನುಡಿಯಲ್ಲಿ, ಪೇಡಲ್ಲೆ, ಕಾಬ್ಫ್, ಕೋಡ್ಡ್, ನಾಡ್ಕ್; ಕಲ್ಗೆ, ಪುಲ್ಗೆ, ಬಲ್ಗೆ, ಮುಳ್ಗೆ, ಕೆಯ್ಗೆ, ಕಾಲ್ಗೆ, ತೋಳ್ಗೆ, ಸೂದ್ದಿ, ಅಗದ್ದಿ, ಬಾಸುಬ್ಗೆ, ಸವಕ್ಷೆ; ಅವಳ್ಳೆ, ಇವಳ್ಳಿ.
- 5, Abl. అక్కణిం, అక్కణిన్నం, అక్కణిన్ని, the terminations of the instrumental e.g. ಕಲ್ಲು ತ್ರಣಿಂ, ಕಯ್ಯುತ್ತಣಿಂ, ಕಾಲತ್ತಣಿಂ.
- 6, Gen. ಆ, ಆ, e. g. ಕಲ್ಲ, ಬಿಲ್ಲ, ಕಳ್ಳ, ಕೆಯ್ಯ, ಕಾಲ, ಕೋಲ, ತೋಳ, ನಾಯ, ಸೂದ, ಕುರುಶ; ಪೆಣ್ಣ, ತಾಯ; ಅವಳ, ಇವಳ, ಉವಳ, ಆವಳ, ಒರ್ವಳ; ಆಳ; ಊರಾ (in a såsana of about 750 A. D.).

Here we have the primitive form of the genitive, viz. ♥. About the doubling see the Accusative.

7, Loc. ಉళ్, ఒళ్, (ఒళగి), ఆలో, ఆలు, అల్లి, e.g. కింగళుళ్ (in a šāsana of 707 A. D.); ఎళ్ళుళ్ (of ఎళ్), శియ్యిళ్, బిన్నేళ్, శాల్మిళ్, కేంద్రళ్, నుండిపిళ్; శేయ్యలో (in a šāsana of 971 A. D.); శేణలలు (in a šāsana of 1187 A. D.); శాణ్లల్లి, నుండల్లి.

The terminations are added to the genitive according to rule.

- b) in the mediæval dialect
- 1, Nom. the crude base, $e.\,g.$ ಕಲ್, ಕಾಲ್; ಹೆಣ್; ಅವಳ್, ಇವಳ್, ಆವಳ್, ಒರ್ಬಳ್, ಒರ್ವಳ; ਚੰਜಳਾਂ.
- 2, Acc. ಅಂ, ಅ, the crude base, e. g. ಕಲ್ಲಂ, ಕಾಲಂ; ಮಗಳಂ; ಹೆಣ್ಣ; ಕಲ್ಲ, ಪಾಲ, ಹಾಲ; ಊಳ್ (in ಊಳ್ ಇಡು), ಬೇರ್ (in ಬೇರ್ ಊಜು), ಬೇಳ್ (in ಬೇಳ್ ಮಾಡು), ಮೆಯ್ (in ಮೆಯ್ಡ್ ಇಕ್ಕು).
- 3, Instr. ಇಂ, (ಇನ್ಡಂ), ಇನ್ಡೆ, (ಇನ್ಡವು), ಇನ್ಡ, e.g. ಕೆಯ್ಯಂ, ನೀರಿಂ, ಕೆಯ್ಯಸ್ಥೆ, ಕೆಯ್ಸಸ್ಥ, ಕೊರಳಿಸ್ದ.
 - 4, Dat. ಕೆ, ಗೆ, e. g. ಈಗಳ್ಳ; ಹರಸಲ್ಲಿ, ಆಗಲ್ಲಿ, ಅಯ್ಯಲೈ; ಊರ್ಗೆ, ಬಾಯ್ಗೆ, ಕಲ್ಲೆ.
 - 5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ, the terminations of the instrumental.
- 6, Gen. ಅ, e. g. ಕಲ್ಲ, ಕೆಯ್ಯ, ಮಣ್ಣ, ಹುಲ್ಲ, ಊರ, ಕಾಯ; ತಾಯ (or ತಾಯ್ಯ); ಅವಳ, ಇವಳ, ಆವಳ, ಒರ್ಬಳ; ಆಳ.
- 7, Loc. ಒಳ್, ಒಳಗೆ, ಅಲು, ಅಲ್ಲಿ, ಅಲಿ, ಇಲಿ, e.g. ಕಲ್ಲೊಳ್, ಕೆಸಜೊಳ್, ಪಾಲೊಳ್; ನೀರೊಳು, ಬಾಗಿಲೊಳು; ಒಡಲೊಳಗೆ, ಕೊರಲೊಳಗೆ, ಬಿಸಿಲೊಳಗೆ; ಕೆಯ್ಯಲು; ಕೆಯ್ಯಲ್ಲಿ, ಕೊರಳಲ್ಲಿ; ಕಣ್ಣಲಿ, ಕಲ್ಲಲಿ, ಕಾಲಲಿ, ನೀರಲಿ, ಕೊರಳಲಿ, ಪೆಸರಲ್ಲಿ ಮೊಸರಲಿ, ಹೊಜವಾಜಲಿ; ಕಲ್ಲಲಿ.

In 30 the auxiliary augment 35 of § 121 appears to have been mutilated.

c) in the modern dialect

In §§ 92. 93 and 112 it has been stated that, in general, all ancient nominal bases with a final consonant appear with a cuphonic final ಉಂಗಾ in modern Kannada; but there are exceptions, that is especially when such bases are immediately connected with another noun or verb, e.g. ಕಲ್-ದೋಣಿ, ಕಲ್-ನಾರು, ಕಲ್-ಹೂವು, ಕಾಲ್-ಕುವುಸ, ಕಾಲ್-ನಡೆ, ಕೆಯ್-ಕೆಳಗೆ, ಕೆಯ್-ಗುದ್ದಲಿ, ಮೆಯ್-ಬಣ್ಣ, ಮೆಯ್-ಮೇಲೆ,

ಬಯಲ್-ಕಡೆ, ಕಾಲ್ ತೆಗೆ, ಕೆಯ್ ಕೊಡು, ಕೆಯ್ ಕೊಳ್ಳು. ಮೆಯ್ ಬರು, or also when they are in union with case-terminations, e.g. ಕಾಯ; ಬಾಯಿನ್ದ, ಕೆಯ್ಯಿನ್ದ; ಕೆಯ್ಗೆ, ಮೆಯ್ಗೆ; ತಾಯ, ನಾಯ; ಮೆಯ್ಯಲ್ಲಿ, ಬಾಯಲ್ಲಿ; ಮೆಯ್ಕೊಳಗೆ, ಬಾಯೊಳಗೆ. See also ಕೆಯ್ಲ and ಬಾಯಲಿ (of ಬಾಯ್) in § 121, and ಕೆಯ್, ಬಾಯ್ in a proverb under ಕೆಸಲು in the Dictionary.

- 121. The case-terminations for the singular of neuter and feminine bases (and of the base ಆಳು that is masculine-feminine-neuter in the modern dialect) ending in ಉ, this vowel being merely euphonically suffixed to ancient bases ending in consonants (see §§ 92. 93. 94. 96 remark). Such bases appear nowadays chiefly in the mediæval and modern dialects; but there are proofs of their existence also in the ancient one, namely in its dative and genitive, and in the words ಮಗಳು (for ಮಗಳು), ಕಲ್ಲ (for ಕಶ್), ಸೋಲು, ಸಿಡಿಲು, ಮತ್ತರು, ಅಳಿಯಲು (ಅಚಿತ್ರಯಲು), ರಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲಿ, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲಿ, ರಕ್ಷಿಸಲಿ, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲಿ, ರಕ್ಷಿಸಲು, ರಕ್ಷಿಸಲಿ, ರಕ್ಷ
 - a) In the ancient dialect
- 1, Nom. లు, i.e. the crude base, e.g. మగాలు (in a śāsana of about 778 A.D.), ಕోల్లు (in one of 1048 A.D.), పోటు, సీడీలు (in one of 1182 A.D.), నుక్తరు (in one of 1187 A.D.), ఆళియలు (in one of 1076 A.D.), రెక్టిగోలు (in one of 1123 A.D.), నిరెక్టిగోలు (in one of 1182 A.D.).
- 4, Dat. ಇಂಗಿ, ಕೆ, e.g. ಆಗಳಿಂಗಿ, ಈಗಳಿಂಗಿ; ಊರಿಂಗಿ (in a šásana of 1084 A.D.), ಸೊಡರಿಂಗಿ (in a šásana of 1123 A.D.); ಭಾಗಳಲುಕಿ (for ಭೂಗದಲುಕಿ), ಆಗಲುಕಿ (in one of 1123 A.D.).

The grammatical bases of the terms ಆಗಳಿಂಗೆ, ಈಗಳಿಂಗೆ, ಊರಿಂಗೆ, ಸೊಡರಿಂಗೆ, ಪೊಗಳ ಲುಕೆ, ಆಗಲುಕೆ are ಆಗಳ್, ಈಗಳ್, ಊರ್, ಸೊಡರ್, ಪೊಗಳಲ್, ಆಗಲ್. According to rule their dative ought to be ಆಗಳ್ಳ. ಈಗಳ್ಳ, ಊರ್ಗೆ, ಸೊಡರ್ಗೆ, ಪೊಗಳಲ್ಲೆ, ಆಗಲ್ಲೆ (see § 120); but they have been treated as if they were ಆಗಳು, ಈಗಳು, ಊರು, ಸೊಡರು, ಪೊಗಳಲು, ಆಗಲು, analogously to the ancient ಆಗಡು and ಈಗಡು (§ 122), for which ಇಂಗೆ is the grammatical termination of the dative, and somewhat analogously e. g. to the modern ಮಾಡಲು and ಹೋಗಲು, for which ಇಕೆ is the grammatical termination of the dative (see under letter e). Thus the forms ಆಗಳ್, ಈಗಳ್, ಊರ್, ಸೊಡರ್, ಪೊಗಳಲ್, ಆಗಲ್ have existed with the euphonic suffix ಉ of the mediæval and modern dialect already in ancient times, and have been used like the bases with final w in § 122. Observe that ಏರ್ and ಏರು, seven, appear in these two forms in the ancient dialect.

ਕਰਜੈ consists of the euphonic augment ਕਰ and the termination of the dative ਜੈ (see § 120). The v before ਚੈ is simply euphonic.

6, Gen. ಇನ, e. g. ಇರುಳಿನ, ಸಗಲಿನ, ಸೂಜೀನ, ಆಗಳಿನ, ಈಗಳಿನ.

The bases of these terms are ਕਹਾਣਾ, ਡਰਦਾ, ਸਕਦਾ, ਦਰਦਾ, ਚਰਦਾ, and the grammatical forms of the genitive would be ਕਹਾਦ, ਡਰਦ, ਸਕਦ, ਦਰਦ, ਚਰਦ (see § 120). Kêšava remarks that ਕਹਾਣਰ and ਡਰਦੇਰ are optionally used for ਕਹਾਦ and

ಸಗಲ, which goes to show that ಇರುಳು and ಸಗಲು, forms with the euphonic ಉ, were together with ಸೂದು, ಆಗಳು, ಈಗಳು, in common use at his time and in the time preceding. Kêšava adds that it is wrong (dôsha) to use such forms as ಬೆಮುಂಸ, ಮುಡಲನ, ಮುಗಲಿನ, etc. He evidently opposes the too free use of forms of ordinary conversation, which presuppose the existence of many bases with the euphonic final ಉ (§ 122), in the present case of ಬೆಮುರು, ಮಡಲು and ಮುಗಿಲು.

অই is ও, the termination of the genitive, and the euphonic augment অ০ (অরণ).

- b) in the mediæval dialect
- 1, Nom. ಉ i. e. the crude base, e. g. ಎಳ್ಳು, ಕಲ್ಲು, ಅೂರು, ಕಾಲು, ಜಾಲು, ಮಾನು, ಸೂದು, ತಿಂಗಳು, ಮೊಸರು, ಸೊಡರು, ನೆದಲು; ಅವಳು, ಇವಳು, (ಅವಳು), ಒರ್ವಳು, ಒಬ್ಬಳು; ಈಗಳು, ಆಗಳು, ಆಗಲು; ಆಳು.
- 2, Acc. ಅಂ, ಆ, the crude base, e. g. ತಿಂಗಳಂ; ಬಯಲಂ, ಅವಳಂ; ಕಲ್ಲ, ವಿಶಾನ, ಮೇಲ; ಆಳ: ಮರುಳು

It is impossible to settle whether sorteo, బయులం, అవరం, ಕಲ್ಲ, మున, ముల, ఆళ are the accusative of bases with final consonants (§ 120, letter b) or of bases with the euphonic ∞ .

3, Instr. ఇం, (ఇన్లం, ఇన్లే, ఇన్లే), ఇనిన్ల, e. g. శల్లం, ఆంధిం, etc.; శంశుబానిన్ల. It is possible that in such forms as శల్లం, ఆంధిం, etc. the bases are శల్, ఆంధ్, etc. (see § 120, letter b).

ಇನಿನ್ನ is ಇನ್ನ attached to ಇನ of the genitive.

4, Dat. ಇಂಗೆ, ಇಗೆ, ಇಕೆ, e. g. ಕಣ್ಣಿಂಗೆ, ಬಿಲ್ಲಿಂಗೆ, ಊರಿಂಗೆ, ನೀರಿಂಗೆ, ಪಾಲಿಂಗೆ, ಬೇರಿಂಗೆ, ಮೇಲಿಂಗೆ, ಸೂಬಿಂಗೆ, ಬೆರಳಿಂಗೆ, ಹೆಗಲಿಂಗೆ; ಊರಿಗೆ, ಬೇರಿಗೆ, ಸೂಬಿಗೆ, ಕೊರಳಿಗೆ, ನೆಬಲಿಗೆ; ಈಗಳಿಕೆ.

Like the 30 the 3 that precedes the terminations and d, is a euphonic augment.

- 5, Abl. (అక్క ణిం, etc.), the terminations of the instrumental.
- 6, Gen. ಆ, ಇನ, e. g. ಎಳ್ಳ, ಮಣ್ಣ, ಊರ, ಕಾಲ, ಕೊರಳ, ಮಳಲ; ಅವಳ, ಇವಳ, (ಆವಳ), ಒರ್ಮಳ, ಒಬ್ಬಳ; ಆಳ; ಬಿಲ್ಲಿನ, ಹಾಲಿನ, ಕೊಗಲಿನ, ಇರುಳಿನ.

ಎಳ್ಳ, ಮಣ್ಣ, etc. may be referred also to ಎಳ್, ಮರ್ಣ್, etc. (see § 120, letter b).

- 7, Loc. ಇನೊಳ್, ಇನಲ್ಲಿ, e. g. ಗೀಣಿನೊಳ್; ಹಾಲಿನಲ್ಲಿ.
- c) in the modern dialect
- Nom. ಉ, i. e. the crude base, e. g. ಎಳ್ಳ, ಕಲ್ಲು, ಊರು, ಕೊರಳು, ಮಾಡಲು, ಹೋಗಲು, ನೋಡಲು; ಹೆಣ್ಣು; ಅವಳು, ಇವಳು, ಯಾವಳು, ಒಬ್ಬಳು; ಆಗಲು, ಈಗಲು; ಆಳು.
- 2, Acc. ಅನ್ನು, ಅನ್ನು, ಅ, ಆ, the crude base, e. g. ಹೆಣ್ಣನು, ಕೊರಳನು, ನೀರನು; ಹೆಣ್ಣನ್ನು, ಕಲ್ಲನ್ನು, ಹೊನ್ನನ್ನು, ಬೇರನ್ನು, ಕೆಸಜನ್ನು; ಅವಳನ್ನು, ಇವಳನ್ನು; ಆಳನ್ನು; ಹಲ್ಲ, ಊರ, ಕಾಲ, ಕೂದ, ತೇರ, ಮಾನ, ನೇಗಿಲ, ಬಾಗಿಲ; ಕೆಚ್ಚಲಾ, ಬಚ್ಚಲಾ, ನೆತ್ತರಾ; ಕಲ್ಲು, ಬೇರು.

It is impossible to decide whether జోల్ల, ఆంధ. etc., also in this case, are formed from జోల్లు, ఆంధు, etc. or from జోల్ల్, ఆంధ్, etc. (see § 120, letter c).

3, Instr. ಇನ್ಸ, ಇನ್ಸಿನ್ಸ, e. g. ಮೇಲಿಸ್ಟ; ಕಲ್ಲಿಸಿಸ್ಟ, ನೀರಿಸಿಸ್ಟ, ಹಾಲಿಸಿಸ್ಟ. ಮೇಲಿಸ್ಟ may come from ಮೇಲು or ಮೇಲ್.

- 4, Dat. ಇಕ್ಕೆ ಇಕ್ಕೆ, ಇಗೆ, e. g. ಮಾಡಲಿಕೆ or ಮಾಡಲಿಕ್ಕೆ, ಹೋಗಲಿಕೆ or ಹೋಗಲಿಕ್ಕೆ (see § 370, 4); ಹೆಣ್ಣಿಗೆ, ಇವಳಿಗೆ, ಅವಳಿಗೆ; ಆಳಿಗೆ; ಕಲ್ಲಿಗೆ, ಬಯ್ಲಗೆ, ಹಣ್ಣಿಗೆ, ಹಲ್ಲಿಗೆ, ಊರಿಗೆ, ನೀರಿಗೆ, ಬಾದಾಗಿ, ಮೊಸರಿಗೆ, ಮುಗಲಿಗೆ.
 - 5, Abl. ಇನ್ನ, ಇನಿನ್ದ, e. g. ಊರಿನ್ದ, ಮೇಲಿನ್ದ; ಊರಿನಿನ್ದ, ಮೇಲಿನಿನ್ದ, ಕೆಸಪ್ ನಿನ್ದ. ಊರಿನ್ನ, ಮೇಲಿನ್ನ may, also in this case, come from ಊರು or ಊರ್, ಮೇಲು or ಮೇಲ್.
- 6, Gen. ಆ, ಇನ, e. g. ಕಣ್ಣ, ಕಲ್ಲ, ಬಿಲ್ಲ, ಕಾಲ, ಹಾಲ, ಕೊರಳ, ಮುಗಿಲ; ಅವಳ, ಇವಳ, ಯಾವಳ; ಹೆಣ್ಣಿನ; ಕಣ್ಣಿನ, ಕಲ್ಲಿನ, ಮಣ್ಣಿನ, ಹಣ್ಣಿನ, ತೀರಿನ, ನೀರಿನ, ವಿಸಾನಿನ, ಹಾಲಿನ, ಮೇಲಿನ, ಕೆಸಜನ, ಮುಗಿಲಿನ; ಆಳಿನ.

ಕಣ್ಣ, ಕಲ್ಲ, etc. may, also in this case, come from ಕಣ್ಣ, ಕಲ್ಲ, etc. or from

7, Loc. ಒಳಗೆ, ಅಲ್ಲ, ಅಲಿ, ಇನಲ್ಲಿ, ಇನಲಿ, ಇಲಿ, ಲಿ, e. g. ಊರೊಳಗೆ; ಕಲ್ಲಲ್ಲಿ, ನೀರಲ್ಲಿ, ಹಾಲಲ್ಲಿ, ಬಿಸಲಲ್ಲಿ, ಮೊಸರಲ್ಲಿ; ಇವಳಲ್ಲಿ, ಅವಳಲ್ಲಿ; ಗಣ್ಟಲಲಿ; ಊರಿನಲ್ಲಿ, ಕಣ್ಣಿನಲ್ಲಿ, ಕಲ್ಲಿನಲ್ಲಿ, ತೇರಿನಲ್ಲಿ, ಹಾಲಿನಲ್ಲಿ, ಕೆಸಜ್ನಲ್ಲಿ; ಕಣ್ಣಿನಲಿ; ಕಣ್ಣಿಲಿ, ಕಾಲಿಲಿ, ಬಾಯಿಲಿ, ಹೊನ್ನಲಿ; ಹೆಸರ್ಲಿ, ಕೆಯ್ಲಿ.

ಆಡರೊಳಗೆ, ಕಲ್ಲಲ್ಲಿ, etc. may, also in this case, be referred to bases with final consonants.

In o the wo or we has been mutilated (cf. § 130, letter c).

122. The case-terminations for the singular of dissyllabic and trisyllabic neuter bases, (of the masculine bases గణ్హను, గణ్ణు, of the feminine base చేయిను, and of the masculine-feminine-neuter bases ఆరాసు, శంగు) always ending in the euphonic లు in the ancient, mediæval and modern dialect (see §§ 96. 98). See అన్న, ఇన్న, అన్న, ఎన్న in § 127.

Concerning the terminations $\exists j$, $\exists j$, and $\exists j$ in $\exists j$, \exists

ತು, ತ್ತು (euphonically doubled) and ಮ represent the letters ತ್, ತ್ತ್, ಬ್ಹ್, the primitive signs which point to an object in a general way, with a euphonic ಉ. When the vowels ಆ, ಇ, ಉ (other forms of ಆ, ಈ, ಊ, see § 264) are prefixed to ದು (ಅದು, ಇದು, ಉಮ which are the commonly used demonstrative neuter pronouns) the direction becomes distinct; ಅತು, ಅತ್ತು, (which are substitutes for ಅದು) are met with in combination with ಎನ (of me), etc. as ಎನತು, ಎನತ್ತು, etc. (§ 137, a, ಕ; § 272, ೨), ಅತ್ತು, ಇತ್ತು (= ಇದು) as personal terminations (§ 193), ಉತ್ತು

(=ಉದು) in combination with ಎಮ್ಮ (of us), etc. as ಎಮ್ಮುತು, etc. (§ 272, 2, and ಉತ್ತು as a participial termination, § 173). Compare also § 124, ರ್. 4; § 265.

Regarding the neuter plural of ఒళ్ళకు, etc., కిఐ'డు, etc., ఆడు, etc. see § 136. The case-terminations are

- a) in the ancient dialect
- 1. Nom. ಉ, i. e. the crude base, e. g. ಒತ್ತು, ಎದ್ತು, ಬೊದ್ತು, ಕೂಸು, ಪಾತ್ರ, ನಾಡು, ತುಜುಮ್ಟು, ಮಾತು, ಕಡುಪು, ಈಗಡು, ಆಗಡು, ನಾಡಿದು, ಸೆಜುಗು, ಒಳಗು, ಕೆಳಗು, ಮೇಗು, ಪಿನ್ವು, ಮುನ್ದು, ಪಿನ್ನು, ಮುನ್ನು, ಪೊಜಗು, ಅನಿತು, ಬೆಟ್ಟಿತು, ಒಳ್ಳಿತು, ಬೆಟ್ಟಿತ್ತು, ಒಳಿತ್ತು, ಇದು, ಅದು, ಉದು, ಆವುದು, ಬೆಡತು, ಎಲ್ಲದು, ಕಿಜ್ದು, ಇನಿದು, ಒನ್ನು, ಎರಡು.

ಅದು appears also as ಒದು (in a šāsana between 594 and 608 A. D.; cf. § 117, letter a).

2, Acc. ఆం. (అ), ఆం. e.g. ఒర్పం, ఈ మైం, వావం, నాడం, మావం, పదవం, సడంగం, అనికం, ఒళ్ళకం, అదం, ఆవుదం, ఉదాదం, ఓన్డం, ఎరడం, అయ్దం, మేఁలుదం; (నాడ, కుజుమ్మ); ఇదాం (in a sasana between 680 and 696 A. D., in one of somewhat after 732 A. D., and in one of 750 A. D.).

The ಆ in parenthesis refers to ನಾಡ and ತುರುವು. We take ನಾಡ to be the accusative in the sentence quoted by Kêšava (page 164) in ತೆಂಕನಾಡ ಮಹೌಯುಲ್ಲಿ ಎನ್ದುಂ ಮನಂ ಬರ್ಕುಮೆ (could it ever come to (my) mind to forget the southern country?). He, however, supposes that ನಾಡ is the genitive used for the accusative. ತುರುವು stands (according to a Mdb. Ms.) in the passage quoted by Kêšava in page 288:— ಬೆರಣ್ಣವು ಪೊಕ್ಕುದನ್ ಉಗುರಿಸಿದುವು ತುರುವು (they scratched the (i. e. his or her or its or their) navel and clawed the hair-knot). Cf. the note under the ancient accusative in § 117, and see § 352, 1, b. Regarding the lengthening cf. § 109, a, 6.

- 3, Instr. ಇಂ, ಇನಿಂ, ಇನ್ಡೆ, ಇನಿನ್ಡೆ, ಅರ್ಲಿಂ, e.g. ಮಾತಿಂ, ಕಡುಪಿಂ; ಮಾತಿನಿಂ, ಕಡುಪಿ ನಿಂ; ಒಳ್ಳಿನ್ಡೆ, ಚೆಲ್ವಿನ್ಡೆ, ರೂಪಿನ್ಡೆ; ಪಾಂಗಿನಿನ್ಡೆ; ಅದಹಾಂ, ಆಫುದಹಾಂ, ಒನ್ಡಹಾಂ, ಎರಡಹಾಂ, ಮೂಲಹಾಂ, ಅನಿತಹಾಂ, ಮುಲುದಹಾಂ.
- 4, Dat. ಇಂಗೆ, ಅಣ್ಗೆ, ಅಮಿಕ್ಕೆ, e.g. ಮಾತಿಂಗೆ, ಲೇಸಿಂಗೆ, ರೂಪಿಂಗೆ, ಕೂಸಿಂಗೆ, ಆಗಡಿಂಗೆ, ಈಗಡಿಂಗೆ, ನಾಡಿದಿಂಗೆ; ಮೇಗಣ್ಗೆ, ಕೆಳಗಣ್ಗೆ, ಮುನ್ಡಣ್ಗೆ, ಪಿನ್ಡಣ್ಗೆ, ಪಿನ್ಪಣ್ಗೆ, ಒಳಗಣ್ಗೆ; ಅದರ್ಕೆ, ಇದರ್ಕೆ, ಆವುದರ್ಕೆ, ಕಿಹಿದರ್ಕೆ, ಒನ್ನರ್ಕೆ, ಎರಡರ್ಕೆ, ಎಣ್ಟರ್ಕೆ, ಸತ್ತರ್ಕೆ, ನೂಜರ್ಕೆ, ಅನಿತರ್ಕೆ, ಎನಿತರ್ಕೆ, ಬೆಟ್ಟಿತರ್ಕೆ, ಮೇಲುದರ್ಕೆ.

The terminations are n and #; 90, 95 and 95 are euphonical augments.

- 5, Abl. ಇನತ್ತಣಿಂ, ಇನತ್ತಣಿಸ್ದಂ, ಇನತ್ತಣಿಸ್ದೆ, ಅಣಿಂ, ಅಟ್ರಿತ್ತಣಿಂ, the terminations of the instrumental, e. g. ಮಾತಿನತ್ತಣಿಂ; ಮೇಗಣಿಂ, ಕೆಳಗಣಿಂ, ಮುನ್ಹಣಿಂ, ಪಿನ್ದಣಿಂ, ಮೊಹಗಣಿಂ, ಒಳಗಣಿಂ; ಆವುದಹತ್ತಣಿಂ; ಮುಳಿಸಿಸ್ಟೆ, ತಳಿರ್ಮಾಸಿಸಿಸ್ಟೆ.
- 6, Gen. ಆ, ಇನ, ಅಣ, ಅರಿಶಿ, e.g. ನಾಡ, ತುದುಮ್ಪ; ಎಬ್ಡ್ ನ, ಓದಿನ, ಮಾತಿನ, ಸೊಬಗಿನ, ಕೊಸಗಿನ, ಹೊರಸಿನ, ಬಯ್ಗನ, ಮುತ್ತಿನ, ಆಗಡಿನ, ಈಗಡಿನ, ನಾಡಿದಿನ; ಕೆಳಗಣ, ಮೇಗಣ, ಮುನ್ದಣ, ಶಿನ್ದಣ, ಪಿನ್ನಣ, ಪೊದಗಣ, ಒಳಗಣ; ಅದದ, ಇದದ, ಆವುದದ, ಮಾಡಿದುವದ, ಒನ್ನದ, ನಾಲ್ಕರ, ಅಯ್ದದ, ಆದದ, ಅನಿತದ, ಎನಿತದ.

ষ্ম is the euphonic augment অ০ (ম্বর্জ) and Θ , the true termination of the genitive; in Θ the augment is Θ and in Θ it is Θ . Compare the augments \square and \square in \S 109, letter a, and see \S 141, remark under Dative.

- 7. Loc. ಇನೊಳ್, ಇನೊಳು, ಇನೊಳಗೆ, ಇನಲ್ಲಿ, ಅಟಿಸಿಳ್, ಅಟ್ಟೊಳ್, ಆಟ್ಲ್ಲಿ, e. g. ಸೆಸ್ಪಿನೊಳ್, ಮಾತಿನೊಳ್, ಮಾತಿನೊಳ್, ಮಾಸಿನೊಳ್, ಪಾಸಿನೊಳ್, ಕರ್ನಿನೊಳ್; ನೆಲಿಸೀಡಿನೊಳು (in a sasana of 1123 A. D.); ಬಡ್ಡೆನೊಳಗೆ; ತಾಪಿನಲ್ಲಿ; ಈರೆದ್ದತ್ತಜುಳ್ (in a sasana between 680 and 696 A. D.); ಇದು ಅತ್ಯ ಅತ್ಯದು ಅತ್ಯ ಸ್ಥಿತಿ ಎರಡು ಬಳ್ಳು ಎಡ್ಡು ಜೀಳ್, ಕಿರ್ಜಾಪಿಸಿಕ್, ಇನಿತ ಹೊಳ್, ಎಸಿತು ಬ್ಯಾಪಿಸಿಕ್, ಅದು ಪ್ರಾಪ್ತಿಸಿಕ್, ಎಸಿತು ಬ್ಯಾಪ್ ಪ್ರಾಪ್ತಿಸಿಕ್, ಎಸಿತು ಬ್ಯಾಪ್ ಪ್ರಸ್ತಿಸಿಕ ಬಿಡ್ಡು ಪ್ರಪ್ತಿಸಿಕ ಬ್ಯಾಪ್ ಪ್ರಸ್ತಿಸಿಕ ಬಿಡ್ಡು ಬ್ಯಾಪ್ ಪ್ರಸ್ತಿಸಿಕ ಬಿಡ್ಡು ಬ್ಯಾಪ್ ಪ್ರಸ್ತಿಸಿಕ ಬಿಡ್ಡು ಬಿಡ್ಡಿ ಬಿಡ್ಡು ಬಿಡ್ಡು ಬಿಡ್ಡು ಬಿಡ್ಡ
 - b) in the mediæval dialect
- 1, Nom. ಉ, i. e. the crude base, e. g. ಎತ್ತು, ಒತ್ತು, ಪೊತ್ತು, ಹಿನ್ದು, ಹೊರಗು, ಅದು, ಇದು, ಉದ್ದಿತು, ಒಳ್ಳಿತು, ಒಳಿತು, ಬಿಟ್ಟಿತು, ಕಿರ್ಜರು, ಒನ್ನು, ಎರಡು, ಎದು, ಅಷ್ಟು, ಎಸು, ಮೇಲುದು.
- 2, Acc. ಅಂ, ಅ, the crude base, e. g. ಒತ್ತಂ, ಕನಸಂ, ಮಾತಂ, ಒಳ್ಳಿತಂ, ಇನಿದಂ, ಕಿಹ'ದಂ, ಅದಂ, ಏದಂ, ಏಸಂ; ಉರ್ಕ, ಕನ್ದ, ಕಿಚ್ಚ, ಕುಹುಪ, ಕೇಡ, ತಪ್ಪ, ಹಿನ್ದ, ಅದ, ಇದ, ಒನ್ದ; ಕಾಪು, ಕೇಡು, ಕಿಹ'ದು, ಪಿರಿದು.
- 3, Instr. ఇం, ఇనిం, ఇనిన్దం, ఇనిన్దే, ఇన్దం, ఇన్దెమే, ఇన్ద., అంటిం, ఆంటిన్దే. అంటిన్దెమే, అంటిన్దె, e. g. కడుపిం, కడుపిం, కడుపిం, ఉమ్మనిం, ఉమ్మనిం; కేందినిన్దం; కిడ్డినిన్దే, ఉమ్మనిన్దే; బలుపిన్దం; జంజినిన్నెమే; కిడ్డిన్డే, ఒలవిన్ద, కాళవిన్ద, మునుదిన్దే; అదింం; అదిందేజ్డే; ఆదింద్యా మే, అనికేంద్రాం.
- 4, Dat. ಇಂಗೆ, ಇಗೆ, ಇಕೆ, ಇಕ್ಕೆ, ಇಂಕೆ, ಅರ್ಲ್ಕಿ, ಅಕ್ಕೆ, ಅಕ್ಕೆ, ಅಕ, e. g. ಮಾತಿಂಗೆ, ಹೊತ್ತಿಂಗೆ; ಮಾತಿಗೆ, ಮುದ್ದಿಗೆ, ಲೇಸಿಗೆ, ತಪ್ಪಿಗೆ, ಗೆಲನಿಗೆ, ಹಸಿಸಿಗೆ, ಬಿಳಿದಿಗೆ; ಕೆಳಯಕ, ಕೆಳಯಕ್ಕೆ; ಒಳಯಂಕ; ಒನ್ಡರ್ಕೆ, ಅನಿತರ್ಕೆ; ಅನಿತಕ್ಕೆ, ಏಸಕ್ಕೆ, ಎರಡಕ್ಕೆ, ಮೂಪಕ್ಕೆ, ಎಣ್ಟಕ್ಕೆ, ಒಳಿತಕ್ಕೆ, ಒಳ್ಳಿತಕ್ಕೆ; ಮುನ್ಡಕ್ಕೆ, ಹಿನ್ಡಕ್ಕೆ, ಮೇಲಕ್ಕೆ; ಅದಕೆ, ಇದಕೆ, ಅನಿತಕೆ; ಮುನ್ದಕ್ಕೆ, ಹಿನ್ಡಕ್ಕೆ ಮೇಲಕೆ.

ಇಂಗೆ, ಇಗೆ, ಇಂಕೆ, ಇಕ್ಕೆ ಇಕ್ಕೆ are ಗೆ, ಕೆ, ಕ್ಕೆ, the terminations of the dative, and the euphonic augments ಇಂ and ಇ. In ಕೆಳಯಿಕೆ, ಕೆಳಯಿಕ್ಕೆ, ಒಳಯಿಂಕೆ the final letter ಗು of ಕೆಳಗು and ಒಳಗು has been changed into ಯು. ಅಕ್ಕೆ, ಅಕೆ generally are mutilated forms of ಅಜ್ಕೆ. ಮೇಲಕ್ಕೆ ಮೇಲಕ್ಕೆ, ಮುನ್ದಕ್ಕೆ ಮುನ್ದಕ್ಕೆ, ಹಿನ್ದಕ್ಕೆ ಹಿನ್ದಕ್ಕೆ either stand for ಮೇಲಕ್ಕೆ, ಮುನ್ದಕ್ಕೆ, ಹಿನ್ದಕ್ಕೆ, ಹಿನ್ದರ್ಕೆ, ಮನ್ದರ್ಕೆ, ಮರ್ಪಕ್ಕೆ, etc.

- 5, Abl. (ఇనక్రాణిం, etc.), the terminations of the instrumental.
- 6, Gen. ಅ, ಇನ, ಅಣ, ಅ್ರಿ, e. g. ಚಲುವ, ಹಾವ, ಅರಸ, ಮೇಲುದ; ಒತ್ತಿನ, ಓದಿನ, ತಪ್ಪಿನ, ಬೆಳ್ಳಿನ, ತುಐಬಿನ, ಕರಿದಿನ, ಬಿಳಿದಿನ, ಅರಸಿನ, ಮೇಲುದಿನ; ಕೆಳಗಣ, ಮೇಗಣ, ಮುನ್ನಣ, ಹಿನ್ನಣ, ಭಾವಗಣ, ಹೊಹಗಣ, ಒಳಗಣ, ಸುತ್ತಣ, ಮೂಹಣ; ಅದಹ, ಅಷ್ಟಹ, ಇಷ್ಟಹ, ಏಸಹ, ಒನ್ನಹ, ಎರಡಹ, ಮೂಹಹ, ನಾಲ್ಕಹ, ಒಳ್ಳಿತಹ, ಬಿಳಿದಹ, ದೊಡ್ಡಿತ್ತಹ, ಬೆಟ್ಟಿತಹ.

The Basavapurāṇa, exceptionally, has ఓన్లో ఐడ్; see § 123, letter c, 4. 5. 6.

7, Loc. ಇನೊಳ್, ಇನೊಳು, (ಇನೊಳಗೆ), ಇನಲ್ಲಿ, ಇನಲಿ, ಅಟ್ೊಳ್, ಅಟಿೊಳು, ಅಟ್ಟಿಗಳಗೆ, ಅಟಿಲ್ಲಿ, ಅಟಿಲಿ, e.g. ಒತ್ತಿನೊಳ್, ಕಿಚ್ಚಿನೊಳ್, ಬೇಸಿನೊಳ್, ಕೆಳಗಿನೊಳ್, ಕರದಿನೊಳ್, ಕಿಹ್ದಾರಿನೊಳ್, ಬೆಳದಿನೊಳ್, ಅರಸಿನೊಳ್; ಕಬ್ಬಿನೊಳು, ಎತ್ತಿನೊಳು; ಒತ್ತಿನಲ್ಲಿ, ಬಅಹಿನಲ್ಲಿ, ಕಿಹ್ದಾರಿನೆಲ್ಲ, ಹುದಿನಲ್ಲಿ, ದೊಡ್ಡಿತ್ತಿನಲ್ಲಿ; ಒತ್ತಿನಲಿ, ಕಿಚ್ಚಿನಲಿ, ಕುಟುಹಿನಲಿ, ಜಿನುಗಿನಲಿ; ಇನತಹೊಳ್, ನಾಲ್ಕಹೊಳ್; ಏಐಹೊಳು; ಒನ್ನ ಹೊಳಗೆ; ಎರಡಹಲ್ಲಿ, ನೂಜಹಲ್ಲಿ, ಒಳತಹಲ್ಲಿ, ಬೆಳೆದಹಲ್ಲಿ, ಉದ್ದಿತಕಲ್ಲಿ,

- b) in the mediæval dialect
- 1, Nom. ৩, i. e. the crude base, e. g. ৩৪, বহ, ১৪.
- 4, Dat. (변형).
- 5, Abl. ಅಣಿಂ, (ಅಣಿಸ್ವಂ), ಅಣಿಸ್ವೆ, ಅಣಿಸ್ವ, e. g. ಮೂಡಣಿಂ; ಎತ್ತಣಿಸ್ಥೆ; ಅತ್ತಣಿಸ್ವ.
- 6, Gen. ಆಣ, ಅಳ, e.g. ಇತ್ತಣ, ಎತ್ತಣ, ತೆಂಕಣ, ಪಡುವಣ, ಬಡಗಣ, ಮೂಡಣ; ಎತ್ತಳ.
- c) in the modern dialect
- 1, Nom. e, i. e. the crude base, e. g. es, as.
- 4, Dat. ಆಣಕೆ or ಅಣಕ್ಕೆ, ಕೆ or ಕೈ, e.g. ತಿಂಕಣಕೆ or ತಿಂಕಣಕ್ಕೆ; ಬಡಗಕೆ or ಬಡಗಕ್ಕೆ.

In ತಂಕಣಕ, ತೆಂಕಣಕ್ಕೆ the augment ಆರ್ has received an ಆ, and as ಆಣ has become a part of the base, which is declined like a neuter base with final ಆ (§ 109). In ಬಡಗಕ್ಕೆ ಬಡಗಕ್ಕೆ no augment appears, and ಬಡಗ is treated as a neuter base with final ಆ.

5, Abl. ಅಣಿನ್ನ, ಅಣದಿನ್ನ, ಇನ್ನ, e. g. ತಿಂಕಣಿನ್ನ; ಮೂಡಣದಿನ್ನ; ಅತ್ತಿನ್ದ, ಇತ್ತಿನ್ನ.

For মানৱাজনীৰ the base মানৱাজ has been formed like that of \$0000 of the dative, and has been declined like a neuter base ending in $9 (\S 109)$; cf. the base in $\S 122$ under letter b.

The bases for అక్తిన్ద, ఇక్తిన్ద seem to be అక్కు ఇక్తు (అక్త, ఇక్త with final లు, § 122).

6, Gen. ಅಣ, ಅಣದ, e. g. ತೆಂಕಣ, ಸಡುವಣ, ಮೂಡಣ.

Regarding emd see the ablative and locative.

7, Loc. ಅಣದಲ್ಲಿ, ಅಲ್ಲಿ, e. g. ಪಡುವಣದಲ್ಲಿ; ಬಡಗದಲ್ಲಿ.

The bases are ಪಡುವಣ and ಬಡಗ, that are declined like neuter bases with final ७ (§ 109).

124. Remarks on the employment of the augments ఆయి and ఆహా of §§ 122 and 123. (See also the declension of the pronoun ప్రౌ in § 125 and that of the plural of ఆడు, etc. in § 136).

ಅೀರ್ is used

- 1, in numerals (sankhyë), e.g. ಒನ್ದು, ಎರಡು, ಮೂಡು, ನಾಲ್ಕು, ಅಯ್ದು, ಆದು, ಎದು, ಎಡ್ಟು, ಒಮ್ಮತ್ತು, ಪತ್ತು (ಹತ್ತು), ನೂಡು;
 - 2, in pronouns (sarvanâma), e. g. ಅದು, ಇದು, ಉದು, ಆವುದು, ಯಾವದು, ಪೆಹತು;
- 3, in terms denoting quantity (pramāṇavāci, pavaṇ), their finals కు, క్సు (గు, టు) being pronominal forms (see § 122), e. g. అనకు, ఇనకు, ఎనకు, అనక్సు ఆను, ఆను, ఆను, అనక్సు, అన్ను, ఇశ్వు, ఎశ్వు; (the ఆగు is probably another form of అనకు; ఆటు one of అన్ను; అజ్బు one of ఆగుకు, the కు having taken the form of టు and the ఆ having become short);
- 4, in the so-called adjectives (gunavačana), their finals ತು, ತ್ತು, దు being pronominal forms, and the pronoun అదు, e.g. ఒళ్ళికు, ఒళ్ళిక్తు, శిజాదు, అనిదు; (modern) దొండ్డాదు, నాణ్లదు, జిశ్శాదు;
- 5, in verbal bases (krit), their end-syllables ಉದು or ಅದು being neuter pronouns, e. g. ಮಾಡಿದುದು, ಕೂಡಿದುದು, ಮಾದ್ಬುದು, ಕೂಡುವುದು, ಮಾಡಿದದು, (ಮಾಡಿದ್ದು), ಮಾಡುವದು;

6, in the term ಮೇಲುದು, it being composed of ಮೇಲ್ and the neuter pronoun ಉದು.

The Sabdanušasana under its sûtra 269 states that ఎల్ల (ఎల్లం). which is one of the words which express indefinite quantity (§ 90), exceptionally receives the augment అది in the neuter forms ఎల్లిటిం, ఎల్లిక్, ఎల్లి, ఎల్లికింగా. The dative ఎల్లి appears in the Sabdamanidarpana, and ఎల్లి, ఎల్లి, ఎల్లి, in the mediæval and modern dialect, in which forms the repha has disappeared. See the neuter plural of ఎల్ల in § 136, its epicene plural in § 119; cf. § 266.

গুলু is used

in nominal bases denoting direction (digvâčaka, digvâči), e.g. ಮೇಗು, ಕೆಳಗು, ಫೊಜಗು, ಅತ್ತ, ಇತ್ತ, ತೆಂಕ, ಬಡಗ. Compare the terms ನಡು, ಕಡೆ, ಎಡೆ, ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಬಲ್ಲಿ, ಎಲ್ಲಿ in § 139.

- 125. Declension of the interrogative pronoun పన్ (పం, ef. §§ 262. 269. 301), the augment being ఆయి. This is not directly attached to పం or its crude form, but to పక్కు i. e. ప and the pronominal form కు (§ 122), literally meaning 'what-it'.
 - a) in the ancient dialect
 - 1, Nom. o, the crude base, i. e. Do; D.
 - 2, Acc. eo, the crude base, i. e. ano; a.
 - 3, Instr. පදිපිං, i. e. කම්ස්ත
 - 4, Dat. ಆಟ್ರ್, ಆಕೆ, ಕೆ, i. e. ಏತರ್ಕೆ; ಏತಕೆ; ಏಕೆ.

వరేశి is a mutilated form of పఠేశి ; compare the mutilated forms of the dative of the mediæval and modern dialect in § 122 and in this paragraph. Such forms, therefore, must have existed in ancient times. In పశి the termination శి has been suffixed directly to ప. See also § 124 ఎల్లెఫ్, ఎల్లెఫి for ఎల్లెఫ్, ఎల్లెఫి .

- 5, Abl. ಅಧಿಕೃಣಿಂ i.e. ಏತಹತ್ತಣಿಂ.
- 6, Gen. පඩු, i. e. කම්ස.
- 7, Loc. ಆರುತ್ಯೂಳ್. i. e. ಏತಹೊಳ್.
- b) in the mediæval dialect
- 1, Nom. o, ನು, the crude base, i. e. ಎಂ; ಎನು; ಎ, (ಯಾ).

ಶನು is ಶಂ (ಶನ್) and the euphonic ಉ. ಯಾ is another form of ಏ (see § 41).

- 2, Acc. 90, 9, the crude base, i. e. 550; 55; 5.
- 3, Instr. පසුම් , i. e. තමස් , () () ය
- 4, Dat. ಅಕ್ಕೆ, ಅಕೆ, ಕೆ, i. v. ಏತಕ್ಕೆ or ಏತಕೆ, ಯಾತಕ್ಕೆ or ಯಾತಕ; ಏಕೆ, ಯಾಕೆ.
- 5, Abl. (ఆటక్షణిం), the termination of the instrumental.
- 6, Gen. ಆರಿ೨, i.e. ಏತಹ, ಯಾತಹ.
- 7, Loc. ಅಜ್ಯಾಳ್, ಅಜ್ಯಾಳು, ಅಜ್ಯಾಳಗೆ, ಅಜ್ಜಾ, ಅಜ್ಲಿ, e. g. ಏತಕಾಲ.

- c) in the modern dialect
- 1, Nom. ನು, the crude base, i. e. ಏನು; ಯಾ.
- 2, Acc. ನು, ಅನು, ಅ, the crude base, i.e. ಏನು; ಏನನು; ಏನ.
- 3, Instr. ಅರಿಲಿನ್ಸ, i. e. ಯಾತರಾನ್ಷ.
- 4, Dat. ಅಕ್ಸ್, ಅಕೆ, ಕೆ, i.e. ಯಾತಕ್ಕೆ or ಯಾತಕ; ಯಾಕೆ.
- 5, Abl. ಅರಿಶಿನ್ನ, i.e. ಯಾತರನ್ನ.
- 6, Gen. ಆರರಿ, i. e. ಯಾತಹ.
- 7, Loc. ಆರುತೊಳಗೆ, ಅರುಲ್ಲಿ, (ಅರುಲ), e.g. ಯಾತಜಲ್ಲ.
- 126. Concerning the eight nominal bases with final mentioned in § 123 it is to be stated that in the nominative, accusative, and locative they may receive the termination mention of or mention appears also in the ablative of the mediæval dialect, and mention in the ablative, genitive, and locative of the modern one. The declension of the lengthened bases is the following.
 - a) in the ancient dialect
- 1, Nom. the crude base, ಉ, e. g. ಮೂಡಲ್, ಪಡುವಲ್, ಅತ್ತಲ್; ಬಡಗಲು (in a sasana of 1123 A. D.).

In this case the ఆలో means place' (see § 109, letter a, Locative). The question arises whether e. g. మండలో may not be మండు, the genitive of మండు, the east (see the genitive with ఆ in §§ 120. 122), and ఆలో, i. e. the place of the east. For ఆశ్రీ, ఇశ్రీ, లుశ్రీ, ఎక్రీ, however, no base ending in లు has as yet been established; but see the curious modern ablative ఆశ్వి. ఇశ్వి. ఇశ్వి. letter c.

2, Acc. the crude base, e. g. ಮೂಡರ್, ಪಡುವರ್, ಅತ್ಯರ್.

Here we have an accusative represented by the crude base; cf. the ancient accusative in §§ 120, 125, 127.

7, Loc. the crude base, e.g. ముండలో, వడువలో, ఆశ్రా.

In this case ಆಲ್ means 'in the place'. It is not impossible that ಅಲ್ has been suffixed to the genitive of ಮುಂಡು and ಪಡುವು; but, as remarked above, a base ending in ಉ for ಅತ್ತಲ್, etc. is still to be established.

- b) in the mediæval dialect
- 1, Nom. the crude base, ಉ, e. g. ముండల్, ಇತ್ತಲ್; ముండలు, ಇತ್ತಲು
- 5, Abl. ఇం, e. g. ఆక్రిం.
- 7, Loc. the crude base, en, e.g. ಮೂಡಲ್; ಮೂಡಲು.
- c) in the modern dialect
- 1, Nom. ಉ, i. e. the crude base, e. g. ತೆಂಕಲು, ಬಡಗಲು, ಅತ್ತಲು.
- 5, Abl. ఇన్న, e. g. అక్తన్న ఇక్తన్న.
- 6, Gen. ಆ, e.g. ಬಡಗಲ, ಆತ್ತಲ.
- 7, Loc. ಅಲ್ಲಿ, e. g. ಮೂಡಲಲ್ಲಿ, ಪಡುವಲಲ್ಲಿ, ಬಡಗಲಲ್ಲಿ.

127. Declension of four nominal bases always ending in the euphonic లు (see § 122) that express time (kâlavâčaka, kâlavâči), viz. అన్న, ఇన్న, లాన్న, ఎన్న, the nominative, accusative, and locative of which have the same form, though the locative may receive also the terminations ఇనింళా, ఇనల్లి. (Cf. the declension of నాంళి, etc. in § 139.)

- a) in the ancient dialect
- 1, Nom. the crude base, i. e. అన్న, ఇన్ను, అన్ను, ఎన్ను.
- 2, Acc. the crude base, i. e. oxy, axy, wxy, axy.
- 3, Instr. 20, e. g. 620, 220.
- 4, Dat. જાort, e. g. હતું ભતું પત્રું ort.
- 5, Abl. ಇನತ್ಮಣಿಂ, e. g. ಅಸ್ಥಿನತ್ತಣಿಂ, ಇಸ್ಥಿನತ್ತಣಿಂ.
- 6, Gen. ಇನ, e.g. ಅನ್ನಿನ, ಇನ್ನಿನ.
- 7, Loc. the crude base, ఇనేఖళ్, ఇనల్లి, e. g. అన్ను, ఇన్ను, అన్ను, ఎన్ను; అన్జమేళ్, ఆన్జనల్లి,
 - b) in the mediæval dialect
 - 1, Nom. the crude base, i. e. అన్న, ఇన్న, ఎన్న.

An instance for endy has not been found by the author.

- 2, Acc. the crude base, i.e. అన్న, ఇన్న, ఎన్న.
- 3, Instr. the terminations of the ablative.
- 4, Dat. ಇಂಗೆ, ಇಗೆ, e.g. ಇಸ್ಪಂಗೆ, ಎಸ್ಪಂಗೆ: ಎಸ್ಪಗೆ.
- 5, Abl. ఇనిం, ఇనిన, ఇన్న, e.g. అన్నిం: ఎన్నినిన్ల: ఎన్నిన్న.
- 6, Gen. ಇನ, i.e. ಅನ್ನಿನ, ಇನ್ನಿನ, ಎನ್ನಿನ.
- 7, Loc. the crude base, i. e. అన్న, ఇన్న, ఎన్న.
- c) in the modern dialect
- 1, Nom. the crude base, i. e. అన్న, ఇన్న, ఎన్ను.
- 2, Acc. the crude base, i. e. అన్న, ఇన్న, ఎన్న.
- 3, Instr. the termination of the ablative.
- 4, Dat. જાત, i. e. હરૂત, વસૂત, અસૂત.
- 5, Abl. ఇనిన్, e. g. ఆన్టెనిన్ల, ఇస్టెనిన్ల.
- 6, Gen. ಇನ, e.g. ಅಕ್ಷಿನ, ಇಕ್ಷಿನ.
- 7, Loc. the crude base, a_{3} , e_{2} , e_{3} , e_{3} , a_{3} , a_{3} , a_{3} ; a_{3} , a_{3} ; a_{3} , a_{3
- 128. The case-terminations for the singular of nominal bases with a radical final en (see § 97), whether masculine, feminine, or neuter (see § 139 regarding ನಡು).

The bases comprise Kannada and Samskrita words. They can easily be distinguished from those in §§ 121, 122, and 127, as their final en never unites with a following vowel without the euphonic augment ವ್ being inserted. For instance, we say ನಾಡಾಯಿತು (ನಾಡು ಆಯುತು), ಮುತ್ತಾ

ಯಿತು (ಮುತ್ತು ಆಯಿತು), but we cannot say, as every intelligent teacher knows, ಕುರಾಯಿತು, ಮಡಾಯಿತು, but must say ಕುರುವಾಯಿತು (ಕುರು-ವ್-ಆಯಿತು), ಮಡುವಾಯಿತು (ಮಡು-ವ್-ಆಯಿತು). See § 215, s, d.

The case-terminations are suffixed by means of a euphonic at, except in one form of the dative.

- a) in the ancient dialect
- 1, Nom. ಉ, i. e. the crude base, e. g. ಅನು, ಉಡು, ಎಲು, ಕರು, ಕದು, ಕಳು, ಕೆಯ್ದು, ಕುರು, ತಡು, ತಳು, ತುಜು, ನಡು, ಪದು, ಪ್ರದು, ಬಜು, ಬೆಟ್ಟು, ಮಡು; ಗುರು, ತನು, ಪರಶು, ಪಶು, ಭಾನು, ರಶ್ಯ, ವಧು.
- 2, Acc. ಅಂ, e. g. ಕುರುವಂ (ಕುರು-ವ್-ಅಂ), ಪದುವಂ (ಸದು-ವ್-ಅಂ); ಗುರುವಂ (ಗುರು-ವ್-ಅಂ).
- 3, Instr. ಇಂ, ಇನಿಂ, ಇನ್ದಂ, ಇನಿನ್ದಂ, ಇನಿನ್ದೆ, e. g. ಮಡುವಿಂ, ನಡುವಿಂ, ಗುರುವಿಂ, ಮನುವಿಂ; ಮಡುವಿನಿಂ, ಗುರುವಿನಿಂ, ಮನುವಿನಿಂ; ಗುರುವಿನ್ದಂ; ಮಧುವಿನಿನ್ದಂ; ಮಧುವಿನಿನ್ದೆ.
 - 4, Dat. ಗೆ, ಇಂಗೆ, e. g. ಮಡುಗೆ, ನಡುಗೆ, ತನುಗೆ; ಮಡುವಿಂಗೆ, ಗುರುವಿಂಗೆ.
- 5, Abl. ಇನತ್ತಣಿಂ, ಇನತ್ತಣಿಸ್ದಂ, ಇನತ್ತಣಿಸ್ದೆ, the terminations of the instrumental, e.g. ಧಾತುವಿನತ್ತಣಿಂ.
- 6, Gen. ಅ, ಆ, ಇನ, e. g. ಮಡುವ, ಕನ್ನುವ, ಗುರುವ, ವಧುವ; ವಧುವಾ; ಮಡುವಿನ, ಗುರು ಶಿನ, ಮನುವಿನ.
- 7, Loc. ಒಳ್, (ಅಲ್ಲಿ), ಇನೊಳ್, ಇನಲ್ಲಿ, e.g. ಗುರುತಿಾಳ್, ಸ್ವಕರ್ತೃವೇಶ್; ಮಡುವಿ ನೊಳ್, ಗುರುವಿನೊಳ್; ಮಡುವಿನಲ್ಲಿ.
 - b) in the mediæval dialect
- 1, Nom. ಉ i. e. the crude base, ಉ, e. g. ಗಿಡು, ತುಜು, ಗುರು, ತನು; ಕಜುವು, ಗಿಡುವು, ಮೇರುವು (see § 113, and cf. § 130, letter b).
- 2, Acc. ಅಂ, (ಅನು), ಅ, e. g. ಅನುವಂ, ಕಡುವಂ, ಕೆಯ್ಡುವಂ, ತುಡುವಂ, ಕಮ್ಭುವಂ; ಅನುವ, ಎಲುವ, ಕೆಯ್ಡುವ, ತಳುವ, ನಡುವ, ಸಶುವ.
 - 3, Instr. ఇ0, ఇన0, e.g. ఖారుకుప్ర: ఆనుపినం.
 - 4, Dat. ಗೆ, ಇಗೆ, (ಇಂಗೆ), e. g. ಶಮ್ಬಗೆ, ಸಿಸುಗೆ; ಗುರುವಿಗೆ, ತನುವಿಗೆ.
 - 5, Abl. (ఇనక్రణిం, etc.), the terminations of the instrumental.
- 6, Gen. (ಅ), ಇನ, e. g. ಅನುವಿನ, ಉಡುವಿನ, ಕಮವಿನ, ಕೆಯ್ದುವಿನ, ಗುರುವಿನ, ತುದುವಿನ, ಶಮ್ಭುವಿನ.
- 7, Loc. (ಒಳ್), ಇನೊಳ್, ಇನೊಳು, ಇನೊಳಗೆ, ಇನಲ್ಲಿ, ಇನಲಿ, e. g. ತನುವಿನೊಳ್, ಬೆಟ್ಟುವಿನೊಳ್; ಅನುವಿನೊಳು, ತನುವಿನೊಳು; ತನುವಿನೊಳಗೆ; ಕೆಯ್ದು ವಿನಲ್ಲಿ, ಸ್ವಕರ್ತ್ಯವಿನಲ್ಲಿ; ಅನುವಿನಲಿ, ತುದುವಿನಲಿ.
 - c) in the modern dialect
 - 1, Nom. లు i. e. the crude base, లు (see § 113), e. g. గురు; గురువు, జనువు.
- 2, Acc. ಅನ್ನು, ಅ, ಇನ, ಇನನ್ನು, the crude base, e.g. ಗುರುವನ್ನು, ಹಸುವಸ್ತು; ಹಸುವ; ಗುರುವಿನ; ಗುರುವಿನನ್ನು; ಹಸು.

The strange forms ಗುರುವಿನ, ಗುರುವಿನನ್ನು are given in his 'Outlines of Kanarese Grammar', page 17, by Venkat Rango Katti, Kanarese Translator, E. D., Bombay, 1886. Forms of the modern dialect like ಸಂಶತ್ತವನ್ನು (of ಸಂಶತ್ತು) and ಹೊತ್ತುವನ್ನು (of ಹೊತ್ತು) in which the final ಉ is wrongly treated as if it were radical, are modern licenses in literature.

- 3, Instr. ಇನ್ನ, ಇನಿನ್ನ, e. g. ಗುಸುವಿನ್ವ; ಗುರುವಿನಿನ್ವ.
- 4, Dat. ಇಗೆ, e.g. ಅನುವಿಗೆ, ಕಮವಿಗೆ, ಗುರುವಿಗೆ, ಹಸುವಿಗೆ.
- 5, Abl. ಇನ್ಗ, ಇನಿನ್ಗ, e. g. ಗುರುವಿಕ್ಷ, ಹಸುವಿಕ್ಷ; ಗುರುವಿಕಿಕ್ಷ, ಹಸುವಿಕಿಕ್ಷ.
- 6, Gen. ಅ. ಇನ, e. g. ಹಸುವ; ಗುರುವಿನ, ಹಸುವಿನ.
- 7, Loc. ಅಲ್ಲಿ, ಇನಲ್ಲಿ, e. g. ಹಸುವಲ್ಲಿ; ಮಡುವಿನಲ್ಲಿ, ಗುರುವಿನಲ್ಲಿ, ಹಸುವಿನಲ್ಲಿ.
- 129. There are some nominal bases ending in ఆం. మం, మం, ఓ, and ఔ which in the singular are declined like those in § 128, e. g. వూ, మం, పికృ, మాకృ, మం, భం, గం, గాం.
 - a) in the ancient dialect
 - 1, Nom. the crude base, e. g. భం, పిక్క యం.
 - 2, Acc. అం, e. g. మువం, పిక్శవం, గೋవం, గ్లావం.

In Sabdamanidarpana p. 67 there is మంచిక్ or the crude base. Cf. letter c.

- 3, Instr. ಇಂ, ಇನ್ಸೆ, ಇನ್ಸಂ, ಇನಿಂ, e. g. ಪೂನಿಂ, ಪಿಶ್ವವಿಂ; ಪೂನಿಸ್ಥೆ; ಪೂನಿಸ್ಥಂ; ಪೂನಿ ಸಂ, ಪಿಶ್ವವಿನಂ.
 - 4, Dat. ಗೆ, ಇಂಗೆ, e.g. ಘಗೆ, ಘಾನಿಂಗೆ, ಗೋವಿಂಗೆ.
 - 5, Abl. ఇనక్తణిం, *e. g.* భువినక్తణిం.
- 6, Gen. ಅ, ಇನ, e. g. ಗೋವ, ಗ್ಲೌವ; ಪೂವಿನ, ಕರ್ತೃವಿನ, ಶಿಕೃವಿನ, ಯೂವಿನ, ಗೋವಿನ, ಗ್ಲೌವಿನ.
 - 7, Loc. ಒಳ್, ಇನೊಳ್, e.g. ಗೋನೇಳ್; ಪೂನಿನೊಳ್, ಕರ್ತೃವಿನೊಳ್, ಗೋವಿನೊಳ್.
 - b) in the mediæval dialect
 - 1. Nom. the crude base, か, e.g. 本; なる
 - 2, Acc. ಅಂ, e.g. ಪೂವಂ.
 - 6, Gen. ಇನ, e.g. ಪೂವಿನ, ಹೂವಿನ.
 - c) in the modern dialect
 - 1, Nom. the crude base, ಉ, e. g. আন, গাঁনং; আনহা, গাঁনংহা.
 - 2, Acc. ఆన్ను, the crude base, e.g. డువన్ను; మం.
 - 4, Dat. ಇಗೆ, e. g. ಹೂವಿಗೆ.
 - 6, Gen. ಇನ, e.g. ಹೂವಿನ.
- 130. The case-terminations for the singular of masculine, feminine and neuter bases ending in 2, 4 and 2. (Regarding some exceptions see § 139.)

The terminations are suffixed by means of a euphonic of, except in the dative (cf. the of in § 109, a, s).

- a) in the ancient dialect
- Nom. ಇ, ಈ, ಎ, i. e. the crude base, e. g. ಪುಲಿ, ಕರಡಿ, ದಾನಿ, ಕವಿ, ತರುಣಿ, ಶ್ರೀ, ಸ್ತೀ; ಮನೆ, ಆಕೆ, ಈಕೆ, ಊಕೆ, ಸೀತೆ.
- 2, Acc. ಅಂ, (the crude base), e. g. ಪುಲಿಯಂ, ಗಾಳಿಯಂ, ದಾನಿಯಂ, ಕವಿಯಂ, ಸನಿಯಂ, ರುಚಿಯಂ, ಅರಾತಿಯಂ, ತರುಣಿಯಂ; ಸ್ತ್ರೀಯಂ; ಮನೆಯಂ, ಆನೆಯಂ, ಆಕೆಯಂ, ಈಕೆಯಂ, ಸೀತೆಯಂ.

The crude base is seen, e, g, in the following instance of Kêšava:—hQ has $\mathfrak{A} = hQ$. See § 120, a, 2.

- 3, Instr. ఇం, ఇన్లం, ఇన్లే, ఎ, e.g. కివియిం, జినేమతీయిం, బశారియిం, కొండలియిం, రోడియిం, గడియిం, నిజుగియిం, ఆర్థానాలియిం; నదియిన్లం, నానువిక్ డియిన్లం; నిద్యాయిన్లు, నదియిన్లు, ఆర్హాయి (in a šāsana of 929 A. D.; Pampa Bhārata 1, 140; see Nripatunga's Kavirājamārga, edited by K. B. Pathak, B. A., introduction p. 2).
 - 4, Dat. ಗೆ, e.g. ಕಿವಿಗೆ, ಮಣಿಗೆ, ಕವಿಗೆ, ಅಬ್ಬಿಗೆ, ಸವತಿಗೆ, ಕಡೆಗೆ, ಮುದಿಗೆ, ಎಂಬಿಗೆ, ಆಕೆಗೆ.
- 5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿಸ್ದಂ, ಅತ್ತಣಿಸ್ದೆ, e.g. ಸ್ವಾಮಿಯತ್ತಣಿಂ, ತೆಂಗಾಳಿಯತ್ತಣಿಂ, ಕೆಜಿಯತ್ತಣಿಂ, ಸಗೆಯತ್ತಣಿಂ, ರಮ್ಮೆಯತ್ತಣಿಂ; ಕೆಜಿಯತ್ತಣಿಸ್ದೆ, ಜಾದಿಯತ್ತಣಿಸ್ಥೆ.
- 6, Gen. ಅ, ಆ, e. g. ಗಾಳಿಯ, ಗಿಳಿಯ, ಸ್ವಾಮಿಯ, ರಕ್ಕಸಿಯ, ಕಾಗೆಯ, ಕಡೆಯ, ಕೆಪ್ ಯ, ಕುದುರೆಯ, ಆನೆಯ, ಈಕೆಯ, ಆಕೆಯ; ಫಲಿಯಾ, ಕಿರಾತೆಯಾ, ನೇತ್ರೆಯಾ, ಗಂಗೆಯಾ. See under § 109, a, 6, about the lengthening.
- 7, Loe. ಉಳ್, ಒಳ್, ಒಳ್, ಒಳಗೆ, ಅರ್, ಅಲು, ಅಲ್ಲಿ, e. g. ವಾರಣಾಶಿಯುಳ್ (in a šāsana of 707 A. D.), ಬಾರಣಾಸಿಯುಳ್ (in a šāsana of 866 A. D.); ಕಿನಿಯೊಳ್, ಕೊಡಲಿಯೊಳ್, ಭೂತನತಿಯೊಳ್, ಇಳೆಯೊಳ್, ಎಡೆಯೊಳ್, ಧೆರೆಯೊಳ್, ಸಭೆಯೊಳ್; ಶ್ರಾಹೆಯೊಳು, ಗುಡಿಗೆಜ್ಯಿಯ (both in a šāsana of 1076 A. D.), ಧೆರಿತ್ರಿಯೊಳು (in a šāsana of 1123 A. D.); ಉಡಿಯೊಳಗೆ, ಮನೆಯೊಳಗೆ; ಅವಧಿಯಲ್ (in a šāsana of 1186 A. D.); ಪುರಿಗೆಜ್ಯಿಯಲು (in a šāsana of 1123 A. D.), ಯಾಕ್ರೆಯಲು (in one of 1182 A. D.); ಕಿನಿಯಲ್ಲಿ, ಸಭೆಯಲ್ಲಿ.
 - b) in the mediæval dialect
- 1, Nom. ਕ, ಈ, ಎ, i.~e. the crude base, the augment $\mathfrak v$ (see § 113), e.~g. ತಾಯಿ, ਚೇರಿ; ಸ್ತೀ; ಮನೆ; ವಿಧಿಯು, ಅವೈಯು, ಸಭೆಯು, ಶಿಲೆಯು.

The augment ∞, like that of § 128 and § 129, is in reality not euphonic or a help to enunciation, and is so to say, a superfluous addition. Like that of § 128 and § 129 it disappears in sandhi (§ 213 seq.).

- 2, Ace. ಅಂ, ಅನು, ಅ, e. g. ಭಕ್ತಿಯಂ, ಕವಿತೆಯಂ, ಅವೈಯಂ; ಪ್ರಸಿದ್ಧಿಯನು, ಆಜ್ಞೆಯನು, ಚರಿತೆಯನು; ಮಹೀಪತಿಯ, ಇಲಿಯ, ಕೃತಿಯ, ತನ್ನಯ, ಮತಿಯ, ಗಣ್ಣೆಯ.
- 3, Instr. ಇಂ, ಇನ್ದಂ, ಇನ್ದೆ, ಇನ್ದ, e.g. ಅರ್ತಿಯಂ, ಪ್ರೀತಿಯಂ, ಮಾಜ್ಕಿಯಂ; ನಾಣಿಯನ್ದಂ, ಭ್ರಾಸ್ತಿಯನ್ನಂ, ಹತಿಯನ್ದಂ; ಅಡಿಯನ್ದೆ, ಉಕ್ತಿಯನ್ದೆ, ಸಂಯನ್ದೆ, ಮತಿಯನ್ದೆ, ಪ್ರವರ್ತನೆಯನ್ದೆ; ಕಠಾರಿಯನ್ನ, ನನ್ನಯನ್ನ, ಚಮ್ಮಟಿಗೆಯನ್ನ.
 - 4, Dat. ಗೆ, e. g. ನನ್ನಗೆ, ತಾಯಿಗೆ, ಭಕ್ತಿಗೆ, ಮೂರ್ತಿಗೆ, ತನ್ನೆಗೆ, ಆಕೆಗೆ, ಸುತೆಗೆ, ಶಿಲೆಗೆ.
- 5, Abl. (ಅತ್ತಣಿಂ, etc.), ಇನ್ಡವು, the terminations of the instrumental, e.g. ಕುದಿಯುತ್ತವು; ಎಡೆಯುತ್ತ.
 - 6, Gen. ಆ, e. g. ಹತ್ತಿಯ, ತಂಗಿಯ, ಆನೆಯ, ಮನೆಯ, ತನ್ದೆಯ, ಆಕೆಯ, ಈಕೆಯ.

- 7, Loe. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲು, ಅಲ್ಲಿ, ಅಲಿ, e.g. ಕ್ಷಿತಿಯೊಳ್, ಬೀದಿಯೊಳ್, ಇಳೆ ಯೊಳ್, ಎಚ್ಚಜ್ಕಿಕೆಯೊಳ್; ಅವನಿಯೊಳು, ಧರಣಿಯೊಳು, ಭೊಡೆನಿಯೊಳು, ಕಡೆಯೊಳು, ವೇಳೆಯೊಳು; ರಾಸಿ ಯೊಳಗೆ, ಅವನಿಯೊಳಗೆ, ಪೊಡೆನಿಯೊಳಗೆ, ಕತ್ತಲೆಯೊಳಗೆ, ಕಥೆಯೊಳಗೆ, ನಿಗದ್ಗಾಗೆಯೊಳಗೆ; ಆದಿಯಲು; ಹಿಡಿ ಯಲ್ಲಿ, ಚಿಡ್ಡೆಕೆಯಲ್ಲಿ; ಗೋಷ್ತಿಯಲಿ, ಜೀರ್ಕೊದಿನಿಯಲಿ, ಪರಿಯಲಿ, ಭಕ್ತಿಯಲಿ, ತಲೆಯಲಿ, ಬಿಡ್ಡೆಯಲಿ, ವುದಿಯಲಿ, ಸನ್ಡ್ವೆಯಲಿ, ಸನ್ನೆಯಲಿ, ಸೇವೆಯಲಿ.
 - c) in the modern dialect
- 1, Nom. \mathfrak{B} , \mathfrak{B} , \mathfrak{S} , i. e. the crude base, the augment \mathfrak{B} (see § 113), e. g. \mathfrak{B} 0, \mathfrak{B} 3, \mathfrak{B} 3; \mathfrak{B} 3; \mathfrak{B} 3; \mathfrak{B} 4; \mathfrak{B} 3, \mathfrak{B} 4, \mathfrak{B} 5, \mathfrak{B} 6, \mathfrak{B} 6, \mathfrak{B} 8, \mathfrak{B} 9, \mathfrak{B} 9,
- 2, Acc. ಅನ್ನು, ಅನ್ನು, ಅ, ಅನ, lengthening of the final vowel, the crude base, e. g. ದಾರಿಯನ್ನು, ಬೇಲಿಯನ್ನು, ಬುದ್ಧಿಯನ್ನು, ಸೇವೆಯನ್ನು; ಪ್ರೀತಿಯನ್ನು, ಮುನಿಯನ್ನು, ಎಮ್ಮೆಯನ್ನು, ಅಜ್ವಿಯನ್ನು; ದನಿಯ, ಮತಿಯ, ಮುನಿಯ, ಹೆಣ್ಡತಿಯ, ಬೆಳೆಯ, ಕಜ್ಕೆಯ, ಕೀರ್ತನೆಯ; ತಂಗೀನ, ತಾಯಿನ, ಹುಡುಗೀನ, ಅತ್ತೇನ, ಸೊಸೇನ; ಅಂಗೀ, ಕೊಳ್ಳಿ, ಗಾಳೀ, ಕಪೀ, ಚಾಡೀ, ಬಾವೀ, ಅಡಿಕೇ, ಕಾಗೇ ಕೊಟ್ಟಿಗೇ, ತಪ್ಪಲೀ, ತಲೇ, ತಜ್ಗೀ, ಮನೇ, ಮನ್ಜೇ, ಸೋಗೇ; ಕನ್ನಡಿ, ಗುಗ್ಗರಿ, ಆನೆ, ಮನೆ.

ಅನ is ಅನು with a final ಅ. and ತಂಗೀನ, ಅತ್ತೇನ, etc. stand for ತಂಗಿಯನ, ಅತ್ತೆಯನ, etc. The forms ಅಂಗೀ, etc., ಅಡಿಕೇ, etc., stand for ಅಂಗಿಯ, etc., ಅಡಿಕೆಯ, etc.

- 3, Instr. ಇನ್ನ, e. g. ಮುನಿಯಿನ್ದ, ನುಡಿಯಿನ್ದ, ತನ್ನೆ ಯಿನ್ನ, ಮಡಿಯಿನ್ದ.
- 4, Dat. ಗೆ, e. g. ಮುನಿಗೆ, ನುಡಿಗೆ, ತಾಯಿಗೆ, ನಾಯಿಗೆ, ಸ್ತ್ರೀಗೆ, ಅತ್ತೆಗೆ, ಸೊಸೆಗೆ, ತನ್ನೆಗೆ, ಆಕೆಗೆ, ಮನೆಗೆ, ಆನೆಗೆ.
 - 5, Abl. ಇನ್ಸ, e. g. ಮುನಿಯನ್ನ, ದೊರೆಯನ್ನೆ, ನರಿಯನ್ನ.
- 6, Gen. ಆ, ಆ, lengthening of the final vowel, e. g. ಮುನಿಯ, ನಾಯಿಯ, ಸ್ತ್ರೀಯ, ತನ್ಡೆಯ, ಸೊಸೆಯ, ಆಕೆಯ, ಈಕೆಯ, ತಲೆಯ, ಕೋಗಿಲೆಯ; ಬಟ್ಟೆಯಾ, ಹಾದಿಯಾ; ತಾಯಾ, ಕಾಯಾ, ಗಾಳೀ, ನೆಲ್ಲೀ, ಹಳ್ಳೀ, ಕೊಂಬಿೀ, ಹಿತ್ತಾಳೀ, ತನ್ಹೇ, ಆನೇ, ಕುದುರೇ, ಕೆಜೀ, ಕೊಂಬೀ, ಬೋರೇ, ಬಾಂಬೀ, ಮೋಜೀ, ಮನೇ, ಸಾಲೇ.

ತಾಯಿ, etc., ತನ್ನೇ, etc. stand for ತಾಯಿಯ, etc., ತನ್ನೆಯ, etc.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, ಈಲಿ, ಏಲಿ, ಲಿ, e.g. ಪೊಡವಿಯೊಳಗೆ, ಸಭೆಯೊಳಗೆ, ಮದಿ ಯೊಳಗೆ; ಮುನಿಯಲ್ಲಿ. ಮನೆಯಲ್ಲಿ; ದಿಟ್ಟಿಯಲಿ, ಕಡೆಯಲಿ, ಸಭೆಯಲಿ, ಮಮತೆಯಲಿ; ಬಾವೀಲಿ, ಹನ್ತೀಲಿ, ಹಾದೀಲಿ; ಇಚ್ಚೇಲಿ, ಕಡೇಲಿ, ತಿಪ್ಪೇಲಿ, ಮನೇಲಿ; ಕೇರಿಲಿ, ದಾರಿಲಿ, ನೆತ್ತಿಲಿ, ಬೀದಿಲಿ, ಸಂಗತಿಲಿ, ಎಕ್ಡೆಲಿ.

ಬಾವೀಲಿ, etc., ಇಚ್ಛೇಲಿ, etc. stand for ಬಾವಿಯಲಿ, etc., ಇಚ್ಛೆಯಲಿ, etc.; and ಕೇರಿಲಿ, etc. are corrupted forms of ಕೇರಿಯಲಿ, etc. (cf. § 121, letter c).

131. The case-terminations of the plural of neuter bases with final eare given in § 118, and those of the plural of masculine and feminine (and epicene) bases with final e in § 119.

Here follow the case-terminations for the plural of neuter bases, (the feminine bases 3000, 277, and the masculine-neuter base 250 ending in consonants (§ 120), in the vowel so that, occasionally also in the ancient dialect, is suphonically suffixed (§ 121), and in the suphonical vowel so that in each dialect is always suffixed (§ 122), and further those

for the plural of masculine, feminine and neuter bases ending in the radical vowel en (§ 128), in en, etc., etc., and II (§ 129), and in a and element (§ 130), the case-terminations nowhere indicating the gender (see § 132 wherein the gender, to some extent, appears from the terminations of the plural).

The case-terminations are

- a) in the ancient dialect
- 1, Nom. ಗಳ್, ಕಳ್, ಗಳು, e.g. ಕಣ್ಗಳ್, ಮುಗ್ಗಳ್, ಅರ್ಗಗ್, ಕಾಲ್ಗಳ್, ಕೇರ್ಗಳ್, ಗೇಣ್ಗಳ್, ತೋಳ್ಗಳ್, ಅಗ್ಲಥ್, ಬಾಸುದ್ಗಳ್, ಮುಗುಳ್ಗಳ್, ಕುರುಕ್ಗಳ್, ಕನರ್ಗಳ್, ಕೆಸರ್ಗಳ್, ಆಳ್ಗಳ್, ತಾಯ್ಗಳ್, ಪೆಣ್ಗಳ್, ಕೋಡ್ಗಳ್, ನಾಡ್ಕಳ್; ಕಲ್ಲಗಳ್ (in a šåsana of 1187 A. D.); ಅರಸುಗಳ್, ನಾಲ್ಕುಗಳ್, ಅಯ್ದುಗಳ್, ನೂಜುಗಳ್, ಕರ್ಪುಗಳ್, ಕೂರ್ಪುಗಳ್, ಬೆಳ್ಳುಗಳ್; ಗುರುಗಳ್, ತುಜುಗಳ್, ತರುಗಳ್, ಮರ್ಮೆಗಳ್, ಮೊಗಳ್, ಪಿತ್ರಗಳ್, ಭ್ರಾತೃಗಳ್; ಕಲಿಗಳ್, ಕವಿಗಳ್, ಚಾಗಿಗಳ್, ಪಾಪಿಗಳ್, ಸ್ವಾಮಿಗಳ್, ಉಕ್ತಿಗಳ್, ಕಿವಿಗಳ್; ಕನ್ನೆಗಳ್, ಅತ್ತಿಗಳ್, ಆಕಿಗಳ್, ಎಡೆಗಳ್, ತೊಡೆಗಳ್, ದೆಸೆಗಳ್, ಮನೆಗಳ್, ಕುದುರೆಗಳ್; ಗುರುಗಳು, ಸ್ವಾಮಿಗಳು (both in a šåsana of 1182 A. D.).
 - 2, Acc. ಅಂ, e.g. ಕಾಲ್ಗಳಂ, ಊರ್ಗಳಂ; ತುಹುಗಳಂ; ಕೇಶಿಗಳಂ; ಮೊಳೆಗಳಂ.
- 3, Instr. ಇಂ, (ಇನ್ದಂ, ಇನ್ದೆ), e.g. ಕಾಯ್ಗಳಿಂ, ಪಣ್ಗಗಳಿಂ, ತಳರ್ಗಳಿಂ; ಆಕೆಗಳಿಂ, ಅಜಿ ಗಳಿಂ, ಉದಾಹರಣೆಗಳಿಂ.
 - 4, Dat. గి, లుగి, e.g. అంగాళ్ల; కిపిగాళ్ల; కిప్పగాళుగి (in a šāsana of 1187 A.D.). The లు in లుగి is merely euphonic.
- 5, Abl. (ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ದಂ, ಅತ್ತಣಿಸ್ದೆ), the terminations of the instrumental, e. g. ಕೋದ್ಕಳಂ; ಕುಡಿಯಳ್ಳಿಗಳಿನ್ದೆ.
- 6, Gen. ಅ, ಅ, e. g. ಕಣ್ಣಳ, ಮೆಯ್ಗಳ, ಕುರುಕ್ಗಳ; ಗುರುಗಳ, ತುಜುಗಳ; ಪೂಗಳ; ಬಿರಯು ಗಳ, ಸ್ವಾಮಿಗಳ; ಗುರುಗಳಾ.
 - 7, Loc. ಒಳ್, (ಅಲ್ಲಿ), e.g. ಕಣ್ಣಳೊಳ್; ಚಾಗಿಗಳೊಳ್; ಸಮ್ಪಗೆಗಳೊಳ್.
 - b) in the mediæval dialect
- 1, Nom. ಗಳ್, ಗಳು, e.g. ಹೆಣ್ಗಳ್, ಪ್ರಲ್ಗಳ್; ಪೂಗಳ್; ತಾಯಿಗಳ್, ಮಹಗಳ್, ಬಳ್ಳಿಗಳ್, ಗಣ್ಡುಗಳ್, ತನ್ದೆಗಳ್, ಗಣ್ಣೆಗಳ್; ತಾಯ್ಗಳು, ಕಾಲ್ಗಳು; ನೆಲ್ಲುಗಳು, ಮುಗುಳುಗಳು; ಎತ್ತುಗಳು; ಕಹುಗಳು, ವಸುವುಗಳು; ತಾಯಿಗಳು, ಕುದುರೆಗಳು.

In ವಸುವುಗಳು the termination ಗಳು has been appended to the euphonic ಉ of the nominative singular (see § 128, letter b).

- 2, Acc. ಅಂ, ಅನು, ಅ, e.g. ಕಾಲ್ಗಳಂ; ಒಡಲುಗಳಂ, ಆಳುಗಳಂ; ಅನುಗಳಂ, ಕೆದುಗಳಂ; ಪ್ರತಿಗಳಂ, ಮಾಲೆಗಳಂ; ನೆಲೆಗಳನು, ಮಹಿಮೆಗಳನು; ಕಲ್ಲುಗಳ, ಕೋಲುಗಳ, ಸರಳುಗಳ, ಮಾತುಗಳ, ಕೆಯ್ದುಗಳ, ವಸ್ತುಗಳ, ಆಲಿಗಳ, ಉಕ್ಕಿಗಳ, ಮಿಳಿಗಳ, ಗದ್ದೆಗಳ.
- 3, Instr. ಇಂ, ಇನ್ಡಂ, ಇನ್ಡೆ, ಇನ್ಡ, ಇ, $e.\ g.$ ಪ್ರತಿಗಳಿಂ, ಸ್ತುತಿಗಳಿಂ; ಧೈನಿಗಳಿನ್ದಂ; ಕೆಯ್ಡು ಗೆಳಿನ್ದೆ, ಉಕ್ತಿಗಳಿನ್ದೆ, ಸೂಕ್ತಿಗಳಿನ್ದೆ; ಕೆಯ್ದು ಗಳಿನ್ದ, ವಿಧಿಗಳಿನ್ದ, ವೀಣೆಗಳಿನ್ದ; ಮಾಯಿಗಳಿ.

For the a in smooths see § 109, letters b and c.

4, Dat. ಗೆ, ಇಗೆ, e.g. ಅರ್ಥಿಗಳ್ಗೆ; ಕಾಲ್ಗಳಿಗೆ, ತಳಿರುಗಳಿಗೆ, ಅರಸುಗಳಿಗೆ, ಗುರುಗಳಿಗೆ, ಜೀವಿ ಗಳಿಗೆ, ಅಡಿಗಳಿಗೆ, ಕಿಎಗಳಿಗೆ, ಸುಜ್ಞಗಳಿಗೆ, ನಿಷ್ಠೆಗಳಿಗೆ

- 5, Abl. (అత్త్రణిం, etc.), the terminations of the instrumental, e. g. మనగాం.
- 6, Gen. ಅ, e. g. ಕಾಲ್ಗಳ; ಅರಸುಗಳ, ಎತ್ತುಗಳ, ಮುತ್ತುಗಳ; ಧೇನುಗಳ, ಪಶುಗಳ; ಭಾಗಳ; ತಾಯಿಗಳ.
- 7, Loc. ಒಳ್, (ಒಳು), ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, e. g. ಗಣ್ಡುಗಳೊಳ್; ಕಮ್ಪಿಗಳೊಳಗೆ, ದೆಸೆಗಳೊಳಗೆ; ನಾಯ್ದಳಲ್ಲಿ; ಮತಿಗಳಲ್ಲಿ ಮನೆಗಳಲ್ಲಿ ದೊನ್ನೆಗಳಲ್ಲಿ, ವೇಳೆಗಳಲ್ಲಿ ಸಭೆಗಳಲ್ಲಿ ಹಣೆಗಳಲ್ಲಿ.
 - c) in the modern dialect
- 1, Nom. ಗಳು, e. g. ಕಣ್ಣುಗಳು, ಮುಳ್ಳುಗಳು, ಹಣ್ಣುಗಳು, ಕಾಲುಗಳು, ಹೆಸರುಗಳು, ಆಳು ಗಳು; ಎತ್ತುಗಳು, ಕೂಸುಗಳು, ಮಾತುಗಳು; ಗುರುಗಳು, ವಸ್ತುಗಳು, ಹಸುಗಳು; ಪೂವುಗಳು, ಗೋಗಳು, ಕರ್ತ್ಮಗಳು; ತಾಯಿಗಳು, ಮುನಿಗಳು, ಕುನ್ನಿಗಳು, ಇಲಿಗಳು, ಕಾಯಿಗಳು; ತನ್ದೆಗಳು, ದೊರೆಗಳು, ಮೊಲೆ ಗಳು, ಮೊಳೆಗಳು.

Another plural is formed by adding the plural of the pronouns ಅವರ ರ ಅವಳು, viz. ಅವರು, to the nominative plural, e.g. ದೊರೆಗಳವರು, ಶ್ರೀಗಳವರು, or to the nominative singular, e.g. ಚಕ್ರವರ್ತಿನಿಯವರು. Cf. § 119, c, 1.

- 2, Ace. ಅನ್ನು, ಅ, e. g. ಕಲ್ಲುಗಳನ್ನು, ಹಣ್ಣುಗಳನ್ನು, ಕಾಲುಗಳನ್ನು, ಆಳುಗಳನ್ನು; ಎತ್ತು ಗಳನ್ನು, ಮಾತುಗಳನ್ನು, ಒಡ್ಡು ಗಳನ್ನು; ಗುರುಗಳನ್ನು, ವಸ್ತುಗಳನ್ನು; ಮುನಿಗಳನ್ನು, ಇಂಗಳನ್ನು, ಕಾಯಿ ಗಳನ್ನು, ರೂಪಾಯಿಗಳನ್ನು; ತನ್ನೆ ಗಳನ್ನು, ಎಲೆಗಳನ್ನು; ಕೂಸುಗಳ, ಗುರುಗಳ, ಮುನಿಗಳ.
- 3, Instr. ಇಸ್ತ, e. g. ಕಾಲುಗಳಿನ್ದ, ಉಗುರುಗಳಿನ್ದ; ಎತ್ತುಗಳಿನ್ದ, ಕೂಸುಗಳಿನ್ದ; ಗುರುಗಳಿನ್ದ; ಮುನಿಗಳಿನ್ನ, ಕಡ್ಡಿಗಳಿನ್ದ, ಗಹಿಗಳಿನ್ದ; ದೊರೆಗಳಿನ್ದ, ಗೆರೆಗಳಿನ್ದ.
- 4, Dat. ಇಗೆ, e. g. ಬಾಗಿಲುಗಳಿಗೆ; ಎತ್ತುಗಳಿಗೆ, ಕೂಸುಗಳಿಗೆ, ನಾಡುಗಳಿಗೆ; ಗುರುಗಳಿಗೆ, ಕಜುಗಳಿಗೆ; ಪಿತ್ನಗಳಿಗೆ; ಮುನಿಗಳಿಗೆ, ಪ್ರಾಣಿಗಳಿಗೆ; ಪಾತ್ರೆಗಳಿಗೆ, ಹಲಗೆಗಳಿಗೆ.
 - 5, Abl. the termination of the instrumental.
- 6, Gen. ಆ, e. g. ಕಲ್ಲುಗಳ, ಬೇರುಗಳ; ಕೂಸುಗಳ, ಬೆಕ್ಕುಗಳ; ಗುರುಗಳ, ಕಮಗಳ; ಪಿತೃಗಳ; ಮುನಿಗಳ, ನಾಯಿಗಳ, ಇಲಿಗಳ; ತನ್ನೆಗಳ, ಗೋಡೆಗಳ.
- 7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, e. g. ಕಲ್ಲುಗಳೊಳಗೆ, ನಾಡುಗಳೊಳಗೆ, ಕಣಿಗಳೊಳಗೆ; ನಾಡು ಗಳಲ್ಲಿ, ಗುರುಗಳಲ್ಲಿ, ಮುನಿಗಳಲ್ಲಿ, ಕುಜಗಳಲ್ಲಿ, ನಾಯುಗಳಲ್ಲಿ, ಅಡವಿಗಳಲ್ಲಿ, ಟೊಂಗೆಗಳಲ್ಲಿ; ನದಿಗಳಲಿ.
- 132. As has been remarked in § 131 there are such plural case-terminations for nominal bases as indicate their gender, but only to a certain extent; for these terminations are of an epicene character (cf. § 102, 4), and besides in poetical diction are appended even to neuter objects. (Cf. the terminations in §§ 118. 119. 134.)

The terminations that are affixed to bases ending in \mathfrak{A} , \mathfrak{S} , $(\mathfrak{M}, e. g. in such \mathfrak{S})$, \mathfrak{A} , \mathfrak

- a) in the ancient dialect
- 1, Nom. ಅರ್, ಇರ್, ಗಳಿರ್, ಅರಿರ್, ಅರ್ಕಳ್, ಅರ್ಕಳಿರ್, ದಿರ್, ದಿರ್ಕಳ್, ವಿರ್, ವಿರರ್, ವಿರ್ಕಳ್, ವಿರ್, ತನ್ಡೆಯರ್, ಅತ್ತೆಯರ್, ರೆವಿಯರ್, ಸ್ತ್ರೀಯರ್, ಸೆಣ್ಡತಿಯರ್, ಕಾನ್ವೆಯರ್, ಸೂಳೆಯರ್; ತೊದ್ದರ್ (of ತೊದ್ದು); ಮುಗಿಲ್ಗಳಿರ್, ದೆಸೆಗಳಿರ್; ದೇವಿಯರಿರ್, ಸ್ತ್ರೀಯರ್ರ್; ತನ್ಡೆಯರ್ಕಳ್, ಅತ್ತೆಯರ್ಕಳ್, ಕಾಮಿನಿಯರ್ಕಳ್, ಸ್ತ್ರೀಯರ್ಕಳ್; ದೇವಿಯರ್ಕಳಿರ್; ತನ್ಡೆದಿರ್, ತಾಯ್ದರ್, ತಂಗಿದಿರ್, ಅತ್ತೆದಿರ್, ಸೊಸೆದಿರ್; ತನ್ಡೆದಿರ್ಕಳ್, ಅತ್ತೆದಿರ್ಕಳ್; ತನ್ದೆವಿರ್, ತಾಯ್ವರ್, ಭ್ರಾತೃವಿರ್, ಅತ್ತೆವಿರ್,

ಸೊಸೆನಿರ್, ಆಕೆಎರ್, ಈಕೆಎರ್; ಅತ್ತಿಎದಿರ್; ತನ್ನೆ ವಿರ್ಕಳ್, ಅತ್ತಿವರ್ಕಳ್, ಈಕೆಎರ್ಕಳ್; ಅತ್ತಿವರ್ಗಳ್, ಆಕೆಎರ್ಗಳ್, ಈಕೆಎರ್ಗಳ್.

The ∞^c in $3\frac{1}{2}$ ∞^c of etc. is euphonic or a help to enunciation. If 0^c consists of 1^c and 1^c of 1^c of 1^c and 1^c are euphonic 1^c and 1^c are expression 1^c an

- 2, Acc. 60, e. g. 2 touto.
- 3, Instr. ಇಂ, (ಇನ್ನಂ, ಇನ್ನೆ), e. g. ಕಾಮಿನಿಯರ್ಕಳಿಂ.
- 4, Dat. \vec{n} , \vec{n} , e. g. \vec{n} dust or \vec{n} dust or \vec{n} dust or \vec{n} dust or \vec{n} for \vec{n} dust or \vec{n} for \vec{n} dust of \vec{n} . See § 119, \vec{n} , 4 as to the doubling.
 - 5, Abl. (ఆక్రైటీం, etc., the terminations of the instrumental).
 - 6, Gen. ಅ, e. g. ಕನ್ನೆಯರ.
 - 7, Loc. (ಒಳ್, ಅಲ್ಲ).
 - b) in the mediæval dialect
- 1, Nom. ಅರ್, ಇರ್, ಗಳಿರ್, ಅರು, ಆರ್, e.g. ತನ್ಡೆಯರ್, ಕೆಳದಿಯರ್, ಮಾತೃಕಿ ಯರ್, ತೊತ್ತರ್ (of ತೊತ್ತು); ತೊತ್ತಿರ್ (of ತೊತ್ತು); ಮುನಿಗಳಿರ್, ಸುಮತಿಗಳಿರ್, ಅನ್ವೆಗಳಿರ್; ಕನ್ಧರೆ ಯರು, ದೇವತೆಯರು, ಅರಸಿಯರು, ನಿಲಾಸಿನಿಯರು, ಅವ್ಯೇರು; ಕುಲಚ್ಚ ಜ್ ಯಾರ್.

ಅವ್ವೇರು stands for ಅವ್ವಯರು. The ಆರ್ in ಕುಲಚ್ಚಿಕ್ ಯಾರ್ has been adopted from Tamil (by the Basavapurâna).

- 6, Gen. ಆ, e. g. ಸೂಳೆಯರ.
- 7, Loc. (ఒళ్), ఒళు, (ఆల్ల్), e. g. నకియరింశు.
- c) in the modern dialect
- 1, Nom. ಅರು, ಂದಿರು, e.g. ತಂಗಿಯರು, ಮಡದಿಯರು, ಸ್ತ್ರೀಯರು, ಸೊಸೆಯರು, ಸೂಳೆ ಯರು, ಅಕ್ಕಸಾಲೆಯರು; ಓರೆಗಿತ್ತೀರು, ಬಡಿಗೇರು; ಸೊಸೆಸ್ತಿರು.

ಓನಗಿತ್ರೀರು, ಬಡಿಗೇರು stand for ಓರೆಗಿತ್ತಿಯರು, ಬಡಿಗೆಯರು.

- 133. Let it be remarked here that many declinable bases are optionally pluralised in Kannada, 1, neuters expressing the idea of genus, species or kind (jâti), as ఆనే, శుదురి, కాలుళ్, జంగే, నింగే, కేంగిలి, కుప్పు, ఎరళి, ఫుల్లీ; 2, neuters of numerical character (sańkhyêya, sańkhyânavastu), as దేశే, లేం. లో, యుగ; 3, numerals (sańkhyē, sańkhyâna), as నెల్ఫు, అయ్యు, నందు; and 4, abstract neuters (bhâva), as కాంప్, బోల్పు, శాహ్. See § 354, I.
- 134. The case-terminations of the plural of feminines of which the singular in the ancient dialect ends in ey, in the mediæval dialect in ey or ey, and in the modern dialect in ey. (Regarding their singular see §§ 120, 121, and regarding the plural of their masculine bases, § 119.)
 - a) in the ancient dialect
- 1, Nom. బ్రా. (and with the elision of ఆళ్) ఆరా, ఈళా, e.g. ఆవర్జరా (of అవ ళా), ఇవర్జరా (of ఇవళా), బువర్జరా (of బువళా), ఆవర్జరా, జిజ్జరా, ఈరియుళ్లా, బిళియుళ్లా,

ಎಳೆಯಲ್ಟರ್, ಸಜಿಯಲ್ದರ್, ಎರಡನೆಯಲ್ಟರ್, ಮೂಡನೆಯಲ್ಟರ್, ಪತ್ತನೆಯಲ್ದರ್, ಮಗೆಲ್ಡರ್; ಅವರ್, (of ಅವಳ್), ಇವರ್ (of ಇವಳ್), ಉವರ್ (of ಉವಳ್), ಆರ್ (of ಆವಳ್), ಬೆಹರ್ (of ಬೆಹಳ್), ಇನಿಯರ್ (of ಇನಿಯಳ್); ಮಕ್ಕಳ್ (of ಮಗಳ್).

ಆರ್ stands for ಆವರ್ (see § 135). The case-terminations for the oblique cases are identical with those of the plural of the masculine bases.

- b) in the mediæval dialect
- 1, Nom. ಅರ್, ಅರು, e. g. ಅವರ್, ಇವರ್, ಒರ್ಬರ್, ಒರ್ವರ್, ಆರ್; ಅವರು, ಇವರು, ಆರು.
 - c) in the modern dialect
 - 1, Nom. ಅರು, e. g. ಅವರು, ಇವರು, ಒಬ್ಬರು, ಯಾರು.

135. In the preceding paragraph we have met with the forms ಆರ್, ಆರು and ಯಾರು as the nominative plural of feminines with final ಆಳ್ and ಅಳು. It is to be added here that the same forms of the plural are also those of the masculine interrogative pronouns ಆವಂ, (ಆವನು), ಯಾವನು, ದಾವನು, their singular being declined like that of masculine bases with final ಅ (§ 117). Cf. § 270.

- a) in the ancient dialect
- 1, Nom. ಆರ್ .

ಆರ್ is a contraction of ಆವರ್ (see § 265).

- 2, Acc. ಆರಂ.
- 4. Dat. GRF.
- 6, Gen. ಆರ, ಆರ್.

ಆರ್ occurs only in ಆರ್ತು for ಆರತು or ಆರದು, of whom it? whose (is) it? (§ 270).

- b) in the mediæval dialect
- 1, Nom. 806.
- 2. Acc. 400.
- 4. Dat. (ಆರ್ಗೆ), ಆರಿಗೆ, ಆರಿಂಗೆ.
- 6, Gen. &d.
- c) in the modern dialect
- 1, Nom. (ಆರು), ಯಾರು, ದಾರು.
- 2, Aec. ಯಾರನ್ನು, ದಾರನ್ನು; ಯಾರ, ಯಾರನ್ನ.
- 4. Dat. ಯಾರಿಗೆ, ದಾರಿಗೆ.
- 6, Gen. ಯಾರ, ದಾರ.

136. The plural of the neuter pronouns θ th, θ t

ಕಡಿದು, ನಿಡಿದು, ಕಿಲ್ಲಿದು, ಬಳಿದು, ಕರಿದು. Regarding their singular see §§ 122. 124, and regarding their masculine and feminine or epicine, plural §§ 119. 134).

- a) in the ancient dialect
- 1, Nom. ಅವು, ಇವು, ಉವು, ಆವುವು, ಸೆಂಪು, ಎಲ್ಲವು; ಒಳ್ಳಿದುವು, ನುಲ್ಲಿದುವು, ಬೆಟ್ಟಿದುವು, ತೆಳ್ಳಿದುವು, ತೋರಿದುವು, ನೇರಿದುವು; ಅಸಿಯುವು, ಬಸಿಯುವು, ಇನಿಯುವು, ಸಿರಿಯುವು, ಕಡಿಯುವು, ನಿಡಿಯುವು, ಕಿಹ್ ಯವು, ಬಿಳಿಯುವು, ಕರಿಯುವು.

In ఆఫెఫె బాఫె is attached to the base ఆవ (§ 117), and in పేజనే, ఎల్లనే అనే to పేజ, ఎల్ల; in ఒళ్టిపో, etc. (of ఒళ్ళకు, etc.) the బాఫె is joined to a euphonic దో (cf. the masculine bases ఒళ్ళి, మెల్లిన, కేళ్ళిన, etc. in § 117); in అనిముషో, etc. the pronominal డు (§ 122) has been dropped and అనే (for బాఫె) been suffixed to the original base ఆసీ, etc. by means of a euphonic యో, or to their genitive (see § 276). Regarding the పో compare the plural signs మో and పో in §§ 137. 193, remarks.

- 2, Acc. ಅವಂ, ಇವಂ, ಉವಂ, (ಆವುವಂ, ಸೆಪವಂ, ಒಳ್ಳಿದುವಂ, ಅಸಿಮುವಂ), ಎಲ್ಲವಂ, ಎಲವುಂ.
- 3, Instr. ಅವದಂ, ಇವದಂ, ಎಲ್ಲ ವದಂ, (ಬೆಹವದಂ, ಒಳ್ಳಿದುವದಂ, ಅಸಿಯುವದಂ).
- 4, Dat. ಅವರ್ಕೆ, ಇವರ್ಕೆ, ಎಲ್ಲವರ್ಕೆ, ಬೆಹವರ್ಕೆ, (ಒಳ್ಳಿದುವರ್ಕೆ, ಅಸಿಯವರ್ಕೆ).
- 5, Abl. (ಅವಜಕ್ರಣಿಂ, ಅವಜ್೦).
- 6, Gen. ಅವಜ, ಇವಜ, ಸಹವಹ, ಎಲ್ಲವಹ, (ಒಳ್ಳಿದುವಹ, ಅಸಿಯುವಹ್ರ.
- 7, Loc. ಅವರ್ಣಿಳ್, ಇವರ್ಣಿಳ್, ಬೆರವರ್ಣಿಳ್, ಎಲ್ಲವರ್ಣಿಳ್; ಅವರಲ್ಲಿ, ಇವರಲ್ಲಿ.
- b) in the mediæval dialect
- 1, Nom. ಅವು, ಇವು, ಆವುವು, ಎಲ್ವು.

The plurals బేజువు, ఒళ్ళదువు, etc. have not been found by the author.

- 2, Acc. ಅವಂ, ಇವಂ; ಎಲ್ಲಮಂ, ಎಲ್ಲವ.
- 3, Instr. (ఆవకాం).
- 4, Dat. ಅವಕ್ಕೆ or ಅವಕೆ, ಇವಕ್ಕೆ or ಇವಕೆ.
- 5, Abl. (ಅವಜಕ್ರಣಿಂ, ಅವಜ್೦).
- 6, Gen. ಅವಹ, ಇವಹ.
- 7, Loc. ಅವದಲ್ಲಿ; ಎಲ್ಲವದಲ್ಲಿ.
- c) in the modern dialect
- 1, Nom. ಅವು, ಇವು, ಯಾವವು, ದಾವವು, ಎಲ್ಲವು; ಅವುಗಳು, ಇವುಗಳು, ಯಾವವುಗಳು, ಎಲ್ಲವುಗಳು.

In అవేగళు, etc. the termination ಗಳು (see it e. g. in § 131) has been added to అవ, etc.

- 2, Acc. ಅವನು, ಇವನು; ಅವನ್ನು, ಇವನ್ನು; ಅವುಗಳನ್ನು, ಇವುಗಳನ್ನು.
- 3, Instr. ಅವುಗಳಿನ, ಇವುಗಳಿನ.
- 4, Dat. ಅವಕ್ಕೆ or ಅವಕೆ, ಇವಕ್ಕೆ or ಇವಕೆ; ಅವುಗಳಿಗೆ, ಇವುಗಳಿಗೆ.
- 5, Abl. ಅವುಗಳಿನ್ದ, ಇವುಗಳಿನ್ದ.
- 6, Gen. ಅವುಗಳ, ಇವುಗಳ,
- 7, Loc. ಅವುಗಳೊಳಗೆ, ಇವುಗಳೊಳಗೆ; ಅವುಗಳಲ್ಲಿ, ಇವುಗಳಲ್ಲಿ.
- 137. Declension of the personal pronouns and of the reflexive pronoun (see § 102, 7, 8, a).

- a) in the ancient dialect Singular.
- 1, Nom. o (ন' before vowels), viz. ও০ (ওর'), (রহত, রহর'); ইংত (ইংর'); ইংত (ইংর').

According to some ancient poets also রচত (রচর) is used (Šabdânušâsana sûtra 288; see the plural.

The long vowel of the crude form of the above terms, as will be seen, presents itself as short in the oblique cases of the singular as well as of the plural.

2, Ace. 90, viz. ఎన్నం, నిన్నం, తన్నం; (నన్నం); (ఎన్న. see § 352, 18).

The 5 is an augment; its doubling is euphonic (see e. g. § 109, b and c).

- 3, Instr. అం, అన్దం, అన్దే, viz. ఎన్నం, సిన్నం, కిన్నం, సిన్నం, సిన్నం, కిన్నం, సిన్నం, కిన్నం, సిన్నే, సిన్నే, కిన్నే, కిన్నే, (నిన్నం, etc.).
 - 4, Dat. or, viz. ಎನಗೆ, ನನಗೆ, ತನಗೆ; (ನನಗೆ).

The forms are irregular, as after the euphonic augment ਨ (೦) the letter છ has been inserted; ಎನಗೆ, etc. stand for ಎಂಗೆ, etc. (cf. e. g. letter c and § 117, a).

- 5, Abl. అక్రణిం, etc., e. g. ఎన్జ్రణిం, నిన్జ్రణిం, కన్జ్రణిం; (నిన్జ్రణిం, etc.).
- 6, Gen. ಅ. viz. ಎನ, ನಿನ, ತನ; ಎನ್ನ, ನಿನ್ನ, ತನ್ನ; (ಎನ್, ನಿನ್, ತನ್); (ನನ, etc.).

The not doubling of the augment నో appears when the pronouns ఆకు, ఆక్తు (substitutes for ఆడు, see § 122) are added to the genitive, e. g. ఎనకు, (నేనకు), ఎనేక్తు, (నేనక్కు). Exceptionally the pronominal form కు (see § 122) is suffixed to ఎనో, నినో, కనో, e.g. ఎన్ను (see § 272, 2).

- Loc. ఓలో (ఆల్ల్), viz. ఎన్నేళ్, సన్నేళ్, తన్నేళ్; (నన్నేళ్, నన్నల్ల).
 Plurat.
- 1, Nom. o (ಮ್ before vowels), ವು, ೧ಗಳ್, viz. ಆಂ (ಅಮ್), ನೀರ (ನೀಮ್), ತಾಂ (ತಾಮ್); (ನಾಂ); ನಾವು (in a šāsana of 1181 A. D.), ತಾವು (in a šāsana of 1123 A. D.); ಆಂಗಳ್, ನೀಂಗಳ್, ತಾಂಗಳ್.

The change of the sonne into Is and I (see also the mediæval and modern forms) reminds one of the Is as a sign of the plural in Is, etc. (§ 136) and of that of the plural of the personal terminations (§ 193). Cf. § 265.

- 2, Acc. అం, viz. ఎమ్మం, సిమ్మం, తమ్మం; (నమ్మం).
- 3, Instr. ఇం, etc., e. g. ఎప్పిం, నిప్మిం, కప్పిం; (నప్పిం, నప్పిన్లే, నప్పిన్నం).
- 4, 'Dat. ori, viz. ಎವುಗೆ, ನಮಗೆ, ತಮಗೆ; (ನಮಗೆ).

Regarding the form see the remark under the dative singular. In the oftenused form of reduplication ತಮ ತಮಗೆ the ತಮ is an abbreviation of ತಮಗೆ.

- 5, Abl. (ಅತ್ತಣಿಂ, etc., e.g. ಎಮ್ಮತ್ತಣಿಂ, etc.); (ನಮೃತ್ತಣಿಂ, ನಮೃತ್ತಣಿಸ್ಟೆ, ನಮೃತ್ತಣಿಸ್ಥಂ).
- 6, Gen. ಅ, viz. ಎಮ, ನಿಮ, ತಮ; ಎಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ; (ನಮ್ಮ).

The not doubling of the augment మో appears when the pronouns అక్కు అక్కు are added to the genitive, e. g. ఎవుక్కు ఎమక్కు In the often-used form of reduplication కమో కమ్మ the కమో is an abbreviation of కమ or కమ్మ. Cf. § 250.

- Loc. ಒಳ್, (అల్లి), viz. ఎమ్మేళ్, నిమ్మేళ్, కమ్మేళ్, (నమ్మేళ్, నమ్మల్లి).
- b) in the mediæval dialect

Singular.

- 1, Nom. o, ನು, the crude base, viz. ಆಂ (ಆನ್), ನೀಂ (ನೀನ್), ತಾಂ (ತಾನ್); ನಾಂ (ನಾನ್); ಆನು, (ನೀನು), ತಾನು; ನಾ, ನೀ, ತಾ.
 - 2, Acc. ఆం, viz. ఎన్నం, నిన్నం, తన్నం; ఎన్నువం, నిన్నవం, తన్నవం.

In ఎన్నేవం, etc. a euphonic లు has been added to ఎన్నో, etc. which has been treated as if it were radical (see § 128).

- 3, Instr. (అం), అన్లం, అనే, అన్ల, e. g. (ఎఓైన్లం), విషేన్లం; విషేన్లీ; తషేన్ల
- 4, Dat. of, viz. มสก, ลสก, ฮสก.
- 5, Abl. (అక్రణిం, etc.).
- 6, Gen. ಅ, viz. ಎನ್ನ, ನಿನ್ನ, ತನ್ನ.
- Loc. ఒళ్, ఒళగ, ఓళగ, (అల్ల), e. g. కన్నూళ్; సన్నూళు, కన్నూళు; కన్నూళగి.

 Ptural.
- 1, Nom. (o or ಮ್), ವು, viz. (ಅಂ, etc.); ಆವು, ನಾವು, ನೀವು, ತಾವು.
- 2, Ace. ఆం, viz. ఎమ్మం, (నమ్మం), సమ్మం, కమ్మం; ఎమ్మువం, సమ్మువం, కమ్మువం.
- 3, Instr. (ఇం), ఇన్లం, (ఇన్లే), e. g. ఎమ్మిన్లం, నమ్మిన్లం.
- 4, Dat. off, viz. ಎಮಗೆ, ಎವಗೆ, ನಮಗೆ, ನಿಮಗೆ, ತಮಗೆ, ತಮಗೆ,

The of in Nath and ਭੋਕਨੀ is an optional substitute for ਕਾਂ; see § 225. In the often-used ਭੋਕਮ ਭੋਕਮਨ and ਭੋਕ ਭੋਕਨੀ the ਭੋਕਮ and ਭੋਕ are abbreviations of ਭੋਕਮਨ and ਭੋਕਨੀ.

- 5, Abl. (ఆక్మణిం, etc.).
- 6, Gen. ಆ, e. g. ತಮ; ಎಮ್ಮ, (ನಮ್ಮ), ನಿಮ್ಮ, ತಮ್ಮ.
- 7, Loc. (బళ్), ఒళు, etc., e. g. కమ్మేళు.
- c) in the modern dialect

Singular.

- 1, Nom. ನು, the crude base, viz. ನಾನು, ನೀನು, ತಾನು; ನಾ, ನೀ, ತಾ.
- - 3, Instr. ఇన్, viz. ననిన్న, నినిన్న, కనిన్న, నినిన్న, కినిన్న, కనిన్న,
 - 4, Dat. of, ಇಗೆ, viz. ನಂಗೆ, ನಂಗೆ, ತಂಗೆ; ಎನಗೆ, ನನಗೆ, ನನಗೆ, ತನಗೆ; ನನಗೆ, ನನಗೆ, ತನಗೆ, ತನಗೆ.

In ననిగి, etc. the euphonic ఇ of § 117, letter c, has been inserted. ఎనేగి is occasionally used in proverbs.

- 5, Abl. the termination of the instrumental.
- 6, Gen. e, viz. నన, నన, తన; నన్, నన్, తన్మ; (నన్, నిన్, తన్).

ನನ್ in ನನ್ನಗ, ನನ್ನಸ, ನಿನ್ in ನಿನ್ನಗ, ನಿನ್ಮನೆ, and ತನ್ in ತನ್ನು (i. ϵ . ತನ್ ಅದು) are abbreviations of ನನ, ನನ, ತನ (see § 272, 2).

7, Loc. (ಒಳಗೆ), ಅಲ್ಲಿ, ಅಲಿ, viz. ನನಲ್ಲಿ, ನಿನಲ್ಲಿ, ತನಲ್ಲಿ; ನನ್ನಲ್ಲಿ, ನಿನ್ನಲ್ಲಿ, ತನ್ನಲ್ಲಿ; ನನ್ನಲ್ಲಿ, ನಿನ್ನಲ್ಲಿ, ತನ್ನಲ್ಲಿ, ನಿನ್ನಲ್ಲಿ, ತನ್ನಲ್ಲಿ, ತನ್ನಲಿ, ತನ್ನಲ್ಲಿ, ತನ್ನಲ್ಲಿ, ತನ್ನಲಿ, ತನ್ನಲ್ಲಿ, ತನ್ನಲ್ಲಿ, ತನ್ನಲಿ, ತನಿ, ತನ್ನಲಿ, ತನ್ನಲಿ, ತನ್ನಲಿ, ತನ್ನಲಿ, ತನ್ನಲಿ, ತನ್ನಲಿ, ತನ್ನಲಿ, ತನಿ, ತನ್ನಲಿ, ತನ್ನಲಿ, ತನ್ನಲಿ, ತನಿ, ತನ್ನಲಿ, ತನಿ, ನಿನಿ, ನಿ

Plural.

- 1, Nom. ವು, viz. ನಾವು, ನೀವು, ತಾವು.
- Acc. అను, అన్ను, అ, viz. నమ్మను, సమ్మను, కమ్మను; నమ్మన్ను, సమ్మన్ను, కమ్మ న్ను; నమ్మ, సమ్మ, కమ్మ.
 - 3, Instr. ಇನ್ನ, viz. ನಮಿನ್ವ, ನಿಮಿನ್ವ, ತಮಿನ್ವ; ನಮ್ಮಿನ್ವ, ನಿಮ್ನಿನ್ವ, ತಮ್ಮಿನ್ವ.
 - 4, Dat. of, viz. ನಮಗೆ, ನಮಗೆ, ತಮಗೆ.

For ತಮ ತಮಗೆ, which is often used, see under letter b.

- 5. Abl. the termination of the instrumental.
- 6, Gen. ಆ, viz. ನಮ, ನಿಮ, ತಮ; ನಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ.

ನಮ್ in ನಮ್ಮಗ, ನಮ್ಮಕ್ಕಳು, ನಮ್ಮನೆ, ನಿಮ್ in ನಿಮ್ಮನೆ, and ತಮ್ in ತಮ್ಮಮ್ಮ are abbreviations of ನಮ, ನಿಮ, ತಮ.

- Loc. (ಒಳಗೆ), ಅಲ್ಲಿ, ಅಲಿ, viz. ನಮ್ಮಲ್ಲಿ, ನಿಮ್ಮಲ್ಲಿ, ತಮ್ಮಲ್ಲಿ; ನಮಲ್ಲಿ, ನಮಲ್ಲಿ, ತಮ್ಮಲಿ, ನಮ್ಮಲಿ, ನಮ್
- 138. As it is possible to trace the origin of the personal pronouns and the reflexive pronoun almost with certainty, the following etymological remarks on them may not be out of place.
 - a) Forms of their nominative singular in the five chief Dravida languages. Kannada ఆం (ఆన్), నెలం (నెలెన్), నెలం, నెల; Malayâļa ఇాలెన్; Tamij యుండ్, నెలెన్;

Tulu ಯಾನ್;

Tělugu ಏನು, ನೇನು, ಏ, ನೇ.

Kannada ২৩ (২৩%), ২৩৯, ২৫; Malyāļa ২৫; Tamiļ ২৫; Tuļu 목; Tēlugu ২৩, 목당.

Kannada కెంం (కాంనో), కాంను, కాం; Malayâļa కాంనో; Tamiļ కాంనో; Tuļu కాంనో; Tolugu కాంను, కాం.

b) Its crude forms.

The finals ం, నో, ను, పై are not radical, as is learned from the forms నాం, నిం. ఏ: సిం. ఈ: పాం; కాం! they are signs of the nominative singular. *Cf.* § 114.

Without them the bases are ಆ. ನಾ, ಇಲಾ, ಯಾ, ಏ, ನೇ; ಈ, ನೀ; ತಾ. (Cf. also the interrogative ව in § 265.)

c) The forms used for the oblique cases.

In the oblique cases the long vowels are, as a rule, short. If we accept the long vowels to be primitive, the shortening rests on nothing else but euphonism employed in attaching the case-terminations (cf. 22 = 32, 3 + 32 in § 265).

Kannada e appears as ಎ, ನಾ as ನ, Malayâla ಇಾ as ಎ and ಇ (this occasionally in the dative), Tamil ಯಾ, ನಾ appear as ಎ, Tulu ಯಾ appears as ಯ and following a consonant as ಎ, Tělugu ಏ, ನೇ appear as ನಾ (in the genitive and dative) and as ನ (in the accusative). The forms of the oblique cases for the first person are, therefore, ಎ, ಇ, ನಾ.

Kannada and Malayâla & appear as & Tulu ಈ appears likewise as & Télugu & appears as & (in the accusative) and as & (in the genitive and dative), Tamil & appears as & ぬ, ぬ, ゃし. Thus the forms for the oblique cases of the second person are ゃん ゃん ゃん.

The form for the oblique cases of 33, the reflexive pronoun (the pronoun of the third person), is 3 in Kannada, Malayâla, Tamil, Tulu, and Telugu.

- d) Probable origin of the three pronouns.
- 1, That of the first person.

The vowels used in the formation of this person are \mathfrak{S} , \mathfrak{S} , \mathfrak{S} , \mathfrak{S} . The exceptional \mathfrak{S} of the dative of Malayâla may be dismissed from further consideration, as the regular vowel of its dative too is \mathfrak{S} ; it may be added that \mathfrak{S} and \mathfrak{S} frequently interchange in Kannada (see e. g. § 66; § 109, b, 3).

The short \mathfrak{S} and \mathfrak{S} of the oblique cases have been taken to be the shortened forms of \mathfrak{S} and \mathfrak{S} (above letter c); if the reverse be accepted, no material difference will proceed from it. Let the radical vowels be \mathfrak{S} and \mathfrak{S} .

Which of the two vowels has been leading in the formation of the pronoun of the first person? We may say the one or the other, because they are related and occasionally interchanged, e. g. Kannada ಆ, ə, o! (see § 140); ಆ, ə, what? which? ಆರ್, ಎರ್, a pair of oxen yoked to the plough; ಆರ್, ಎರ್ to be possible; ಸಾರ್, ಸೇರ್, to be or become near; Tamil, Télugu ಆ, ə, o; Tamil ಆರು, Télugu ಎರು, a river. (Regarding the interchange of short \mathcal{P} and \mathcal{A} cf. e. g. \mathcal{P} , \mathcal{A} , o! (see § 140); \mathcal{P} \mathcal{P} , \mathcal{A} , to say; \mathcal{P} \mathcal{M} , the hand; \mathcal{P} \mathcal{P} the head; \mathcal{P} \mathcal{P} , \mathcal{P} swallow-wort).

If we take \Im (or \Im) as the leading vowel, the idea which underlies the formation of the pronoun of the first person, is that of calling the attention of another or others to one's self or the 'I', the particle \Im (or \Im) being commonly used in calling, or calling to, a person near or at a distance (see § 140). \Im 0 (or \Im 0) thus is the person that desires to be taken notice of, 'the-o-here'!

But what about the initial consonants on, we and we? Do they in any way influence the meaning of so (50) or in other words are they essential?

The answer must be in the negative already on account of their not appearing in Kannada ఆం, Tělugu వను, పి, and, as a rule, in the oblique cases.

In order to explain this we add that the letter out (like the Samskrita out) is a semi-vowel in Kannada, and especially Kannada and Tělugu people very often use it euphonically as a help to pronouncing the initial vowels 3, 8, 3, 5 (§ 41; cf. also the euphonic cone, e. g. in §§ 113. 130. 132); only exceptionally it has disappeared in the tadbhavas ಅಮರ್ (=ಯುವುಲ) and ಉಗ (=ಯುಗ); in the tadbhavas ಖತಿ (= ಯತ್ರಿ), ಎತ್ತ (=ಯತ್ರ), ಎನೆ (= ಯವ) the initial ω , when not preceded by a consonant or a consonant with a euphonic so, is pronounced ob. Also before & the cose is euphonically sounded, e. g. &, cos, what? which?, &cf ಯಾರ್, who?, Tamil ಆರ್, ಯಾರ್, who?, ಆನೈ ಯಾನೈ, an elephant, Tělugu ಏಸ, ಯಾಸ wild, which is likewise done when an initial ವ appears as ಯಾ, e. g. ವಲಕ್ಕಿ, ಯಾಲಕ್ಕಿ, cardamoms, ಏಕ, ಯಾಕ, a picotta, ಏ, ಯಾ, what? which?, ಏಕೆ, ಯಾಕೆ, why? (or when an initial short a appears as ಯ, e. g. ಎಣ್ಣೆ, ಯಣ್ಣೆ, oil, ಎಮ್ಮೆ, ಯಮ್ಮ, a female buffalo, Tělugu ಎವರು, ಯವರು, who?). Thus the initial ಯ of the nominative singular of the pronoun of the first person must be declared to be unessential or simply euphonic, when at the same time one considers that occasionally it has no place there, that To and No are used in its stead, and that it is not found in the oblique cases.

is never initial in a true Kannada and Télugu word; but is found as the initial of some Tamil, Malayala and Tulu terms. The form and of the first pronoun is Malayala. ఇంక is another form of నే; thus Tamil ఇంకరుటు, ನಾಯಕು are Kannada ನೇಸಹ್, the sun; Tamil ಇರಾಲು, ನಾಲು are Kannada (ನೆಹಲ್), నేంలో, to be suspended; Tamil ఇామలి, నవిర are Kannada నవిలో, Tělugu నేమ్మ, నేమలి, ನೆರ೦, a peacock. Besides, as apparently in the first person of the pronoun, it makes its appearance as a vowel (2 or 5) also in other words, as does likewise its co-ordinate and substitute ನ್. For instance for Tamil ಇಲಾಲ, ನಾಲು and Kannada నేలో, to be suspended, there is the ancient Kannada ఎదలో (Télugu వేలు); Tělugu నేమ్మి, a peacock, appears also as ఎమ్మె; Tamil హోణ్మి, ఇణ్ము, నణ్ము, a crab, are 50 in Kannada and and in Telugu (in Kannada there is also the primitive form ಎಸಡಿ, a crab); Kannada ਨਾਵੇ, Tamil ਨਾਵੇ, Malayala ਨਾਵੇ, to-morrow, are and in Telugu and and in Tulu. There is, therefore, no reason for considering the 30 to be an essential part of the nominative of the pronoun of the first person, as it bears the same character as the semi-vowel out; it is used to facilitate pronunciation by a small section of the Dravida people.

న్ bears no character in the pronoun different from that of its substitutes ఇంక and యో, the last occurring in Tamil side by side with హో; it too is simply euphonic (cf. the హో of the second person), although it has been, and still is, often used in the nominative of the pronoun and its oblique cases by a large number of the Dravidas. By the bye, in a few tadbhavas హో appears as a direct

substitute of ಯ್, e.g. in Kannada ನೊಗ (=ಯುಗ), a yoke, and in Tamil ಇದು, ನಮ (=ಯುಮ), Yama.

2, That of the second person.

The vowels used in the formation of the second person are &, ,, and ev.

That the initial consonant ⋈ is not essential, but euphonic, follows from its absence in Tulu ಈ, Télugu ಈ in the nominative, and Tamil ♥ in the oblique cases (cf. the ⋈ of the first person).

The leading vowel is ఈ, this, the proximate demonstrative particle, expressing that a person (or any object) is situated in front of another; the original meaning of the pronoun is 'next (to me) one'! This ಈ appears also as short e.g. in ఇదు, ఇద.

In the oblique cases of the Tamil pronoun the leading vowel presents itself as ∞ , a short form of ∞ , the intermediate demonstrative pronoun, denoting, in the present case, a person who is intermediate between the left and right and directly faces the speaker in being addressed, the primitive meaning being 'right opposite (to me) one'! This ∞ is also short e.g. in $\infty \infty$, $\infty 3$.

3, That of the pronoun of the third person or of the reflexive pronoun.

The vowels employed for the formation of this pronoun are ≅ and ≅, the first appearing in the crude base ॐ, the second in ॐ, the base used for the oblique cases. ☺ is shortened into ☺, both demonstrative particles which mean 'that' (§ 264), i. e. he, she, it, being used for all the three genders; ☺, as we have seen in § 115, has got also the specific meaning of 'he'.

೪ and ೨ are attached to the pronominal syllable ಶು (ತ್ + euphonic ಉ, § 122), another form of ೨ಶು or ೨ಮೆ, the demonstrative neuter pronoun, by means of sandhi (§ 213 seq.), the ಉ disappearing. The ಶು in this case points back to the agent or subject, and ತಾ (ಶು + ಆ), ಶ (ಶು + ೨) originally mean 'that-that', i. e., according to circumstances, 'that-he', 'that-she', 'that-it'. (The same ಶು + ೨ appears also in ಆಶ, ಈಶ, ಉತ್, 'that-it-he', 'this-it-he', 'this-intermediate-it-he'; see § 265.)

Remark.

139. Peculiarities in the declension of some nominal bases are still to be adduced. In § 122 there are some terms of direction with final euphonic en, and in § 123 some such terms with final ఆ of which the genitive singular, etc. are formed by the help of the augment ఆశా (see § 124). This augment is used likewise in the ancient declension of the following words when they express direction:— నడు, శడి, ఎడి. నడు, a term of direction with radical లు (§ 128); instrumental and ablative నడువణిం, dative నడువణిం, genitive నడువణం. శడి, a term of direction with final ఎ (§ 130); instr. and abl. శడియణిం, dat. శడియణిం, gen. శడియణ. ఎడి, a term of direction with final ఎ (§ 130); gen. ఎడి యుణ. If the three words are not used as terms of direction, their declension follows that of §§ 128. 130, e. g. నడుఎన, శడియ, ఎడియు.

The use of the same augment is seen also in the genitive singular of $\Theta_{\mathcal{L}}^{p}$, $\Theta_{\mathcal{L}}^{p}$, $\Theta_{\mathcal{L}}^{p}$ and $\Theta_{\mathcal{L}}^{p}$, terms of direction with final $\Theta_{\mathcal{L}}^{p}$ (§ 130), chiefly in the ancient dialect, viz. $\Theta_{\mathcal{L}}^{p}$ augment, $\Theta_{\mathcal{L}}^{p}$ and $\Theta_{\mathcal{L}}^{p}$ and $\Theta_{\mathcal{L}}^{p}$, is a) in the ancient dialect e. g. dative $\Theta_{\mathcal{L}}^{p}$, $\Theta_{\mathcal{L}}^{p}$, ablative $\Theta_{\mathcal{L}}^{p}$, $\Theta_{\mathcal{L}}^{p}$, $\Theta_{\mathcal{L}}^{p}$, ablative $\Theta_{\mathcal{L}}^{p}$, $\Theta_{\mathcal{L}}^$

ಆಚೆ and ಈಚೆ, terms of direction with final ಎ, are generally declined like terms ending in ಎ (§ 130), e. g. genitive ಆಚೆಯ (in the mediæval and modern dialect); but in the modern dialect we find also e. g. ಈಚಿಗೆ (for ಈಚೆಗೆ) and ಈಚಿನ (for ಈಚೆಯ).

Further, in the same manner as the nominal bases always ending in a euphonic on in § 127 which express time, $\pi \circ \theta$, $\pi \circ \theta$, and $\pi \circ \theta$, terms with final $\pi \circ \theta$ which relate to time, are declined, viz. a) in the ancient dialect e. g. nom. (the crude base) $\pi \circ \theta$, dat. $\pi \circ \theta \circ \theta$, gen. $\pi \circ \theta \circ \theta$, $\pi \circ \theta \circ \theta$,

Besides, two terms with final ಆ that relate to time, are declined like bases with final euphonic ಉ (§ 122), viz. ಆಗ and ಈಗ. In the mediæval dialect we have e.g. ಆಗಿನ, and in the modern one ಆಗಿನ್ನ, ಆಗಿನ್ನ, ಆಗಿನ, ಆಗಿನ್ನ, ಆಗಿನ, ಈಗಿನ್ನ, ಈಗಿನ. The mediæval form ಮುಸ್ಸಿನ may be referred to ಮುನ್ನ, also a term ending in ಆ.

In the ancient dialect the genitive of the term ಮತ್ತೆ is ಮತ್ತಿನ.

140. The vocative (sambôdhana, sambuddhi, âmantraṇa) is not considered as one of the cases by Kannaḍa grammarians, who enumerate only seven (§ 106). It is used in addressing, calling or calling to (âmantraṇa, abhimukhîkaraṇa) objects that are inanimate or destitute of reason (jaḍavastu, as posts, pots, flowers, trees, bees, etc.), idols (dêvapratimĕ), persons which are different from one's self (lôkântara), and one's own self (âtmîyačitta).

The forms of the vocative are as follows:

a) in the ancient dialect

Singular.

1, The first form of the vocative is the crude base, e. g. ದೇವ! ಅರಸ! ಕುಸುಮಾಯುಥ! ಮಾಧವ! ಗಣಪ! ಸರ್ವೇಶ! ಗನ್ಧ ವಾಹ! ವಿದ್ಯಾಚಕ್ರವರ್ತಿ! ಸತಿ! ಉರ್ವಶಿ! ಮೇನಕಿ! ಮಂಜುಘೋಷಿ! ತುನ್ನು! ಅಭಿಮನ್ನು! ವಧು! ರಮ್ಮೆ! ತಿಲೋತ್ತಮೆ! ಕೋಗಿಲೆ!

This form is called short emphatical speech (hrasvakaku).

2, In its second form the vowel of the base is lengthened, e. g. ದೇವಾ! ಜನೇನ್ನಾ! ಭಾನುತನುಜಾ! ಕುರುಪತೀ! ಅಭಿಮನ್ನೂ!

This form is called long emphatical speech (dîrghakâku). A pluta form of this vocative is e. g. ರಾವಾ \mathfrak{m} (§§ 20. 215, \mathfrak{s} , letter k).

3. In its third form the vocative particle ಎ is suffixed either immediately to bases with a final consonant, or by the help of a euphonic letter to bases ending in a vowel, e.g. ನಲ್ಲಳೆ (of ನಲ್ಲಳ್)! ಉಯ್ಯಲೆ (of ಉಯ್ಯಲ್)! ತಳಿರೆ (of ತಳಿರ್)! ಮಾವೆ (of ಮಾವು)! ಕಳಸಮೆ (of ಕಳಸ)! ಕೊಳನೆ (of ಕೊಳ)! ಚನ್ಪ್ರನೆ (of ಚನ್ಪ್ರ)! ಮದಾಳಿಕುಲಮೆ (of ಮದಾಳಿಕುಲ)! ದೇವನೆ (of ದೇವ)! ಅರಸನೆ (of ಅರಸ)! ಹೃದಯಮೆ (of ಹೃದಯ)! ತುಮ್ಪಯಿ (of ತುಮ್ಬ)! ಕೂಸೆ (of ಕೂಸು)! ಅಭಿಮನ್ಯುವೆ (of ಅಭಿಮನ್ನು)! ವಧುವೆ (of ವಧು)! ಮನುವೆ (of ಮನು)! ತಾವರೆಯೆ (of ತಾವರೆ)! ನೀಲಕುನ್ತಲೆಯೆ (of ನೀಲಕುನ್ತಲೆ)! ಹಂಸಯಾನೆಯೆ (of ಹಂಸಯಾನೆ)!

The euphonic augments, as will be observed, are 36, 235, 336, 36.

4, In its fourth form, instead of the ಎ and in the same manner, the vocative particle ಏ is attached, e. g. ಉಯ್ಯಲೇ! ಮಾವೇ! ತಮ್ಪೆಲರೇ! ಮರನೇ! ದೇವನೇ! ಕೂಸೇ! ಮನುವೇ! ಕೋಗಿಲೆಯೇ! ನೀಲಕುನ್ನಲೆಯೇ! ಹಂಸಯಾನೆಯೇ!

Plurat.

- 1, The first form simply is the nominative plural, e. g. ಉಗ್ರಾರಗಳ್: ಗುರು
- 2, In its second form the vocative particle ಅ is added to the nominative, e.g. ಮುಗಿಲ್ಗಳಿರ: ನನ್ನ ನಂಗಳಿರ: ನಣ್ಟರಿರ: ನಲ್ಲರಿರ: ಬುಧರಿರ: ದೇವರಿರ: ದೇವಿಯರಿರ: ಬುಧರ್ಕಳಿರ: ದೇವರ್ಯಕ್ಕಳಿರ: ದೇವರ್ಯಕ್ಕಳಿರ: ದೇವರ್ಯಕ್ಕಳಿರ: ಆತೆಗಳಿರ: ದೆಸೆಗಳಿರ: ಮಾವನ್ನರಿರ: ಅತ್ತೆವಿರಿರ:
- 3, In its third form the vocative particle ಆ is added to the nominative, e.g. ದೇವರಿರಾ! ದೇವಯರಿರಾ! ದೇವರ್ಕಳಿರಾ!

- 4. In its fourth form the vocative particle ು is added to the nominative, e. g. ಭಟ್ಟರೇ ದೇವರ್ಕ ರೇ. ಗುರುಗಳೇ ಮಾವನ್ನಿರೇ
- 5, In its fifth form the vocative particle ಏ is added to the nominative, e. g. ದೇವರೇ! ದೇವರ್ಕಳೇ!
 - b) in the mediæval dialect

Singular.

- 1, ದೇವ! ಅಪ್ಪ! ಅಪ್ಪ! ಆಕ್ಫ! ಒಡೆಯ! ಸ್ವಾಮಿ! ಪಿನಾಕಿ! ಸೆಟ್ಟಿ! ತಂಗಿ! ದೇವಿ! ನಾಯಿ! ಗುರು! ತನ್ನೆ! ಮುತ್ತವೈ! ವನಿತೆ! ಚಂಗಳೇ ತರಳಿ!
 - 2, ದೇವಾ! ರಾಜಾ! ಕಲ್ಲಿನಾಥಾ! ಅವ್ಯಾ! ಮೂರ್ತೀ!
 - 3, ತಾಯಿ! ಮುತ್ತಗವೆ! ಮಲಹಲರನೆ! ನಾಯಿಯಿ! ಗುರುವೆ! ಶಮ್ಮುವೆ!
 - 4, ಅತ್ತಿಯೇ! ಕಾನ್ತನೇ! ಒಡೆಯನೇ! ತನಯನೇ! ಗುರುವೇ!

Plural.

- 2, ವುರಗಳರ: ಅವೈಗಳರ: ಅಕ್ಕಂಗಳರ: ಮುನಿಗಳರ: ದುರುಳರಿರ:
- 3, ಅಜ್ಜಾನಿಗಳಿರಾ! ಜಡರುಗಳಿರಾ! ಮತಿಗೆಟ್ಟವನ್ನಿರಾ! ವಾಹಕಂರಾ!
- 4. dead! aca!
- 5. ದೇವರೇ! ಗುರುಗಳೇ!
- c) in the modern dialect

Singular.

- 1, ಅಮ್ಮ! ಮನುಜ! ಸ್ವಾಮಿ! ಭೂದೇವಿ! ಗುರು!
- 2, ಅಪ್ಪಾ: ಅವ್ಯಾ: ಮಾವಾ! ರಂಗಾ! ಸ್ವಾಮಿನಿ! ತಂಗೀ! ರಾಘೂ! ಶಾಮೂ! ಗುರೂ!
- 3, ನೀನೆ! ಸರ್ವೋತ್ತಮಳೆ! ಹುಡುಗನೆ! ಗಿಡವೆ! ಪತಿಯೆ! ಮುನಿಯೆ! ಸ್ಕೀಯೆ! ಗುರುವೆ!
- 4, ಊರೇ! ಹಗಲೇ! ಮಗಳೇ! ಮಗನೇ! ಹುಡುಗನೇ! ಗಿಡವೇ! ಮುನಿಯೀ! ಸ್ತ್ರೀಯೇ! ಗುರುವೇ!

Ptural.

- 1, ದೇವರು! o master!
- 3, ವಿದ್ಯಾರ್ಥಿಗಳರಾ! ಮಕ್ಕಳರಾ!
- 4. ಹುಡುಗರೆ: ಅರಸುಗಳೆ:
- ಮರಗಳೇ! ಗುರುಗಳೇ! ರಾಯರೇ! ಹುಡುಗರೇ!
- 141. Here follows an enumeration of the terminations and augments of the seven cases.

1. Singular.

Acc. 1, the crude base with or without a vowel (§§ 109, c; 120; 121, b, c; 122, b, c; 125; 126; 127; 128, c; 129, c; 130, c); 2, \odot (§§ 120, b, c; 121, b, c; 122); 3, \odot preceded by a euphonic $\overline{\circ}$ (§§ 109, b, c; 117, b, c), or \odot (§§ 130, b, c), or \odot (§§ 109, b, c; 128, b, c); 4, \odot (§§ 120, a, b;

121, b; 122, a, b); 5, \Leftrightarrow 0 preceded by a euphonic \mathbb{F} (§§ 109, a, b; 117, a, b; 125, a, b), or \mathbb{F} (§ 130, a, b), or \mathbb{F} (§§ 128, a, b; 129, a, b); 6, a euphonic \mathbb{F} suffixed to \mathbb{F} 0, the sound of \mathbb{F} 0 becoming \mathbb{F} 6 or \mathbb{F}_a (i. e. \mathbb{F} 3), \mathbb{F} 3, §§ 109, b, c; 117; 121, c; 122, c; 125, c; 128, c; 129, c; 130, b, c); 7, \mathbb{F} added to \mathbb{F} 0, its sound becoming \mathbb{F} 6 or \mathbb{F}_a 3 (i. e. \mathbb{F} 3, \mathbb{F} 3 109, b; 117, c; 122, c; 130, c; 135, c); 8, \mathbb{F} 6 (§§ 109, c; 121, c; 122, c); 9, \mathbb{F} 6 (§§ 120, a; 122, a); 10, the euphonic \mathbb{F} 10 of No. 6 added to \mathbb{F} 20 and suffixed to the base by the insertion of the augment \mathbb{F} 5 (i. e. \mathbb{F} 5 \mathbb{F} 3, a quite vulgar form, § 122, c).

Instr. 1, \Im (§ 109, b, c); 2, \Im (§§ 109, a; 130, a); 3, \Im 0 (§§ 109, a, b; 117, a, b; 120, a, b; 121, b; 122, a, b; 127, a; 128, a, b; 129, a; 130, a, b; 137, a); 4, \Im 0 extended in length either by the final augments \Im 1, \Im 2, \Im 3, \Im 3 (i. e. \Im 3, etc., §§ 109; 117; 120, a, b; 121, c; 122; 127, b; 128, a, c; 129, a; 130; 137), or by \Im 3, \Im 3, by means of \Im 3, the genitive of \Im 0 or \Im 3 (i. e. \Im 3, etc., §§ 121, b, c; 122; 127, b, c; 128, a, c), or by \Im 0 through \Im 3, the genitive of \Im 0 (i. e. \Im 30, §§ 122, a, b; 127, b; 128, a, b; 129, a); 5, \Im 0, \Im 3, \Im 3, \Im 5 preceded by the augment \Im 5 through its genitive \Im 5 (i. e. \Im 50, etc., §§ 122; 125).

The terminations and their augments presuppose the genitive.

Dat. 1, # (§§ 109; 120; 121, a; 123, c; 125); 2, # (§§ 117; 120; 128, a, b; 129, a; 130); 3, # (§§ 109; 123, c); 4, # preceded by a euphonic sonne (i.e. of, § 117, a, b; cf. § 137); 5, # preceded by a euphonic # which is to represent the sonne (i.e. #0, § 117, c); 6, #0 preceded by a euphonic #0 which is to represent the sonne (i.e. #0, § 117, c); 7, #0 preceded by a euphonic #0 (i.e. #0, §§ 121, b, c; 122, b, c; 127, b, c; 128, b, c; 129, c; 137, c); 8, #0 preceded by a euphonic #0 (i.e. #00, §§ 121, a, b; 122, a; b; 127, a, b; 128, a; 129, a); 9, #0 preceded by a euphonic #0 (i.e. #0, §§ 121, a, b; 122, a; b; 121, b, c; 122, b); 10, #0 preceded by a euphonic #0 (i.e. #0, §§ 121, a, a); 12, #0 preceded by the euphonic augment #0 (i.e. #0, §§ 122, a, a); 12, #0 preceded by the euphonic augment #0 (i.e. #0, §§ 122, a; 123, a), 14, #0 or #0 preceded by the euphonic augment #0 (i.e. #0, §§ 122, a; 123, a), 14, #0 or #0 preceded by the euphonic augment #0 (i.e. #0, §§ 122, a; 123, a), 14, #0 or #0 preceded by the euphonic augment #0 (i.e. #0, §§ 122, #0, which is a vulgar form, § 123, #0; 15, #0, i.e. a mutilated form of #0, §§ 122, #0, #0, which is a vulgar form, § 123, #0; 15, #0, i.e. a mutilated form of #0, §§ 125, #0, #0; 125).

Remark.

That the letter లో is another form of ద్ becomes a fact when the Tuļu dialect is compared (see Kannada Dictionary p. XVI, note 1, sub 7); further, లో appears as తో in Tuļu (see the same note, sub 5), and తో as నో in Tēlugu (e. g. Tēlugu ళను, ళన్న = Kannada ళత్, ళలు, ళలు, the eye; cf. also § 222). Hence it may be concluded that the letters లో, దో, తో and నో are closely related in Dravida and change places in the dialect. The augments దో and నో of the

genitive (§§ 109; 117), \mbox{cm}° of the genitive (§ 130; cf. 243, B, remark), \mbox{cm}° and \mbox{cm}° of the dative and genitive, and to some extent the sönne \mbox{c} (\mbox{s}°) are, therefore, ultimately the same euphonic letters (cf. \mbox{c}° , \mbox{s}° , and \mbox{cm}° in § 176; see also the \mbox{cm} in § 265). The vowel \mbox{c} sounded before \mbox{c}° and \mbox{c}° (i. e. \mbox{c}° , \mbox{c}° , \mbox{c}°) apparently is a help to enunciation.

Abl. 1, the terminations of the instrumental except ১; 2, ৭০, ৭৯, ৭৯০, ৭৯০, ৭৯০, ৭৯৯০, ৭৯৯০, ৭৯৯০ preceded by the augment ভাল through its genitive ভাল (i.e. ভালত, etc., ১৪ 122, a; 123); 3, ৭৯৯ preceded by the augment ভাল through its genitive ভাল (i.e. ভালতির, ৪ 123, c); 4, ৭০, ৭৯৯, ৭৯৯০, ৭৯৯০, ৭৯৯৯০, ৭৯৯৯০ preceded by ভাল, the genitive of ভাল (৪ 123, i.e. ভালতি, etc., ৪৪ 109, a, b; 117, a; 120, a; 123, a); 5, ৭০ preceded by ভাল, the genitive of the augment ভাল, and ভাল (i.e. ভালতি, etc., ৪৪ 122, a; 125, a); 6, ৭০, ৭৯৯, ৭৯৯ preceded by ৭৯, the genitive of ৭৯, and ভাল (i.e. ৭৯৪ ৪০, ৭৯৯, ৭৯৯ preceded by ৭৯, the genitive of ৭৯, and ভাল (i.e. ৭৯৪ ৪০, ৭৯৯, ৭৯৯ preceded by ৭৯, the

The terminations and their augments presuppose the genitive.

Gen. 1, Θ (§§ 120, a, b; 121, b, c; 122; 126, c; 137); 2, Θ preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z} , §§ 109); 3, Θ preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z} , §§ 109. 117); 4, Θ preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 121. 122. 127); 5, Θ preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 122. 123); 6, \mathbb{Z}^6 preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 122, \mathbb{Z}^6); 7, \mathbb{Z}^6 preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 122, \mathbb{Z}^6); 7, \mathbb{Z}^6 preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 122, \mathbb{Z}^6); 9, \mathbb{Z}^6 preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 120, \mathbb{Z}^6); 11, \mathbb{Z}^6 (\mathbb{Z}^6); 9, \mathbb{Z}^6 preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 128. 129); 12, \mathbb{Z}^6 preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 128. 129); 12, \mathbb{Z}^6 preceded by the euphonic augment \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , §§ 128. 129); 12, \mathbb{Z}^6 preceded by the euphonic \mathbb{Z}^6 and forming with the final \mathbb{Z}^6 and \mathbb{Z}^6 of the base a long syllable (i. e. \mathbb{Z}^6 or \mathbb{Z}^6 , § 130, \mathbb{Z}^6); 13, \mathbb{Z}^6 preceded by the euphonic augments \mathbb{Z}^6 , \mathbb{Z}^6 , \mathbb{Z}^6 and \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , \mathbb{Z}^6), \mathbb{Z}^6 preceded by the euphonic \mathbb{Z}^6 and \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , \mathbb{Z}^6), \mathbb{Z}^6 preceded by the euphonic \mathbb{Z}^6 , \mathbb{Z}^6 and \mathbb{Z}^6 (i. e. \mathbb{Z}^6 , \mathbb{Z}^6), \mathbb{Z}^6 0, \mathbb{Z}^6 0, \mathbb{Z}^6 0, \mathbb{Z}^6 1, \mathbb{Z}^6 1, \mathbb{Z}^6 2, \mathbb{Z}^6 3, \mathbb{Z}^6 3, \mathbb{Z}^6 4, \mathbb{Z}^6 4, \mathbb{Z}^6 5, \mathbb{Z}^6 5, \mathbb{Z}^6 6, \mathbb{Z}^6 6, \mathbb{Z}^6 7, \mathbb{Z}^6 8, \mathbb{Z}^6 9, \mathbb{Z}^6

Loc. 1, $\mathfrak{OSP}^{\mathfrak{s}}$ (§§ 109, a; 120, a; 122, a; 130, a); 2, $\mathfrak{LSP}^{\mathfrak{s}}$ (§§ 109, a, b; 117, a, b; 120, a, b; 121, b; 122, a, b; 125, a, b; 127, a; 128, a, b; 129, a; 130, a, b; 137, a, b); 3, \mathfrak{LPS} (§§ 109, a, b; 117, b; 120, b; 122, a, b; 125, b; 128, b; 130, a, b; 137, b); 4, \mathfrak{LPR} (§§ 109; 117, c; 120, b; 121, c; 122, a, c; 125, b, c; 128, b; 130; 137, b); 5, \mathfrak{LPS} (§§ 109, a; 120, a; 130, a); 6, \mathfrak{LPS} (§§ 109, a, b; 120, a, b; 130, a, b); 7, \mathfrak{LPS} (§§ 109; 117; 120; 121, b, c; 122; 123, c; 125, b, c; 126, c; 127, a, c; 128; 130; 137, c); 8, \mathfrak{LPS} (§§ 109, b, c; 117; c; 120, b; 121, c; 122, b; 125, b; 128, b; 130, b, c; 137, c); 9, \mathfrak{LPS} (§§ 120, b; 121, c; 122, c); 10, \mathfrak{LPS} (§§ 121, c; 130, c); 11, \mathfrak{LPS} (§§ 109); 12, the erude base (§§ 126, 127).

The terminations are suffixed to the genitive with and without its augments.

Nom. 1, o (35, § 137, a); 2, a euphonic to added to the sonne, in which case this is changed into 3 (i. e. 3, § 137; cf. § 136); 3, 3 (i. e. No. 2) lengthened by the addition of TWO (i. e. 3TWO, § 136, c); 4, FW (§§ 119, a; 131, a; 134, a); 5, ਚਰਾਂ with a euphonic ಉ (i. e. ਚਾਹ, § 119, b, c); 6, ਚਾਹ lengthened by the addition of TES (i. e. FENTES, § 119, b): 7, FES with the augment ක්රා (i. e. ಕೆಳರು, § 119, c); 8, ಗಳ್ (§§ 118, a, b; 131, a, b); πφε with a euphonic ευ (i. e. πφυ, §§ 118, b, c; 119, b, c; 131); 10, πφε with the augment 30° (i. e. πθος, §§ 118, b; 132, a, b); 11, πφε preceded by a euphonic sŏnně (i. e. oñv, §§ 118, a, b; 119, a, b; 137, a); 12, πτυ preceded by a euphonic sŏnně (i. e. οπτυ, §§ 118, a, b; 119, b); 13, πφος preceded by a euphonic sŏnně (i. e. οπφος, §§ 118, α; 119, α, b); 14, ఆರ್ (§§ 119, a, b; 132, a, b; 134, a, b); 15, ఆర్ with a euphonic භ (i. e. පරා, §§ 119; 132, b, c; 134, b, c); 16, පර lengthened by the addition of for (i. e. offer, \$\$ 119, a; 132, a); 17, or lengthened by the addition of \$000 (i. e. 5500, \$\$ 119, a; 132, a); 18, 500 lengthened by the addition of ਜੋਵਾਂ (i. e. ಅರ್ಗಳ್, § 119, a); 19, ಅರು lengthened by the addition of nes (i. e. ಅರುಗಳ್, § 119, b); 20, ಆರು lengthened by the addition of ਜੱਲੇ (i. e. ಅರುಗಳು, § 119, b); 21, ಅರು lengthened by the addition of not (i. e. edunous, § 119, b); 22, etc lengthened by act (i. e. ఆరర్, §§ 119, a; 132, a); 23, ఇర్ (§§ 119, a; 132, a, b); 24, ఇదు (see Nos. 29. 30); 25, 30° preceded by a euphonic 5° (i. e. 50°, §§ 119, b; 132, a; 134, a); 26, and preceded by a euphonic of (i. e. off, § 119, a); 27, ందిర్ lengthened by the addition of ఇర్ (i. e. ందిరర్, § 119, a); 28, ందిర్ lengthened by the addition of ਜੱਥਾ (i. e. oਹਿਸ਼ਵ ਰਾਓ, § 119, a); 29, ਕਹਾ preceded by a euphonic at (i. e. ads, § 119, b); 30, ads preceded by a euphonic off (i. e. oads, §§ 119, b, c; 132, c); 31, eds (i. e. No. 15) preceded by a euphonic ೦ದ್ (i. e. ೦ದರು, § 119, e); 32, ದಿರ್ (i. e. No. 25) lengthened by the addition of for (i. e. Defro, § 132, a); 33, and preceded by the euphonic of (i. e. 205, § 132, a); 34, 205 lengthened by the addition of 305 (i. e. 2005, § 132, a); 35, 50 lengthened by the addition of \$\$\varphi^e\$ (i. e. 5\varphi^e\varphi^e\), § 132, a); 36, Dos lengthened by the addition of Tes (i. e. DTF es, 132, a); 37, 906 preceded by a euphonic to (i. e. wo, § 119, a); 38, ఆರ್ preceded by a euphonic out (i. e. out, § 119, a); 39, Go preceded by a euphonic of (i. e. ವರ್, § 119, a); 40, ಅರು (i. e. No. 15) preceded by a euphonic ಬ್ (i. e. ಬರು, § 119, b, c); 41, etc preceded by a euphonic out (i. e. outs, § 119, b); 42, ಆರು preceded by a euphonic ਕਾਂ (i. e. ਕਹਾ, § 119, c); 43, ಆರ್ (§ 132, b). Acc. 1, \((\section \) \((\section \) \\ 118, \(b, c; \) 119, \(b, c; \) 131, \(b, c; \) 135, \(c); \(2, \) \(\color \) (\(\section \) \\ 118, a, b; 119, a, b; 131, b, c; 135, c); 3, a euphonic ∞ attached to ∞, the sonne becoming ನ್ or ನ್ನ್ (i. e. ಅನು, ಅನ್ನು, §§ 118, b, c; 119, a, c; 131, b, c;

135, c); 4, Θ added to Θ 0, the sonne becoming $\overline{\sigma}_{\alpha}^{\epsilon}$ (i. e. $\Theta \overline{\sigma}_{\alpha}^{\epsilon}$, \S 119, c; 135, c); 5, Θ (\S 119, c).

Regarding the augments see the nominative.

Instr. 1, \Im (§ 131, b); 2, \Im 0 (§ § 118, a, b; 119, a; 131, a, b; 132, a; 137, a); 3, \Im 0 lengthened by the final augments Ξ , Ξ 0, Ξ 3, Ξ 6 (i. e. \Im 5, etc., § § 118; 119; 131, b, c; 137, b, c); 4, \Im 0 preceded by the augment \Im 5 (i. e. \Im 50, § 136, a).

Dat. 1, \vec{n} (§§ 118, a, b; 119, a, b; 131, a, b; 132, a; 135, a); 2, \vec{n} (§§ 119, a; 132, a); 3, \vec{n} preceded by a cuphonic sönnö (i. e. of, § 137); 4, \vec{n} preceded by a cuphonic \vec{n} (i. e. \vec{n} , §§ 118; 119; 131, b, c; 135, b, c; 136, c); 5, \vec{n} preceded by a cuphonic \vec{n} (i. e. \vec{n} , §§ 119, b; 135, b); 6, \vec{n} preceded by a cuphonic \vec{n} (i. e. \vec{n} , § 131, a); 7, \vec{n} preceded by a cuphonic \vec{n} (i. e. \vec{n} , § 131, a); 7, \vec{n} preceded by a cuphonic \vec{n} (i. e. \vec{n} , § 139, a); 9, \vec{n} preceded by the cuphonic augment \vec{n} (i. e. \vec{n} , § 136, a); 10, \vec{n} , a mutilated form of \vec{n} , \vec{n}

Abl. 1, ఇం, ఇన్లం, ఇన్లే preceded by the genitive of ఆక్త (i. e. ఆక్షణిం, etc., §§ 118 a; 119, a); 2, the terminations of the instrumental.

Gen. 1, Θ (§§ 118; 119; 131; 132, a, b; 135; 136, c); 2, Θ preceded by the euphonic augment $\Theta \Theta^S$ (i. e. $\Theta \Theta$, § 136, a, b); 3, Θ (§§ 119, a, c; 131, a).

Loc. 1, 29° (§§ 118, a, b; 119, a, b; 131, a, b; 137, a); 2, 29° (§§ 118, a, b; 119, b; 132, b; 137, b); 3, 29° (§ 118, b, c; 119, b, c; 131, b, c; 136, c); 4, 22° (§§ 118; 119; 131, b, c; 136, c); 5, 20° (§§ 118, b, c; 131, b, c; 137, c); 6, 29° and 22° preceded by the augment 20° (i, c, 20° and 20°, § 136, a, b).

- 142. Looking back on the declension of bases (§§ 109. 117-137. 139) one observes twelve more or less distinct modes of declension.
- 1. The first mode comprises neuter bases with final ಅ. e. g. ಗಡ, ಮರ, ನೆಲ, ಬೆಟ್ಟ, ಕೊಡ, ಕೊಳ, ಮೊಲ. Their singular appears in § 109, their plural in § 118.
- 2, The second comprises masculine and feminine bases ending in ಅ. e. g. ಕಾಟ, ಕಸವ, ಭೀಮ, ದೇವ, ಆರಸ: ಮಾಡಿದ, ಬೇಡುವ; ಅವ, ಇವ, ಉವ, ಆತ, ಈತ, ಊತ, ಆವ, ಯಾವ: ಅಕ್ಕ, ಅಮ್ಮ. ಅವ್ವ. Their singular is given in § 117, their plurals appear in §§ 119. 135.
- 3, The third comprises neuter and feminine bases ending in consonants (and one that is used either as masculine or neuter in the ancient dialect, viz. ਖ਼ਾਝਾ), e. g. ਚਲਾ, ਚਲਾ, ਖ਼ਾਝਾ, ਖ਼ਾਝਾ, ਚਲਾ, ਚਲਾ, ਚੇਲਾ, ਚੈਲਾਂ, ਤੋਲਾਂ, ਤਰਾਂ, ਪੁਲਾਂ, ਕਲਾਂ, ਚਲਾਂ, ਚੇਲਾਂ, ਚੈਲਾਂ, ਤਰਾਂ, ਪੁਲਾਂ, ਪੁਲਾਂ, ਪੁਲਾਂ, ਪੁਲਾਂ, ਪੁਲਾਂ, ਖ਼ਾਝਾਂ, ਖ਼ਾਝਾਂ, ਚੇਲਲਾਂ, ਖ਼ਾਂ ਪੁਲਾਂ, ਖ਼ਾਝਾਂ, ਦਲਾਂ. Their singular is given in § 120, their plurals appear in §§ 131. 134. Regarding ਖ਼ਾਲਾਂ, ਚਲਾਂ see § 121.
 - 4, The fourth comprises two kinds of bases

- a) neuter and feminine bases (and one that is either masculine, feminine, or neuter in the modern dialect, viz. ಆಳು) which, occasionally also in the ancient dialect, optionally in the mediæval one, and always in the modern one are formed from bases with final consonants (see No. 3) by the addition of a euphonic ಉ, e. g. ಎಳ್ಳ, ಕಣ್ಣು, ಕಲು, ಕಲ್ಲ, ಊರು, ಕಾಲು, ಕೊರಳು, ತಿಂಗಳು; ಅವಳು, ಇವಳು, ಯಾವಳು, ಒರ್ವಳು, ಒಬ್ಬಳು; ಈಗಳು; ಆಳು. Their singular appears in § 121; their plurals are given in §§ 131. 134.
- b) neuter bases (and two masculine ones viz. ಗಣ್ಡಸು, ಗಣ್ಣು, one feminine one viz. ಹೆಂಗಸು, and two masculine-feminine-neuter ones viz. ಅರಸು, ಕೂಸು) always (with option only in two numerals) ending in a euphonic ಉ in the ancient, mediæval and modern dialect, e. g. ಎಐ್ಸ, ಎತ್ತು, ಫೊಬ್ಪು, ಫೊಪ್ಪು, ಹೊತ್ತು, ತಪ್ಪು, ತೆಂಗು, ಕೆಮ್ಪು, ನಾಡು, ಕೇಡು, ಬೆಳಗು; ಅದು, ಇದು, ಉದು, ಪಿಹತು, ಎಲ್ಲದು, ಆವುದು, ಯಾವದು; ಒಳ್ಳತು, ಮೆಲ್ಲಿತು, ಅಸಿದು, ಬಸಿದು, ಕರಿದು, ಕಿಹ್ಮದು; ಒನ್ದು, ಎರಡು, ಮೂಹು, ನಾಲ್ಕು, ಅಮ್ಮು, ಆಹು, ಎಐು, (or also ಏಟ್), ಎಣ್ಟು, ಹತ್ತು, ನೂಹು (or also ನೂಹ್); ಅನಿತು, ಇನಿತು, ಉನಿತು, ಎನಿತು, ಆಸು, ಈಸು, ಏಸು, ಅಷ್ಟು, ಇಷ್ಟು, ಎಷ್ಟು; ಒಳಗು, ಪೊದಗು, ಹೊಹಗು, ಪಿನ್ದು, ಹಿನ್ದು, ಮುನ್ದು, ಕೆಳಗು, ಮೇಗು, ಸುತ್ತು. Their singular is given in § 122 (cf. 124), their plurals appear in §§ 131. 136.
 - 5, The fifth comprises
- a) masculine, feminine, and neuter bases ending in a radical ಉ. e. g. ಅನು, ಉಡು, ಕಜು, ಮಜು, ಗುರು, ವಧು, ಮಜು. Their singular appears in § 128, their plural in § 131.
- b) masculine, feminine, and neuter bases ending in ಊ, ము, మం, ఓ and టె, e. g. వుం, మం, పిక్క మూకృ, మం, గుంగ, గ్లో. Their singular appears in § 129, their plural in § 131.
- 7, The seventh comprises eight neuter bases of direction with final ভ. e. g. ভৰু, বুতু, ইতৰ্ট. Their declension is given in § 123.
- 8, The eighth comprises the bases of the seventh mode when the suffix అలో or ఆలు is attached, e.g. ఆశ్రా, ఆశ్రు, మೂడలా, మೂడలు. See § 126.
- 9, The ninth comprises four bases expressing time that end in the లు of No. 4, letter b, viz. అన్న, ఇన్న, అన్న, ఎన్నే. See § 127.
 - 10, The tenth is formed by the pronoun పం (పనో), పను. See § 125.
- 11, The eleventh is formed by the singular and plural of the personal pronouns and of the reflexive pronoun, viz. ಆಂ, ನಾಂ, ನೀಂ, ತಾಂ, ಆನು, ನಾನು, ನೀನು, ತಾನು. See § 137.
- 12, The twelfth mode comprises a number of terms that express direction and time, viz. నడు, కోడే, ఎడే, అల్లి, ఇల్లి, ಉల్లి, ఆడీ, ఈడీ, నాళీ, నిన్నే, మేన్నీ, ఆగ, ఈగ. మున్న, (నుక్తే). See § 139.

V. On verbs (see §§ 313-315)

143. In chapter III (§ 45 seq.) verbal roots or themes (dhâtu) have been already treated of. We have seen that Kêšava calls the crude form (prakritisvarûpa, dhâtusvarûpa) of any verb its root, whether it be the primary element (primitive theme) or a secondary theme.

He gives the rule (sûtra 216) that the crude form or theme is found by dropping the pronominal termination (vibhakti) සo of the negative (see § 209, text and note 2). This rule, however, is (to say the least) insufficient, as it does not enable a student to make a distinction between themes ending in හ (which alone are contained in Kêšava's instances, (as ಕೂಡು, ಸೋಡು, ತೀಡು) and themes ending in consonants (as ಎಸ್, ಗೆಯ್, ಕೂಡು, ತಾಳ್, ಬಾಬ್, ಸೋಡು), and as it does not take notice of the doubling of final consonants in the negative (§ 215, 7, f), of the euphonic ಯ of themes ending in a and ಎ (§§ 170. 209), and of themes that lengthen their vowel (§ 209), thus presupposing the grammarian's list of dhâtus (§ 47).

144. Ancient Kannaḍa grammarians call a verb క్రియే or ఆబ్యాంక; its action, or the general idea expressed by any verb, they term క్రియే too.

They do not distinguish between mood (mode) and tense. Kannada has so to say only one mood, the indicative, for which, however, it uses no particular word. Cf. § 314.

Tense they call woe.

- 145: The name of the present tense is ವರ್ತಮಾನ or ಭವತ್, or ಭವ ತ್ಕಾಲ, or ವರ್ತಮಾನಕಾಲ, or ವರ್ತಿಪ ಕಾಲ, or ಸಮ್ಪ್ರತಿ; that of the past tense is ಭೂತ, or ಭೂತಕಾಲ, or ಭೂತವತಿ, or ಪೋದ ಕಾಲ; that of the future tense is ಭವಿಷ್ಯತ್, or ಭವಿಷ್ಯಸ್ತಿ, or ಭವಿಷ್ಯತ್ಕಾಲ, or ಬರ್ಪ ಕಾಲ, or ಭಾವಿ. The comprehensive term for the three times or tenses is ಕಾಲತ್ರಯ.
- 146. The action of the imperative, or the imperative, is called ఎస్ క్రియం, or ఎఫ్, or ఎఫ్, రా ఎఫ్, రా మాల్లాలు. The negative form of the verb, or the negative, is termed వ్రక్తింది.
- 147. A person of the verb is called ಪುರುಷ. The name of the first person (i. e. the third person in European grammars) is ಪ್ರಥಮ or ಪ್ರಥಮ ಪುರುಷ, or also ಅನ್ಯ. ಅನ್ಯಪುರುಷ; that of the second is ಮಧ್ಯಮ or ಮಧ್ಯಮ

ಪುರುಷ; and that of the third (i.e. the first in European grammars) is ಉತ್ತಮ or ಉತ್ತಮಪುರುಷ. Cf. § 192.

If occasionally the term ಕ್ರಿಯಿ is added to ಪ್ರಥಮ, ಮಧ್ಯಮ and ಉತ್ತಮ, or to ಪ್ರಥಮಪುರುಷ, ಮಧ್ಯಮಪುರುಷ and ಉತ್ತಮಪುರುಷ, it is to say that no other persons are meant than those who regulate the action of a verb in grammar.

The comprehensive term for the three persons is వురువుత్తయు.

148. The grammarians Nâgavarma and Kêšava do not use a word to distinguish a transitive from an intransitive verb; they mentally saw such a distinction themselves, and expected others to do the same. The sûtra about the so-called passive voice in the Šabdamaņidarpaņa wherein the term ಸಕರ್ಮಕ, transitive, occurs, is an interpolation (ಅನುಕೃಸೂತ್ರ).

About 400 years afterwards Bhattakalanka in his Šabdanušasana (satra 443) introduced by name transitive verbal themes, ಸಕರ್ಮಕಧಾತು, and intransitive verbal themes, ಅಕರ್ಮಕಧಾತು.

Voices, i. e. active and passive (see § 315), are not mentioned by Nâgavarma and Kêšava, and the terms parasmaipada and âtmanêpada which have been introduced from Samskrita into Kannada by modern writers, are not used by them.

149. Causation is called ಹೇತು. A verb that expresses causation or is causal (ಹೇತುಕ), is formed from an intransitive or transitive one by adding the particle ಇಸು (or also, as we shall see in § 151, ಸು, ಚು, ಇಚು, ಅಸು), e. g. ನಗಸು, to cause (somebody) to laugh (from ನಗು), ಅಡಿಸು, to cause (somebody) to cook (from ಅಡು), ನುಡಿಯಿಸು, to cause (a person) to speak (from ನುಡಿ), ಮುಡಿಯಿಸು, to cause (a person) to put (something) into the hair (from ಮುಡಿ), ಕಡಯಿಸು, to cause (a person) to churn (from ಕಡಿ), ಈಯಿಸು, to cause (a person) to give (from ಈ), ತೀಯಿಸು, to cause (a person) to grind (from ತೇ), ನೋಯಿಸು, to cause (a person) to feel pain (from ನೋ), ಮೀಯಿಸು, to cause (cattle) to eat grass (from ಮೇ), ಅಲರಿಸು, to cause (a flower) to open (from ಅಲರ್), ಕಾಣಿಸು, to cause (something) to appear (from ಕಾಣ್).1)

The agent (cf. § 344) that causes another to do something or causes something to be done or happen, is called ಹೇತುಕರ್ತು, ಅನ್ಯಕರ್ತು, ಪರಕರ್ತೃ, or ಭಿನ್ನಕರ್ತು.

¹⁾ It may be remarked that a causative verb may also be formed by the verb ಮಾಡು, to make, and an infinitive ending in ಆ (§ 187, 2), e.g. ಅವನನ್ನು ಓದ ಮಾಡು, make him read (=ಓದಿಸು).

150. But if a verb is formed by means of ಇಸು (etc., § 149) that is used in the sense of doing that which the word expresses, the agent is termed ನಿಜಕರ್ತು, ಸ್ವಕರ್ತು, or ಸ್ವಯಂಕರ್ತು. Such verbs may be intransitive or transitive, e.g. ನಿಟ್ಟಿಸು, to look, to stare; ತುಟ್ಟಿಸು, to decrease in power; ದಳ್ಳಿಸು, to become greater in bulk; ಮಳ್ಳಿಸು, to move about, to float; ಭ್ರಮಿಸು, to roam or wander about; — ಖಣ್ಣಿಸು, to break, to crush; (or effecting a useful object, ಪ್ರಯೋಜನವಸ್ತು) ಚಿತ್ರಿಸು, to draw (sketches, figures, pictures); ಮುದ್ರಿಸು, to affix a seal to (see § 151, remark); ಪೊಂಗಿಸು, to extend, to widen; ಸೊಪ್ಪಿಸು, to slacken (v. t.). Cf. § 215, 1, b.

Remark.

It is not allowed to form causative verbs from such verbs, $e.\ g.$ to form $\text{and}\ \lambda \pi i$ from $\text{and}\ \pi i$ would be wrong.

151. The suffix ಇಸು appears also as ಸು, ಚು, ಇಚು, and ಅಸು; compare some of the finals mentioned in § 65. It is more than probable that the ಇ in ಇಸು and ಇಚು, and the ಆ in ಅಸು are euphonic (cf. the ಇ of §§ 63. 168).

We further state

- a) that ಇಸು is suffixed
- 1, to verbal themes which originally are monosyllabic, and end in consonants if they have not received a euphonic ಉ (see § 54), e. g. ಇರಿಸು, ಉಣಿಸು, ಎನಿಸು, ಏಟಿಿಸು, ಕಾಣಿಸು, ಕಾಯಿಸು, ಕೇಳಿಸು, ಕೊಲಿಸು, ಕೊಳಿಸು, ತರಿಸು, ತೀರಿಸು, ಪಾಯಿಸು, ಪೋಲಿಸು, ಬರಿಸು, ಬಾಟಿಿಸು, ಸೊಲ್ಲಿಸು, ಸೋಲಿಸು, ಸೋಲಿಸು, ಜಾಲಿಸು, ಬರಿಸು, ಬಾಟಿಿಸು, ಸೊಲ್ಲಿಸು, ಸೋಲಿಸು, ಸೋಲಿಸು. See exceptions under letter b, 1, letter c, 1, and letter e.
- 2, to verbal themes that originally are dissyllabic and end in consonants, but are made trisyllabic by the addition of a euphonic ಉ, e. g. ಅಗಲಿಸು, ಅಲರಸು, ಅಲಿಲಿಸು, ಉದಿರಿಸು, ಉರುಳಿಸು, ಕಟಲಿಲಿಸು, ತಗುಳಿಸು, ತೊಡರಿಸು, ನಿಗುರಿಸು, ನೆಗಟಿಿಸು, ವೊಣರಿಸು, ಬಟಲಿಸು, ಸಡಲಿಸು, ಮಗುಟಿಿಸು, ಹೊರಳಿಸು. To this class belong also the ancient ಒಡರಿಸು, ಆಗುಟಿಿಸು, ತೆಗಟಿಿಸು, ವೊಗಟಿಿಸು, ತೊಡಲಿಸು. See the common ancient forms under letter c, 2; and exceptions under letter d.

In తుట్టిను, దర్శను, నిట్టిను and మర్శను (§ 150) no verbal or nominal theme nowadays appears to which ఇను is added. ఓరణిను, దట్టిను, పమ్మలిను, and similar terms are derived from nouns by means of ఇను.

- 3, to themes that appear as dissyllables and trisyllables in the ancient, mediæval and modern dialect and end in ಉ, e. g. ಆಗಿಸು, ಆಡಿಸು, ಒಪ್ಪಿಸು, ಓಡಿಸು, ಓದಿಸು, ಕಾಗಿಸು, ಕುಟ್ಟಿಸು, ಕೂಡಿಸು, ಕೊಡಿಸು, ತಪ್ಪಿಸು, ತುಮ್ಬಸು, ನಾಣ್ಣಿಸು, ನೂಕಿಸು, ನೋಡಿಸು, ಪಣ್ಣಿಸು, ಪತ್ತಿಸು, ಪೊಂಗಿಸು, ಪೋಗಿಸು, ಹಾಕಿಸು; ಆಡಂಗಿಸು, ನಿಗುಮ್ಬಸು, ಪೊಜ್ಜ್ ಟಿಸು, ಬದುಕಿಸು, ಮಲಂಗಿಸು, ಹುಡುಕಿಸು. See an exception under letter e.
- 4, to themes that are dissyllabic and end in a and ಎ, to which, especially in the ancient and mediæval dialect, ಇಸು is attached by means of a euphonic ಯ್, e. g. ಅಳಯಿಸು (ಅಳಿಯಿಸು), ಅಟಿಿಯಿಸು, ಎಜಿತಿಯಿಸು, ಕಡೆಯಿಸು, ಕರೆಯಿಸು, ತೆಗೆಯಿಸು, ತೊಳೆಯಿಸು, ನಡೆಯಿಸು (ನಡೆಯಿಸು), ನುಡಿಯಿಸು, ನೆಜಿಯಿಸು (ನೆಜಿತಿಯಿಸು), ಪೊಡೆಯಿಸು (ಪೊಡೆಯಿಸು), ಬೆಳೆಯಿಸು (ಬೆಳೆಯಿಸು), ಮಜಿಯಿಸು. See exceptions under letter b, 2 and e, s.

Regarding the dropping of the final vowel of some themes cf. letter b, a; §§ 60; 157; 165, letter a, 8. 4. 5; 165, b, a; 172; 180, 5.

- 5, to monosyllabic themes that are a vowel or end in one, to which it is attached by means of a euphonic ಯ್, e.g. ಈಯಿಸು, ತೀಯಿಸು, ತೀಯಿಸು, ತೀಯಿಸು, ನೀಯಿಸು, ಬೀಯಿಸು, ವಾಯಿಸು, ಮೇಯಿಸು. The forms occur also in the modern dialect. See exceptions under letter b, s.
 - b) that to is suffixed
- 1, to themes that end in the consonants ಯ್ and ಲ್, e.g. ಕಾಸು, ವಾಸು (in the three dialects), ಕೊಲ್ಲು (only in the mediæval one). Cf. letter a, 1.
- 2, to dissyllabic themes ending in ಇ and ಎ, in the three dialects, e.g. ಅಡಸು, ಅಳಸು (ಅಳೆಸು, ಅಳಿಸು, ಅಳುಸು), ಅಬಿಿಸು, ಇಬಿಿಸು, ಉರಿಸು (ಉರ ಸು, ಉರುಸು), ಉಬಿಿಸು (ಉಬಿಿಸು, ಉಬಿಿಸು), ಎಣಿಸು (ಎಣಸು, ಎಣುಸು), ಎಬಿಿಸು, ಕವಿಸು, ಕುಡಿಸು, ತಡಸು (ತಡಿಸು), ತಿಳಿಸು, ತುಬಿಿಸು (ತುಬಿಸು, ತುಬಿಸು), ತುಬಿಿಸು, ತೆಗಸು (ತೆಗೆಸು, ತೆಗಿಸು), ತೊಳಸು (ತೊಳಿಸು), ನಡಸು (also in a šāsana of 1076 A. D., ನಡೆಸು, ನಡಿಸು), ನುಡಿಸು, ಪೊಡಸು, ಪೊದಸು, ಬೆರಸು (ಬೆರಿಸು), ಬೆಳಸು (ಬೆಳೆಸು, ಬೆಳಸು), ಮಡಿಸು (ಮಡಸು), ಮಬಿಸು (ಮರಿಸು), ಸುಲಿಸು, ಹನಿಸು. See letter a, 4 and e, 3.

ಪಲಿಸು, ಹಲಿಸು are derived from nouns by means of ಸು.

About the dropping of the final vowel of some themes see letter a, 4, about the change of ω into $\approx \S 109$, b, 3 (cf. $\S 66$), and about that of \approx into $\approx \S\S 165$, a, 5; 247, d, 13. 14.

3, to monosyllabic themes that are a vowel or end in one, e.g. ಈಸು (or ಇಸು, of ಈ § 316, 14; cf. its past participle ಇತ್ತು), ಕೋಸು, ತೋಸು, ಬೇಸು, ವಿಶಾಸು, ಮೇಸು. The forms are common to the three dialects. Cf. letter a, s.

- c) that we is suffixed
- 1, to monosyllabic long themes ending in the consonant ರ್, e.g. ತೀರ್ಚ, ಸಾರ್ಚ, ಸೋರ್ಚ. Cf. letter a, 1.

ನಾಣ್ಣು is derived from a noun with a long vowel by means of ಚು. Themes like ಪೆರ್ಚು, ಬಿರ್ಚು, ಮುಂಡು are derived from nouns with short vowels which they retain.

- 2, to dissyllabic themes ending in the consonants ರ್, ಲ್, ಳ್ and ಬ್, in the ancient and mediæval dialect, e.g. ಅವುರ್ಚು, ಅಲರ್ಚು, ಉದಿರ್ಚು, ಒಡರ್ಚು, ತಳಿರ್ಚು, ತೆರಳ್ಳು, ತೊಡರ್ಚು, ನಿಗುರ್ಜು, ನಿಮಿರ್ಚು, ಪೊಣರ್ಚು, ಬಿದರ್ಚು; ಆಗಲ್ಟ, ಅಬಿಲ್ಟ, ಕಲಿಲ್ಟ, ಒಬಿಲ್ಟ, ಸಡಿಲ್ಟ; ಉರುಳ್ಬ, ಕೆರಳ್ಬ, ತಗುಳ್ಬ, ವೊರಳ್ಬ; ಆಗುಟ್ಟಿ, ನೆಗೆಬ್ಬಿ, ಮಗುಟ್ಟಿ. Cf. letter a, 2 and letter d.
- 3, to dissyllabic themes ending in ಇ and ಎ, e.g. ಅಡಚು, ಅಭಿಚು, ಎಟ್ಚು, ಕವಿಚು, ಕಳಚು, ಕೊಡಚು, ಮಡಚು. The forms appear more or less in the three dialects. *Cf.* letter a, 4 and b, 2.

About the dropping of the final vowel of some themes see also letter a, 4 and b, 2.

- d) that occasionally ಇವು is suffixed to the themes mentioned under letter a, 2, e. g. ಉರುಳಿಚು, ಒಡರಿಡು, ಕೆರಳಿಚು, ತಿರಳಿಚು, in the mediæval dialect.
- e) that occasionally ಅನು is suffixed to the themes mentioned under letter a, 1 and s, e.g. ಎನಸು, ಬರಸು, ಹಾಕಸು, in the modern dialect.

Remarks.

As will be seen from § 150 axi is also used to form verbs from Samskrita nouns, e. g. axi
Sometimes, in the ancient and mediæval dialect, also a euphonic d is used in suffixing the axi, e. g. dxid dxid,
Occasionally, chiefly in the ancient and mediæval dialect, the ಇ of ಇಸು is dropped, and we get such forms as ತಾರಯ್ಸು, ಪೂರಯ್ಸು; in ಓಲಗಿಸು the ಗ್ is changed into ಯ್, and ಓಲಯ್ಸು is produced. Also in Kannada words that dropping takes place, so that ಕೋರಯಿಸು appears as ಕೋರಯ್ಸು (or ಕೋರೈಸು), ತೆಲ್ಲಯಿಸು as ತೆಲ್ಲಯ್ಸು (or ತೆಲ್ಲೈಸು), ತೇರಯಿಸು as ತೇರಯ್ಸು (or ತೇರೈಸು), ದಟ್ಟಿಯಿಸು as ದಟ್ಟೆಯ್ಸು, ಸೂರಯಿಸು as ಸೂರಯ್ಸು, ಹಾರಯಿಸು as ಹಾರಯ್ಸು, ಹೊಲ್ಲಯಿಸು as ಹೊಲ್ಲಯ್ಸು (ಹೊಲ್ಲೈಸು, see § 217).

In the mediæval dialect the euphonic ಯ್ in ಯಸು changes also into ಸ್, e.g. ಓಲವಿಸು, ತರ್ಕವಿಸು, ತಾರವಿಸು, ಪೂರವಿಸು, ಮೇಳವಿಸು, ಸೂಳವಿಸು, ಹಾರವಿಸು. Cf. § 215, 3, letter a.

- 152. In § 148 it has been stated that verbs are transitive and intransitive, and in § 149 that there are causal verbs too. There are no frequentative verbs in Kannada; no verbal theme (dhâtu) can be turned into a frequentative one. But though frequentative or iterative action is never contained in a particular shape of a Kannada verbal theme, it is expressed either by simple repetition (yugalôččaraṇa, dviḥprayôga) or triple repetition (triprayôga); see § 165, 211, and 339. Regarding a sort of reflexive verb see § 341.
- 153. In Kannada not only verbal themes (dhâtu) are conjugated, but also declinable bases (linga, §§ 68. 90), that is to say nouns (nâmalinga), e. g. ಪೆಣ್ಡತಿ, ದೌಹಿತ್ರ, compound bases (samâsalinga), e. g. ಕರಿಕೇಶವ, ಮಲ್ಲಿಕಾರ್ಜುನಸುತ, ಕಲಾಪಣ್ಣಿತ, pronouns (sarvanâma), e. g. ಪೆಟ್ರಿ, attributive nouns or adjectives (guṇavačana) whether Kannada or Samskrita, e. g. ಒಳ್ಳಿದ, ಕೂರಿದ, ನೇರಿದ, ಅಸಿಯ, ಪಿರಿಯ, ಉದ್ದತ, ವೃದ್ಧ, and appellative nouns of number (sankhyē), e. g. ಒರ್ವ. See § 197.

When bases like the mentioned ones are conjugated they have been called, by Europeans, appellative verbs or conjugated appellatives. Kannada grammarians use no name for them.

The author of the present grammar has not met with any instance of such a conjugated base in the mediæval dialect; in the modern dialect no conjugation of nouns, etc. is in use.

154. There are two different forms of the Kannada verb that have been called verbal participles or gerunds by Europeans.

The first is the preterit or past verbal participle (bhûtakâlakriyě, pûrvakâlakriyě, pûrvakriyě, §§ 155—171); the second is the present verbal participle (vartamânakâlakriyě, vartamânakriyě, §§ 172. 173). See § 361.

155. The first kind of the past participle is formed by suffixing the syllable డు to verbal themes (dhâtu, prakriti) ending in consonants (vyanjanânta), in the vowel ఇ (ikârânta), and in the vowel ఎ (ĕkârânta) without altering the themes, e. g. వుణ్ణు (of వుణాంకా), having admitted, మాణ్ణు (of మాణంకా), having ceased, అన్న (of అనా, the later అన్న), having said, ఎన్న (of ఎనా, the later ఎన్ను), having said, ఎన్న (of ఎనా, the later ఎన్ను), having eaten, కేబియ్ము, (of కేబియా, the later కేబియ్యు), having cut,

ಗೆಯ್ದು (of ಗೆಯ್, the later ಗೆಯ್ಯು, ef. § 48), having tilled, ಪಾಯ್ದು (of ಪಾಯ್), having jumped, ಪೀರ್ದು (of ಪೀರ್), having sucked, ಸೋರ್ದು (of ಸೋರ್), having dropped, ಗೆಲ್ಲ, having gained, ಮೆಲ್ಲು, having chewed, ನೇಲ್ದ, having swung, ಕಳ್ಳು, having stolen, ಮುಳ್ದು, having become angry, ಕೇಳ್ದ, having heard, ಸೀಳ್ದ, ಅಬ್ದು, ಬಾಮ್ದಿ, ಅಮರ್ದ, ಒಸರ್ದು, ತೊಡರ್ದು, ಭೊಡರ್ದು, ಬೆಮರ್ದು, ಅಗಲ್ಲು, ಕನಲ್ಲ, ಸಿಡಿಲ್ದ, ತಗುಳ್ದು, ನೆಗೆಬ್ಬು; ಇಡಿದು (of ಇಡಿ), ಕುಡಿದು, ಕುಣಿದು, ಮುನಿದು, ಇಯಿದು, ಬಲಿದು, ಕುಸಿದು, ತಿಳಿದು, ಇಯಿದು; ನಡೆದು (of ನಡೆ), ಪಡೆದು, ನೆನೆದು, ಕರೆದು, ಒಲೆದು, ಒಸೆದು, ಕಳೆದು, ಎಟಿಕೆದು. Regarding the etymological explanation and original meaning see § 169.

The same formation of the past participle by means of ದು takes place also when verbal themes consist of one consonant with a long vowel, e. g. ಕಾದು (of ಕಾ), ಕೇದು (of ಕೇ), ಕೋದು (of ಕೋ), ತೇದು, ತೋದು, ಬಾದು, ಮೇದು, ಸೋದು.

Remark.

The grammarian Kêšava states that the syllable దు consists of the vowel లు (ukâra) added to the augment (âgama) ద. About ద see §§ 175. 189.

156. In the formation of the second kind of the past participle the only difference is that in several themes ತು is substituted for ದು, e. g. ಆನ್ತು (of ಆನ್), ಕೂನ್ತು, ಕೂರ್ತು, ಕಲ್ತು, ನಿಲ್ತು, ಬಲ್ತು, ನೇಲ್ತು, ಪೋಲ್ತು, ಸೋಲ್ತು, ಅಮ್ತಿ, ಉಲ್ತು, ಕಿಲ್ತು, ಚಿಗುರ್ತು, ಬೆಮರ್ಪು, ಕವಲ್ತು; ಅದಿತು (of ಅದಿತಿ), ಕರಿತು, ತಣಿತು, ಬಲಿತು, ಬಿಲಿತು, ಚಳಿತು; ಅದಿತು (of ಅದಿತಿ), ಒದಿತಿತು, ಮದಿತಿತು; ಓತು (of ಓ), ಕೀತು (of ಕೀ), ಪೂತು, ಬಾತು, ಬೀತು.

A list of themes that form their past participle by means of ঠ is given in sûtra 507 of the Šabdânušâsana, viz. ಕವಲ್, ಮಡಲ್, ಬಲ್, ಕಲ್, ಮೋಲ್, ಸಾಲ್, ಸೋಲ್, ಪೇಲ್, ನೂಲ್, ಕೂರ್, ಕಸರ್, ಕನರ್, ಕೊನರ್, ತಳಿಲ್, ಬಿಳಿರ್, ಚಿಗುರ್, ಬೆಮರ್, ಅಬ್, ಉಬ್, ಕಿಬ್, ಚಳಿ, ಮೊಳೆ, ಅಮು, ಅಮಿ, ಕುಟ್, ಬಾ, ಕೀ, ಪೂ, ಬೀ, ಓ, ಕೂನ್, ಪೇನ್, ಸೀನ್, ಆನ್, ನೋನ್, ಈನ್, to which it adds ಒಮ್ಡಿ, ಅಮಿ in sûtra 508, ನಿಲ್ in sûtra 509, and ನೇಲ್ in sûtra 510, remarking that one may use ನೇಲ್ತು or ನೇಲ್ದ; under sûtra 553 it has also ಈತು (of ಈ).

In some instances the use of ಡು and ತು is optional, e.g. ನೇಲ್ದ, ನೇಲ್ತ; ಬೆಮರ್ದ, ಬೆಮರ್ತ; ಮುಗುಳ್ದ, ಮುಗುಳ್ತ; ಅದಿಿದು, ಅದಿಿತು; ತಣಿದು, ತಣಿತು; ಮದಿದು, ಮರಿತಿತು; ಬಲಿದು, ಬಲಿತು; ಬಾದು, ಬಾತು.

The use of suffixing □ or ⋈ to themes with a final consonant has partly disappeared in the mediæval dialect, and still more so in the modern one, on account of a euphonic ∞ being added to the themes. See § 166.

- 157. The third kind of the past participle differs in so far from the first and second one, as in themes ending in a vowel this vowel (ಎ or ಇ) may be altered or dropped before ದು and ತು. In the ancient, mediæval and modern dialect the vowel ಎ may be converted into the vowel ಅ, e. g. ಎಂದಿದು (= ಎಂದಿನಿದು), ಎಂದಿದು (= ಎಂದಿನಿದು), ಒಂದು, ಒಂದು, ಕಳೆದು, ನಡದು (in a šâsana between 750 and 814 A. D.), ನೆರದು (in a šâsana of 929 A. D.), ಪೊರದು (in a šâsana of 804 A. D.), ಬೆಳದು, ಹೊಳದು, ಬೆರತು, ಕೊಂಬಿತು; in the modern dialect the vowel ಇ too may be changed into the vowel ಅ, e. g. ಕಡದು (= ಕಡಿದು), ದುಡದು, ಸರದು, ಸಿಡದು, ಸುಲದು, ಹುರದು, ಹುರಿತು. (Cf. §§ 60; 151, a, 4; 151, b, 2; 151, c, 3; 165, a, 3. 4. 5; 172; 180, 5.)
- 158. The fourth kind of the past participle is formed by eliding the final vowel (ω or ϖ) of the theme, producing a theme ending in a half consonant, and then suffixing at or ϖ , e.g. ϖ sufficiently (ϖ was ϖ), where (ϖ was ϖ), where (ϖ was ϖ), which (ϖ

The mentioned past participles occur only in the modern dialect except ప్రాబ్ధ which is found likewise in the mediæval one, and మిక్కు which, according to the Šabdânušâsana sûtra 482, is met with in the ancient one.

- 159. The fifth kind of the past participle is formed by eliding the final consonant of themes before the termination as or so. This formation is nearly wholly restricted to the modern dialect. We have
- 1, the elision of ನ್, e.g. ಆತು (= ಆನ್ತು), ನಾತು or ನಾದು (= ನಾನ್ನು), ನೋತು (= ಸೋನ್ತು), ಸೀತು (= ಸೀನ್ತು), for which there is the instance ಈದು (of ಈನ್) in the ancient dialect (ef. the ಈತು of ಈ in § 156);
- 2, the elision of \mathbf{w}^{ϵ} , e. g. $\forall a.$ (= $\forall a.$ (= $\forall a.$ (= $\exists a.$
 - 3, the elision of සෑ, e. g. තාමා (of තාස්);

- 4, the elision of $\mathbf{e}^{\mathbf{r}}$, $e.\ g.$ ಜೋತು (=ಜೋಲ್ದು), ನೂತು (=ನೂಲ್ತು), ನೇತು (=ನೇಲ್ತು), ಸಾತು (=ಸಾಲ್ದು), ಸೋತು (=ಸೋಲ್ತು, used also in the mediæval dialect), ಹೇತು (=ಹೇಲ್ತು), ಹೋತು (=ಹೋಲ್ತು);
 - 5, the elision of of the ancient theme ಕುಳಿರ್, i. e. ಕುಳಿತು (=ಕುಳಿರ್ದು);
- 6, the elision of ರ್ together with the preceding vowel ಇ of the ancient theme ಕುಳರ್, i.e. ಕುಳ್ಳು (=ಕುಳಿದು೯), a form used in the mediæval dialect;
- 7, the elision of ರ್ of ಕೂರ್, a theme formed from the ancient ಕುಳಿರ್, i. e. ಕೂತು (=ಕುಳಿದು೯).
- 160. The sixth kind of the past participle is formed by changing or converting the final consonant into another one before as and so. This changing takes place in the ancient, mediæval, and modern dialect. We find
- 1, the conversion of టి into of before దు, e.g. ఎదుF (= ఎట్ను), బిదుF (=బిట్ను) in the ancient dialect, and అదుF (= అట్ను), బిదుF (=బిట్ను) in the mediæval one (cf. § 236);
- 2, the conversion of ಬಿತ್ into ತ್ before ತು, e.g. ಅತ್ತು (= ಅಬ್ತು), ಉತ್ತು (= ಉಬ್ತು), ಕಿತ್ತು (= ಕಿಬ್ತು) in the mediæval and modern dialect;
- 3, the conversion of ದ್ into ತ್ before ತು in ಮುತ್ತು (of ಮುದು) of the ancient and mediæval dialect;
- 4, the conversion of టి (or టి with the euphonic లు, i.e. టు) into తో before కు, e.g. ಉತ್ತು (= అకుక, of అంటో or అంటు), ఎన్డిక్ను (of ఎన్డిటో or ఎన్డిటు), ఆనక్ను, కేవ్వక్ను, పేత్తు, పేత్తు, బిఁనక్ను of the ancient and mediæval dialect, and ఆనక్ను, ఎజ్జిక్ను, కేవ్వక్ను, బిఁనక్ను, జేక్ను, జేత్తు, రండుకు of the mediæval and modern dialect; కెక్ను (of కెటిక్ = కెట్సు) occurs in the Jaimini Bharata; exceptions to this rule in the ancient dialect are e.g. ఆటికు, బిటికు, బిటికు, ఆకుక, ఆకుక్, ఆటిక్షక్క బిళ్ళకుక్;
- 5, the conversion of లో into 36 before కు in స్క్స్ (= స్ట్ర్) of the modern dialect;
- 6, the conversion of ರ್, the substitute of ಬಿ್ (see No. 1), into ದ್ before ದು, e. g. ಅದ್ದು (= ಅಬ್ದು, ಅರ್ಮ), ಎದ್ದು (= ಎಬ್ದು, ಎರ್ದು), ಬಿದ್ದು (=ಬಿಬ್ದು, ಬಿರ್ದು) in the mediæval dialect, and ಎದ್ದು (= ಎಬ್ಬು, ಎರ್ದು), ಬಿದ್ದು (= ಬಿಬ್ಬು, ಬಿರ್ದು) in the modern one;
- 7, the conversion of an original ರ್ into ದ್ before ದು in ಇದ್ದು (=ಇರ್ದು) in the mediæval and modern dialect;
- 8, the conversion of లో into దో before దు in గిద్ద (=గిల్ప) of the mediæval and modern dialect, and in పిద్ద (=మిల్ప) of the modern one;

- 9, the conversion of ಳ್ into ದ್ before ದು in ಕದ್ದು (= ಕಳ್ಳು) of the mediæval and modern dialect;
- 10, the conversion of ರ್ into ನ್ before ದು in ತನ್ನು (of ತರ್, ತರು) and ಬನ್ನು (of ಬರ್, ಬರು) of the ancient, mediæval and modern dialect;
- 11, the conversion of లో into నో before దు in ಕೊನ್ನ (of శింతా, ಕೊಲ್ಲು), నిన్న (of నితా. నిల్లు), and ఇన్న (of ఇతా, ఇల్లు) of the ancient, mediæval and modern dialect;
- 12, the conversion of లో into నో before కు in స్ట్ (= స్ట్ర్) of the mediæval and modern dialect;
- 13, the conversion of the ಳ್ of ಕುಳ್, a mutilated form of the ancient ಕುಳಿರ್ (see § 159, No. 6), into ನ್ before ತು in ಕುನ್ನು (=ಕುಳ್ತು, i.e. ಕುಳಿದು೯) of the modern dialect.
- 161. The seventh kind of the past participle is formed by changing not only the final consonant of the theme before the termination 30, but also its initial vowel.

To this kind belong only the three themes కిటా (కిటు), గ్లా (గ్లామ), కిటా (కిటు) of the ancient and mediæval dialect, which convert their initial vowel ఇ into ఎ and their టా into తో, so that their participles are కిక్కు, నిక్కు, కిక్కు (see § 66).

ತೆತ್ತು occurs likewise in the modern dialect wherein its theme, however, appears as ತೆಯ, which is found also in the mediæval one.

The themes which do so, are బి<, వివా, నిం<! their participles are బిన్న, మిన్న, నింన్న in the ancient and mediæval dialect, and also in the modern one, though their themes herein are బి<యు, వివాయు and నింయు (see § 48).

163. The ninth kind of the past participle is formed by changing, i. e. shortening, the vowel of the theme and inserting a euphonic 36 before the termination 35.

The themes are ಈ and ಸಾ (ಸಾಯ್), and their participles are ಇತ್ತು and ಸತ್ತು in the ancient and mediæval dialect, and also in the modern one, though the themes herein appear as ಈಯು and ಸಾಯು.

Remark.

The form of wis in sûtras 477. 566 of the Šabdanušasana; it is not given in the Karņāṭakabhāshābhūshaṇa which adduces only the past participle ಸತ್ತ:-

the Sabdamanidarpana under sûtra 48 clearly gives the form of ಸಾಯ್: under sûtra 240 it has ಸಾಯಾ, which may be either ಸಾಯ್ ಈ or ಸಾ ಈ; it has neither ಸಾಯ್ nor ಸಾ in its dhâtupâțha. The present-future participle generally is ಸಾವ, instead of ಸಾಯ್ಯ, in the ancient and mediæval dialect (§ 180, 1, remark).

- 164. From § 155 up to § 163 the syllables and and underwent no changes when they were used as suffixes for the past participle; in the present paragraph instances of the tenth kind of the past participle will be adduced, that is to say instances of the participle in the formation of which the suffixes and so are changed. Namely
- 1, යා is converted into යා after the theme භාල (භාතූ), the past participle of which is භාතූ in the ancient, mediæval and modern dialect;
- 2, ದು is converted into ಡು after the theme ಕಾಣ್ (ಕಾಣು), its vowel being shortened, so that its past participle is ಕಣ್ಣು in the ancient, mediæval and modern dialect;
- 3, ದು is converted into ಡು after the theme ಕೊಳ್ (ಕೊಳ್ಳು), the final ಈ being changed into ಡ್, and ಕೊಣ್ಣು becomes the participle for the three dialects;

In the ancient dialect ಬಿಸುಟ್ಟು is written also ಬಿಸುಟು, a form that is common in the mediæval one.

The original forms of the past participles of the modern dialect ಬಿಸಾಟು (of ಬಿಸಾಡು = ಬಿಸುಡು) and ಹೊಂದಟು (of ಹೊಂಡು) must have been ಬಿಸಾಟ್ವು (ಬಿಸಾಡು + ತು) and ಹೊಂದಟ್ಟು (ಹೊಂಡು + ತು); cf. No. 6;

- 5, the past participle డుంటాటు, mentioned under No. 4, is, by contraction, vulgarly changed into డుంబు;
- 6, the past participle బిరణ్పు is identical in form with the theme, i. e. బిరణ్పు (Šabdamaņidarpaņa sûtra 241); the participle's original form must have been బిరణ్పు, i. e. బిరణ్పు with the termination కు which was converted into మ;
- 7, కు is converted into జు after the ancient and mediæval themes ಕುಡು and కుడు, these changing their initial vowel లు into ఒ and taking the forms కింటా and కేంటా, so that the past participles become కేంట్లు and కేంట్లు.

The themes ಕುಡು and ತುಡು occasionally appear as ಕೊಡು and ತೊಡು in the mediæval dialect, and always so in the modern one; the participles remain ಕೊಟ್ಟು, ತೊಟ್ಟು;

8, కు is converted into టు after the ancient theme కిడు, this changing its initial vowel ఇ into ఎ and taking the form శిశ్వం, so that the past participle becomes శేట్లు.

In the mediæval and modern dialect the theme is కేడు; the participle remains కోట్లు;

- 9, ತು is converted into ಚು., after the ancient theme ಪಸು which becomes ಪಚ್, so that the past participle is ಪಚ್ಯ;
- 10, ತು is converted into ತು after the ancient (and mediæval) themes ಇಸು and ಬಸು, these changing the initial vowel ಇ into ಎ and taking the forms ಎಚ್ and ಬಿಚ್, so that the participles become ಎಜ್ಜು and ಬಿಚ್ಚು.

In the mediæval dialect the themes generally are ಎಸು, ಬಿಸು; the participles remain ಎಚ್ಚು, ಬಿಚ್ಚು;

- 11, ತು is converted into ಕು after the themes ನಗು, ವಾಗು (and ancient ತಗು, Šabdamaņidarpaņa under sūtra 241) of the ancient, mediæval and modern dialect, and ಸಿಗು of the mediæval and modern one, the themes taking the forms ನಕ್, ಮಿಕ್, (ತಕ್), ಸಿಕ್, so that the past participles become ನಕ್ಕು ಮಕ್ಕು (ತಕ್ಕು), ಸಕ್ಕು cf. § 165, letter, a, 7;
- 12, ತು is converted into ಕು after the themes ಉಗು and ವುಗು of the ancient and mediæval dialect, the themes changing their initial vowel ಉ into ಒ and taking the forms ಒಕ್ and ಪೊಕ್, so that the past participles become ಒಕ್ಕು and ಪೊಕ್ಕು.

The themes లుగు and ప్రాగు appear also as ఒగు and ప్రాగు in the mediæval dialect, the participles remaining ఒక్కు మేకక్క. In the modern dialect ప్రాగు has taken the form of యోగు which occurs also in the mediæval one; the past participle is యోక్క cf. § 165, letter a, 7;

- 13, కు is converted into పు after the ancient theme కన, this taking the form కూలో, so that the past participle becomes కన్న; see an instance in § 165 under b, 1.
- 165. From § 155 to § 164 we have seen how the Kannada past participle is formed in various ways when the syllables as and is are suffixed to the theme; now its eleventh kind follows, a short form which appears without as and is, is often identical as to shape with the verbal theme (which at the same time often is a verbal noun), and may be considered to be a

verbal noun (see § 100 compared with § 60; § 169). Compare the short past participle with final a in § 168.

This short participle occurs only when a verb directly follows it which shows that the sense of the past participle is meant, as it does not bear the characteristic mark of a participle itself. See, however, § 198, 6, where the third person neuter singular is directly formed from it.

It is used in the ancient, medieval and modern dialect.

It includes two classes, it being put either before a verb that differs from that from which it has been formed, or before a verb that is identical; in the second case it is repetition (§§ 152. 211).

- a) The short participle used before verbs that are not the same as that from which it has been formed, chiefly before కింక్ (కింక్స్, cf. § 341) and కోర్ (కోరు):
- 1, Instances with regard to unaltered verbal themes with a final consonant, are e.g. all set (= all set), = set (= set), = set (= set), and set (= set), are set (= set).
- 2, Instances with regard to unaltered themes with a final vowel, are e.g. all so (= all a so, with so (= all a so, with so (= all a so, and so (= all a so, and so (= all a so, and so, and so, all so, and so, all so,
- 3, Instances with regard to themes that have changed their final vowel a into end (which often are verbal nouns and occasionally appear in the mediaval dialect and frequently in the modern one), are e. g. ಎಟ್ ಕೊಳ್ (= ಎಟ್ಟಿದು ಕೊಳ್), ಎಟಿ ತರ್ (= ಎಟ್ಟಿದು ತರ್), ಒಡ ಕೊಳ್, ಎಟಿ ಕೊಳ್, ಕರ ಕೊಳ್, ಕರ ತರ್, ಕಟ್ ತರ್, ಕಳ ಕೊಳ್, ಕರ ಕೊಳ್, ಒಡ ಕೊಳ್, ಒರ ಕೊಳ್, ಕರ ಕೊಳ್, ಕರ ತರ್, ಕಟ್ ತರ್, ಕಳ ಕೊಳ್, ಕರ ಕೊಳ್, ಕೊಟ್ ಕೊಳ್, ಮೊದ ಕೊಳ್, ಮೊರ ಕೊಳ್, ಮಡ ಕೊಳ್, ಬಡ ಕೊಳ್, ಬೆಳ ಕೊಳ್, ಹೊಡ ಕೊಳ್. Cf. § 157.
- 4, Instances with regard to themes that have changed their final vowel a into (which often are verbal nouns and not unfrequently occur in the modern dialect), are e. g. ad ಕೊಳ್ (= ಇಡಿದು ಕೊಳ್), ಇಟ ಕೊಳ್ (= ಇಟ್ಟಿದು ಕೊಳ್), ಇಟ ಕೊಳ್, (= ಇಟ್ಟಿದು ಕೊಳ್), ಕಡ ಕೊಳ್, ಕಸ ಕೊಳ್, ಕುಡ ಕೊಳ್, ತಟಿ ಕೊಳ್, ತಟಿ ಕೊಳ್, ವಟಿ ಕೊಳ್, ದಣ ಕೊಳ್, ದುಡ ಕೊಳ್, ನಸ

ಕೊಳ್, ಬಟಿ ಕೊಳ್, ಬಿರ ಕೊಳ್, ಮುಡ ಕೊಳ್, ಮುಟಿ ಕೊಳ್, ಸರ ಕೊಳ್, ಸುಟಿ ಕೊಳ್, ಸುಲ ಕೊಳ್, ಹಟಿ ಕೊಳ್, ಹಿಡ ಕೊಳ್, ಹಿಡ ತರ್, ಹೊಲ ಕೊಳ್. *Cf.* § 157.

- 5, Instances with regard to themes that have changed their final α into $\mathfrak{e}\mathfrak{o}$ (which partly are verbal nouns and occasionally occur in the modern dialect), are $e.\ g.$ α and β \mathfrak{o} (= α and \mathfrak{o} \mathfrak{o}
- 6, Instances with regard to themes that have dropped their final syllable, are ಆಯ್ (= ಅಯ್ದ of ಅಯ್ದ) ತರ್ (used in the ancient and mediæval dialect), ಪೋ (= ಪೋಗಿ of ಪೋಗು) ತರ್ (used in the ancient dialect), and ಮಲ (= ಮಲಗಿ of ಮಲಗು) ಕೊಳ್ (used in the modern dialect). Cf. letter b, s.

Here may be adduced the vulgar ಉಡು ತೊಡಿಸು (= ಉಡಿಸಿ ತೊಡಿಸು; see § 166). Cf. ಸಹ ಸಹ್ಸು under b, 4.

- 7, Instances with regard to themes that have dropped the vowel of their final カ, か or オ and converted the remaining consonant が into で before the verbs ಕೊಡು and ಕೊಳ್ (ಕೊಳ್ಳು), are e. g. ಅಕ್ (= ಅಗಿದು of ಅಗಿ) ಕೊಳ್, ಒಕ್ (of ಒಗೆ) ಕೊಡು, ಒಕ್ (of ಒಗೆ) ಕೊಳ್, ತೆಕ್ (of ತೆಗೆ) ಕೊಳ್, ನಕ್ (of ನಗು) ಕೊಳ್, ಬಕ್ (of ಬಗೆ) ಕೊಳ್, ಬಿಕ್ (of ಬಿಗಿ) ಕೊಳ್, ಮೆಕ್ (of ಮೆಗೆ) ಕೊಳ್, ಸಿಕ್ (of ಸಿಗು) ಕೊಳ್. The instances occur only in the modern dialect. Cf. § 158; § 164, 11.12.
- b) The short participle used before verbs that are identical with that from which it has been formed, i. e. in repetition (§ 211):—
- 1, Instances with regard to themes that, in an unaltered form, precede an identical verb, are e. g. ಕಡಿ ಕಡಿ (= ಕಡಿದು ಕಡಿ), ಕವಿ ಕವಿ (= ಕವಿದು ಕವಿ), ಕಾಯ್ ಕಾಯ್ (= ಕಾಯ್ದು ಕಾಯ್), ಕರೆ ಕರೆ (= ಕರೆದು ಕರೆ), ಕಟಿಕೆ ಕಟಿಕೆ (= ಕಟಿಕೆದು ಕಟಿಕಿ), ಕುಡಿ ಕುಡಿ (= ಕುಡಿದು ಕುಡಿ), ಕುಣಿ ಕುಣಿ, ಕುನಿ ಕುನಿ, ಜಡಿ ಜಡಿ, ಜಿಗಿ ಜಿಗಿ, ತಟಿಕಿ ತೆಟಿಕಿ, ತಿನಿ ತಿವಿ ತಿವಿ, ತುಟಿಕಿ ತುಟಿಕಿ, ತೆಗೆ ತೆಗೆ, ನನೆ ನನೆ, ನಲಿ ನಲಿ, ನೆಗೆ ನೆಗೆ, ನೆನೆ ನೆನೆ, ಪರಿ ಪರಿ, ಪಿಡಿ ಪಿಡಿ, ಪೊಗೆ ಪೊಗೆ, ಬಗಿ ಬಗಿ, ಬಡಿ ಬಡಿ, ಬರಿ ಬರಿ, ಮಡಿ ಮಡಿ, ಮಣಿ ಮಣಿ, ಮಡಿ ಮಡಿ, ಮುಜಿಕಿ ಮುಜಿಕಿ, ಮೊಗೆ ಮೊಗೆ, ಮೊರೆ ಮೊರೆ, ಸಿಡಿ ಸಿಡಿ, ಸುಜಿಕಿ ಸುಜಿಕಿ, ಸುಲಿಕಿ, ಸ

Note to be observed that the instances always presuppose the second verb to be in the form of the past participle ending in the (§ 155) or also

in the past tense, as ಕಡಿ ಕಡಿದು, ಕವಿ ಕವಿದು, etc. (see § 211, 4). They are found in the three dialects. In Abhinavapampa 13, 53 there is ತವು ತವು ದುವುಭಯಬಳದ . . . ಸೈನ್ಯಂ.

2, Instances with regard to themes that have lost their final vowel before an identical verb (which are found in the mediæval and modern dialect), are e. g. ಕಳ (i. e. ಕಳೆದು of ಕಳೆ) ಕಳೆ, ತೆಗ (=ತೆಗೆದು of ತೆಗೆ) ತೆಗೆ, ನೆಗ ನೆಗೆ, ಬೆಳ ಬೆಳೆ, ಮೊಗ ಮೊಗೆ, ಸೆಳ ಸೆಳೆ, ಹೊಡ ಹೊಡೆ, ಹೊಸ ಹೊಸೆ, ಹೊಳ ಹೊಳೆ. Cf. § 151, letter a, 4 and b, 2.

Remark.

In such an instance the short participle may be doubled, e. g. ಬಡ ಬಡ ಬಡ, also when another verb follows, e. g. ಬಡ ಬಡ ಕೊಳ್. See § 211, 8.

3, Instances with regard to themes that have dropped their last syllable before an identical verb, are e.g. ತಿರ (of ತಿರಗು) ತಿರಗು, ತಿರಿ (of ತಿರಗು) ತಿರಗು, ತಿರು ತಿರುಗು, ತೊಲ ತೊಲಗು, ತೊಳ ತೊಳಗು, ನಿಲಿ ನಿಲಿಕು, ಬೆಳ ಬೆಳಗು, ಮುಂಬು ಮುಂಬುಗು, ಮೊಗ ಮೊಗಸು, ಮೊಂಬ ಮೊಂಬಗು, ಸೊಗ ಸೊಗಸು. Cf. letter a, c. The instances belong to the three dialects. See § 211, 7.

Remarks.

In such an instance the short participle may be doubled, e. g. ತೊಳ ತೊಳ ಗು, ನಡ ನಡ ನಡುಗು (or ನಡುಗು), ಬೆಳ ಬೆಳ ಬೆಳಗು (used in the ancient dialect, see § 211, 10. See also § 339, s.

· Also in the repetition of nouns the last syllable has been dropped, as in ತಿಂಗಳು, ಮೊದ ಮೊದಲ್ (see § 303, 1, a.b.c.d).

- 4, An instance in which the vowel of the penultima too has been lost before an identical verb, is ಪಟ್ ಪಟ್ರಿಸು (= ಪಟ್ರಿಸು ಪಟ್ರಿಸು, of the mediæval dialect). Cf. ಉಡು ತೊಡಿಸು under a, ϵ .
- 166. Hitherto the formation of the past participle of verbal themes ending in consonants and the vowels and has been treated of; it still remains to be introduced the formation of the twelfth kind of the past participle. It concerns the themes which end in the vowel ev in the three dialects.

Their past participle is formed by suffixing the vowel 2, in the ancient, mediaval and modern dialect. The final on is treated as a euphonic letter, disappearing before the 2 according to the rule of sandhi (§ 213, seq.).

Instances are ఆళ్ళి (of ఆళ్ళు), having feared, ఒగ్గి (of ఒగ్గు), having met together, నజ్జ్ (of నుజ్జు), having trusted, ముజ్జ్ (of ముజ్జు), having liked,

ಕುಟ್ಟ (of ಕುಟ್ಟ), ಮುಟ್ಟಿ, ಒಡ್ಡಿ, ಹಿಣ್ಣಿ, ಎತ್ತಿ, ಮುತ್ತಿ, ಪೊರ್ದಿ, ಆಗಿ, ಹೋಗಿ, ವೋಗಿ, ಚಾಚಿ, ಮಾಜಿ, ಆಡಿ, ಪಾಡಿ, ಕಾರ್ಲಿ, ಸಾರ್ಲಿ, ಬೀರ್ಲಿ, ಸಾರ್ಲಿ, ಪಾಸಿ, ಉಡಿಸಿ, ಒದರ್, ಕೆದರ್ಲಿ, ಗದರ್ಲಿ, ಬೆದರ್ಲಿ, ನಗಿಸಿ, ಕಾಣಿಸಿ, ಓದಿಸಿ, ಅಲರ್ಚಿ, ಇದಿರ್ಚಿ, ನಿಗುಮ್ಬಿಸಿ, ಓಸರಿಸಿ, ಕಳವಳಿಸಿ.

ಆಗು, ಪೋಗು, ಹೋಗು form also the irregular past participles ಆಯ್, ಪೋಯ್, ಹೋಯ್, used for the third person neuter singular of the past tense (see § 199, and of. § 176). ಆಯ್ appears also as ಅಯ್, regarding which see § 176, and compare ಆಗು (=ಆಗು) in the Dictionary 1).

Themes with final ಆನು generally form their past participle by means of the vowel ಇ; but if the ಆನು is changed into ಆಸ್, which occasionally and in some instances always is done (§§ 59. 61. 160, 4), they suffix ದು or ತು (§§ 155. 156), e. g. ಕಾರ್ದು (of ಕಾರ್ಟ್=ಕಾರ್ಯ), ತೋರ್ದು, ಪಾರ್ದು, ಬೀರ್ದು, ಮಾರ್ದು, ಒಳರ್ದು, ಕೆದರ್ರು, ಬೆಳರ್ದು, ಬೆದರ್ದು; ಅರ್ತು, ಆರ್ಟ್ಸ, ಅಭ್ಯರ್ತು, ಬೆಳ್ಳರ್ತು, and before the syllable ತು their final ಆಸ್ is sometimes converted into ತ್ (ಎಟ್ರತ್ತು, etc., § 160, 4).

In the mediæval dialect a theme that in the ancient one ends in a consonant, is not unfrequently made to end in \mathfrak{N} , in which case the vowel \mathfrak{A} is used to form its past participle, e. g. \mathfrak{Anco} (= \mathfrak{Anco}), \mathfrak{Snco}), \mathfrak{snco} (= \mathfrak{snco}), \mathfrak{snco}), \mathfrak{snco} , $\mathfrak{snc$

167. The thirteenth kind of the past participle which, as it would appear, occurs only in the mediæval dialect, is formed by means of the syllable ಇದು. This is, instead of ದು (§ 155), suffixed to themes that in the ancient dialect, without exception, end in consonants, but in later times have optionally received a euphonic ಉ (cf. the close of § 166), e. g. ಕೇಳಿದು (of ಕೇಳು, = ಕೇಳ್ಳ), ತೂಳದು (of ತೂಳು, = ತೂಳ್ಳ), ಸಾರಿದು

¹⁾ Dr. I. F. Fleet draws the author's attention to some copper-plate grants in which ಅಯ್ and ಆಯ್ have been used directly for ಆಗಿ and ಆಗಿ in the forms ಮೂಡಯ್, ಮೂಡಾಯ್, ತೆಂಕ್ ಯ್, ತೆಂಕ್ ಯ್, ತೆಂಕ್ ಯ್, ತೆಂಕ್ ಯ್, ಕೆಂಕ್ ಬ್ರಾಂಡ್ ಮಾಡಿ ಮಾಡಿದ್ದಾರೆ, ಮೂಡಾಗಿ, ತೆಂಕ್ ಗಿ, ತೆಂಕ್ ಗಿ, ಕೆಂಕ್ ಗಿ, ಕರ್ಣ, to the east, to the south, etc.). He writes: "With one exception, noted further on, I have found these forms in only some of the spurious copper-plate grants of the Western Ganga series, from Mysore. These grants claim to be of various dates from A. D. 248 upwards. But there are strong reasons for fixing the eleventh century as the period when most of them were fabricated." The one exception occurs in a stone inscription at Bannûr in the Tiruma-Kûdlu-narasîpura tâluka, Mysore district, which appears to include the word ಪಡುವಾಯ್ (or ಪಡುವೊಯ್?), and may belong to about A. D. 920. Cf. § 281. We remark that ಆಗಿ appears as ಆಯಿ in Tělugu.

(of ಸಾರು, = ಸಾರ್ದು), ಸೀಳಿದು (of ಸೀಳು, = ಸೀಳ್ದು), ಸೂರುಳಿದು (of ಸೂರುಳು, = ಸೂರುಳ್ದು), ಹೋರಿದು (of ಹೋರು, = ಹೋರ್ಬು), ಹೋರಿಬಿದು (of ಹೋರು, = ಹೋರ್ಬ್ದಿ), ಬಲಿಲಿದು (of ಬರಿಲು, = ಬಲಿಲ್ದ), ಮರಳಿದು (of ಮರಳು, = ಮರಳ್ದು). In a šâsana of A. D. 1123 we find ಗೆಲುದು (for ಗೆಲ್ಲು) in which a euphonic ∞ is used for ∞ .

Towards the end of the mediæval period (e. g. in the Kannaḍa Rāmāyaṇa) here and there we meet with forms in which the ఇదు has been used to form the past participle even of verbal themes that end in ∞ in the three dialects (§ 166), e. g. జాంజిందు (of జాంజు, = a జాంజుస్ట), మేట్ట్రిడు (of మేట్లు, =a మేట్లు), నుండిదు (of నుండు, =a నుండు). Also the curious past participle సిస్ట్రిమ (=సిన్స్, of సిల్లు) occurs in the Rāmāyaṇa.

The vowel a in and in this case is, of course, nothing else but a euphonic letter employed before the real termination as.

168. The question naturally arises how the vowel a of § 166 came to represent the suffix for the past participle of verbal themes ending in on in the three dialects. It appears to be certain that a originally was a euphonic or enunciative augment put before ದು (§ 155 seq.) in order to avoid forms like ಪಾಡ್ತು (of ಪಾಡು), having sung (actually used in the Jaimini Bhârata 21, 57), ಮಾಡು (of ಮಾಡು), having made (used in the Dharmaparikshë, edited by the Rev. G. Würth in his ಪ್ರಾಕ್ತಾವ್ಯಮಾಲಿಕೆ vačana 1301), ಕುಟ್ಟು, ನಚ್ಚು, ಮಚ್ಚು, etc. Such forms, certainly, are clumsy and cacophonous, and led people to use the enunciative augment ಇ between the theme and ದು, as they actually did in the forms ಕೇಳಿದು, ತೂಳಿದು, etc. and then in the forms ಚಾಚಿದು, ಮೆಟ್ಟಿದು, ನೋಡಿದು, which, probably as a remnant of by-gone times, we find in § 167. This is corroborated by the fact that in the so-called relative past participle (§ 175, e. g. ਡਾਫੈਰ, ಮਾਫੈਰ, ಕುಟ್ಟಿਰ, ಮುಟ್ಟಿਰ, ನಚ್ಚಿದ, ಮುಚ್ಚಿದ), in the ancient and mediæval present tense (§ 194, e.g. ಪಾಡಿದವೆಂ, ಮಾಡಿದವೆಂ, ಕುಟ್ಟಿದವೆಂ, ನಚಿದವೆಂ), and in the imperfect tense (§ 198, e.g. ಪಾಡಿದೆಂ, ಕುಟ್ಟದೆಂ, ನಚ್ಚಿದೆಂ) the to, in the form of to (§ 178), is always used. (In the contingent present-future tense the participle with a is generally added directly to ಏನು, etc.).

We are, therefore, compelled to think that the past participle with final a is another particular kind of the short participles treated of in § 165. About its representing verbal nouns see § 169.

In passing it may be observed that in the future tense (§ 200) the trisyllabic forms మాడునేం, నిండునేం, when they are to become dissyllabic, do not appear as మాడ్విం, నిండ్విం, but as మాచ్పిం, నిండ్పిం, the హో in combination with హ being used to avoid a hardness of the pronunciation, which is avoided in the past participles హాడ్పు, మాండ్పు by the insertion of an enunciative ఇ before దు and finally dropping the దు.

Remark.

Någavarma and Kêšava call the an augment (ågama), and Kêšava states that this and the w in the are vowels which are substitutes for the personal terminations (kriyavibhaktyadêšasvara). See the personal terminations in § 193.

169. Is it possible to find out the original meaning of the past participle in Kannada?

In § 165 it has been stated that the short past participles, namely those without ದು and ತು, are often identical as to shape with their verbal themes which at the same time are verbal nouns, so that the participles themselves appear as verbal nouns and finally must be such, e. g. ಎಲ್. a rising, ಪಾಯ್, a running, ಸೀಳ್, a splitting, ಹೊಯ್, a striking; ಇಲ್, ಕವಿ, ಕುಸಿ, ತವು, ತಿರಿ, ತಿಲಿಕಿ, ತಿವಿ, ತೆಗೆ, ದೊರೆ, ನಡೆ, ಪದೆ, ಪರಿ, ಪಿಡಿ, ಪುಗು, ಬಿಡು, ಬಿಲಿ, ಹರಿ, ಹಿಡಿ; ಎಲಿಸಿ, ಒಡ, ಒರ, ಕಳ, ಕೊಲಿಸಿ, ತಡ, ತೆಲಿಸಿ, ನಡ, ಬೆಳ, ಹೊಡ; ಇಲಿಸಿ, ಉಲಿಸಿ, ಕಡ, ಸರ; ಇಲಿಸಿ, ಉಲಿಸಿ, ಕುಡು, ದಣು, ನಸು, ಬಲಿಸಿ, ಬಿರು, ಮುಡು, ಹಿಡು; ಪೋ. If we thus consider the short participles to be verbal nouns, their meaning before ಕೊಳ್ and ತರ್ is as follows:— ಹೊಯ್ ಕೊಳ್, to take (i. e. to apply) a blow (or blows, to one's self); ಎಲಿಕ್ ತರ್, to bring a standing up (to a certain place, i. e. to come); ಪಾಯ್ ತರ್, to give a running (i. e. to run); ತಿವಿ ಕೊಳ್, to take (i. e. to apply) a stabbing (to one's self); ನಡೆ ತರ್, to bring a walking (i. e. to come); etc.

We believe that analogously the past participles ending in డు and కు are nouns, namely verbal nouns augmented by the pronominal suffixes కు and డు (§ 122; cf. §§ 178 and 298, 3). Thus, for instance, ఇట్లా, a descending, has become ఇట్లాడు, a descending-it; నోడి, a walking, నోడిడు, a walking-it; చిల్ల, a selling, బిలికు, a selling-it; చేఖిళ్, a germinating, మోఖిళ్ళు, a germinating-it (cf. our explanation of ఆదే in § 171, of లుకుం, etc. in § 173, of అడ in §§ 178. 179, of పు, పు and మ in §§ 185. 186, of the infinitive in § 188, of గు and కు in § 204, and of the second and third person of the imperative in § 205). The suffixes డు and కు are so to say redundant. The special idea of the past ('a having descended-it', 'a having walked-it', or having descended, having walked, etc.) has, only by usage, been attached

to the forms with దు and కు (cf. అద in § 273). A similar indefinite character as to time has been actually preserved in the verbal forms produced by suffixing the syllables కుం and గుం (see § 203), in the negative participle and conjugated negative (see §§ 170. 171. 209. 210), and in the verbal forms (participles) produced by the syllables వ, బ, వ, and మ (see §§ 180-185). Further the use of the past participle ఎన్న in combination with ఒడే or అరే (ఎన్నిడి, ఎన్నరి), e. g. in §§ 322-329 and that of the infinitive with final అలు (ఆలా) in combination with ఇల్ల (§ 316, 2) will assist to elucidate such an original indefiniteness as to time. Cf. also § 313, 4 about the combination of the past participle and verbal nouns in the past.

In § 168 the short past participles with a final enunciative \mathfrak{A} which remained after the dropping of \mathfrak{A} , have been introduced. With their \mathfrak{A} they are obvious verbal nouns, and they are therefore to be considered as verbal nouns also without \mathfrak{A} . This is established by the fact that they in combination with \mathfrak{A} are used identically with other verbal nouns in combination with \mathfrak{A} in § 316, 2 (e.g. \mathfrak{A} and \mathfrak{A} , \mathfrak{A} , \mathfrak{A} and \mathfrak{A} and \mathfrak{A} .

170. The fourteenth kind of the past participle is the so-called negative one (pratishêdhakriyě, vilômakriyě, abhâvakriyě). It is formed by putting ಅದೆ to the short form of the so-called infinitive (kriyartha, see § 187), i. e. to the form of the verb that is conventionally used to denote object, design, purpose, or future of intention of action (before another verb), expressing the idea of the English infinitive preceded by 'to', 'for to', 'about to', 'ready to', 'yet to' (see § 188). This short form of the infinitive ends in the vowel ල, e. g. කට (of කුට්, කුටා), to be or stay, about to be or stay, going to be or stay, yet to be or stay. When ఆదే is put to ఇదే. the form of the participle becomes either කර පත්, or, with the application of sandhi (§ 214), ಇರವೆ, 'not actually being or staying' or 'not having actually been or stayed'. The idea of the past is secondary, depending on circumstances (see § 209, and ef. § 169). Both forms, ಇರ ಅದೆ and ಇರದೆ, were used in the ancient dialect; in the mediæval and modern one only ಇರದೆ is in use. Other instances are ಅಲ್ಲದೆ (of ಅಶ್), not being fit or not having been fit, ఇల్లో (of ఇల్), not being present or not having been present (§ 338), ಅಂಜದೆ (of ಅಂಜು), not fearing or not having feared, ಕಟ್ಟದೆ (of ಕಟ್ಟು), not tying or not having tied, ಉಡದೆ (of ಉಡು) ಕಿಡದೆ (of ಕಿಡು), ಆಗದೆ, ತೀರದೆ, ಬೇಡದೆ, ಮಾಡದೆ, ಮಾಣದೆ, ಹೋಗದೆ, ಕೇಳರ

ಪೇಲದೆ, ಅಗಲದೆ, ಉಗುಬಿದೆ, ತಗುಳದೆ, ಬಗುಳದೆ, ಬಿಸುಡದೆ, ಒಡಮ್ಪಡದೆ, ಪರಿಹರಿಸದೆ. Cf. §§ 208. 209. 210. (212, 7).

If verbal themes end in つ、 ン、 ಅ、 ち、 か、 or を、 the infinitive inserts a euphonic ಯ್ between the theme and ಅ when ಅದೆ is attached, e. g. つとっている。 (of っとっ), いとっている (of っとっ), いとっている (of っとっ), まはないは (of っとっ), まないは (of っとっ). The theme を exceptionally inserts a euphonic っち、 and the negative participle becomes とまれ.

Monosyllabic themes ending in ణాం. నాం. యాం. లాం. and ళాం. and having a short initial vowel or consonant, form the negative participle by doubling their final consonant before the అof the infinitive and suffixing ఆదే. e. g. ಉಣ್ಣದೆ (of ಉಣ್), ಎನ್ನದೆ (of ಎನ್), ಒಲ್ಲದೆ (of ಒಲ್), ಕೊಳ್ಳದೆ (of ಕೊಳ್), ಒಯ್ಯದೆ (of ಬಯ್). As an exception there is ಕಳದೆ (of ಕಳ್) in the ancient dialect. In the mediæval one we find exceptionally ಉಣದೆ (of ಉಡ್), ಗೆಲದೆ (of ಗೆಲ್); as the modern one uses to double the finals of monosyllabic themes already before a cuphonic ಉ (§ 48), its forms of the negative participle are e. g. ಉಣ್ಣದೆ (of ಉಣ್ಣು), ಎನ್ನದೆ (of ಎನ್ನು), ಗೆಲ್ಲದೆ (of ಗೆಲ್ಲು). Cf. § 215, 7, f.

The themes ತರ್ and ಬರ್ generally appear as ತಾರ್ and ಬಾರ್ in forming their negative participle, which is ತಾರದೆ and ಬಾರದೆ; only in the mediæval and modern dialect also ತರದೆ and ಬರದೆ occasionally occur. (Cf. §§ 184. 210.)

In repetition (see § 165, letter b, and cf. §§ 209. 211) the first verb drops the suffix ಅವ, e.g. ಬಿಡ ಬಿಡಪಿ. (Cf. §§ 211, 4. 339.)

171. It becomes evident from the formation of the so-called negative participle given in § 170 that its primitive meaning was not that of direct negation, but that of futurity, i.e. the state of being yet to come or of once having been yet to come, or, in other words, the state of not being or of not having been. ಅವೆ is ಅಮ, the remote demonstrative pronoun (cf. the ಮ and ತು of § 169, and the ಉತ್ತೆ, etc. of § 173), in combination with ಎ, the particle of emphasis (cf. § 215, 6, remark 1). The form under consideration, therefore, is so to say a pronominal noun, and the first meaning of the above-mentioned ಇರ ಅವೆ or ಇರಡೆ is 'yet to be or stay-even-it', 'not yet being or staying-even-it', or 'the state or condition of not actually being or staying', 'not actually being or staying',

or, according to circumstances, 'not having actually been or stayed'. Thus also e.g. ವವಾಡದೆ, 'yet to make-even-it', 'having been yet to make-even-it': 'not actually making', 'not actually having made'.

172. In § 154 it has been stated that the second form of the Kannada verb that has been called a verbal participle or gerund by Europeans, is the present verbal participle (vartamânakriyě, vartamânakâlakriyě; see § 362).

It is formed by adding to the verbal theme one of the following ten suffixes:— லாது (in the ancient and mediæval dialect), லாத் (in the ancient and mediæval one), லாத் (in the ancient one), லாத் (in the mediæval one), லாத் (in the mediæval and modern one), லாத் (in the mediæval and, occasionally, ancient one), லாத் (in the mediæval and modern one), லாத் (in the mediæval and modern one),

The final en of a theme disappears (according to the rule of sandhi, § 213 seq.) when any of the terminations is annexed; if a theme ends in a, ಎ, ಆ, ಈ, ಏ, or ಒ, a suphonic ಯ, or occasionally (in the mediæval dialect) あ, is put between the vowel and termination; after ಒ, to love, the insertion of ま is always required.

Instances are ಆರಿಸಿತುಂ (of ಅರಿಸ್), weeping, ಗೆಯುತ್ತುಂ or ಗೆಯ್ಯುತ್ತುಂ (of ಗೆಯ್; cf. § 215, 7, e), doing, ಎನುತುಂ (of ಎನ್), saying, ನಗುತುಂ (of ನಗು), laughing, ನೋಡುತುಂ (of ನೋಡು), seeing, ಇಲಿಿಯುತುಂ (of ಇಲಿಿ), descending, ಕರೆಯುತುಂ (of ಕರೆ), calling, ಕಾಯುತುಂ (of ಕಾ), guarding, ಈಯುತುಂ (of ಈ), giving, ಬೀಯುತುಂ (of ಬೀ), burning; — ಇಸುತೆ (of ಇಸು), throwing, ಎನುತೆ (of ಎನ್), saying, ಬಟಲುತೆ (of ಬಟಲ್), becoming weary;— ಕಾದುತ್ತುಂ (of ಕಾದು), fighting, ಜಡಿಯುತ್ತುಂ (of ಜಡಿ), threatening; — ಕೆತ್ತುತ್ತೆ (of ಕೆತ್ತು), quivering; - ಎನುತಂ (of ಎನ್), ಕೊಳುತಂ (of ಕೊಳ್); - ಆಳುತ (of ಆಳ್ or ಆಳು), ಎನುತ (of ಎನ್), ಅನುತ (of ಅನು), ಮಾಡುತ (of ಮಾಡು), ನುಡಿಯುತ (of ನುಡಿ); - ಉಣುತ್ಯಂ (of ಉಣ್), ಬರುತ್ಯಂ (of ಬರ್), ಕಾಣುತ್ಯಂ (of ಕಾಣ್); -ಅಮಿತ್ಯ (of ಅಮಿ or ಅಮಿ), ಎನುತ್ತ (of ಎನ್), ಅನ್ನುತ್ತ (of ಅನ್ನು), ಮಾಡುತ್ತ (of ಮಾಡು), ನಡೆಯುತ್ತ (of ನಡೆ), ಬೀಯುತ್ತ (of ಬೀ), ನೋಯುತ್ತ (of ನೋ); ಕೇಳುತ್ತಾ (of ಕೇಳು), ಕೊಳ್ಳುತ್ತಾ (of ಕೊಳ್ಳು), ಹೋಗುತ್ತಾ (of ಹೋಗು), ಹೊಡೆಯುತ್ತಾ (of ಹೊಡೆ); - ಕರೆವುತೆ (of ಕರೆ), ನಡೆವುತೆ (of ನಡೆ), ಸುಯ್ಯುತೆ (of ಸುಯ್); ಈವುತ್ಮೆ (of ಈ), ಓವುತ್ತೆ (of ಓ); ಮುಳಿವುತಂ (of ಮುಳಿ), ನೆನೆವುತಂ (of ನೆನೆ); ಬಯ್ಯುತ (of ಬಯ್), ಪಿಡಿವುತ (of ಪಿಡಿ), ಸುರಿವುತ (of ಸುರಿ), ಕರೆವುತ (of ಕರೆ), ಕಟಿವಿವುತ (of ಕಟಿತಿ), ಕೆರೆವುತ (of ಕೆರೆ), ಈವುತ (of ಈ); ಬಳೆವುತ್ತಂ (of ಬಳೆ); ಸುಯ್ನುತ್ತ (of ಸುಯ್),

ನಡೆವುತ್ತ (of ನಡೆ), ಬಳಿವುತ್ತ (of ಬಳಿ). (The Basavapurâṇa has once, 22, 29, ಕೊಲುವುತ್ತ, treating the final-ಉ as radical).

Before the euphonic ක් the vowel ω of the theme may be dropped, e. g. ನಡವುತಂ (of ನಡಿ), ಬರವುತಂ (of ಬರಿ); ಕಡವುತ (of ಕಡಿ), ತಿಗವುತ (of ತಿಗಿ), ಮಲವುತ (of ಮಲಿ), ಹೊಳವುತ (of ಹೊಳಿ). Cf. § 151, letters a, 4 and b, 2; etc. Instances regarding the present verbal participle see in § 362.

From fact, exceptionally fact, a contraction of facts, is formed in the modern dialect.

Further, in the modern dialect there are the puzzling forms అన్న and ఎన్న used, like the past participles అన్న and ఎన్న (§ 155), to introduce words and sentences (see § 332). They are likely to be forms corrupted from the present participles అనుత or అనుత్త, ఎనుత or ఎనుత్త, saying (cf. the rustic form of the present tense in § 196, remark 3, and also the explanation of అన్న, ibid., remark 4). అన్నా and ఎన్నా which may take the place of అన and ఎన్న, would be equal to అనుతా or అనుత్వా and ఎనుతా or ఎనుత్వా. Another explanation will be offered in § 198, 7, remark 1.

In repetition the every of the first verb may be dropped (see § 339, 6).

173. Considering the origin of the suffixes of the present participle adduced in § 172 we take లుకు to be their primitive form. లుకు is known to be another form of లుడు, the intermediate demonstrative pronoun neuter (Šabdmaņidarpaņa sûtra 148; § 122; § 272, 2), from which లుడు, analogously to the formation of ఆక్త్రు from అదు and ఇక్కు from ఇదు, లుక్కు may be formed.

These pronominal suffixes లుకు and లుక్కు we believe to be attached to verbal nouns to form the present participle correspondingly to the formation of the past one which suffixes the pronouns డు and కు to verbal nouns (§ 169) and to the present-past negative one which suffixes the pronoun ఆదే (i. e. ఆడు + the emphatic ఎ) to the short infinitive (§ 171) which will finally prove to be also a verbal noun (§ 188). Let us take, for instance, the verbal noun ఓడు, reading; when to this అంకు or అంక్కు is added, it would have the form of ఓడుకు or ఓడుక్కు and mean 'a reading-this'. (Cf. the bhavavačanas or verbal nouns of §§ 198, 200).

The final evo in అుక్కం, అుక్కుం is still to be explained. It is the conjunction evo, further, denoting progression or continuity, which conveys the specific idea of the present participle, as ఓదుకుం or ఓదుక్తుం, standing before a conjugated verb, e. g. before the was' (ఇద్రం, literally

'a reading-this-further' he was), expresses that the reading was a progressing or continuing action. The final conjunction so has the same meaning.

The final ω in లుకే, లుక్తే (put to లుకు and లుక్కు like the ω of ఆద in § 171) is emphatical, the idea of the లుం or అం disappearing (cf. § 196, remark 3). In the final అ of లుక, లుక్త the sonne has been dropped, or perhaps ఆ stands for ω (cf. e. g. the past participles before the దు or కు of which the ω of the verbal themes becomes ఆ, § 157), and in లుకాం, లుక్తా the ఆ has then been changed into ఆ for the sake of euphony.

The use of the intermediate pronouns (లుకు, లుక్తు) may denote that the action is neither past nor future.

174. There are two forms of the Kannada verb that have been called relative participles. This name has been given to them by Europeans, because they regarded them as including the relative pronouns within themselves. But the Kannada language has no relative pronouns whatever; its pronouns ಆವ (ಯಾವ), ಆವುದು (ಯಾವದು), ಆವಂ (ಯಾವನು), ಆವಳ್ (ಯಾವಳು), ಏನ್ (ಏನು) are not relative, but interrogative (§ 102, s, letter b, remark), and the relative pronouns' place is somehow supplied by the so-called relative participles. (Cf. § 267 regarding the interrogatives.)

The first is the preterite or past relative participle (bhûtavatikrit, §§ 175-179), the second comprises the present and future relative participles (bhavishyantikrit, §§ 180-186) which have the same form.

175. The past relative participle (bhûtavatikrit) is formed

- 1, by removing the final w of the past participle (§§ 155-164) or changing it into e, e.g. zneg (of zneg), and (of and), esting or esting (of esting), and (of and), esting or esting (of esting), which or which (of which, esting), there or the control of the con
- 2, by adding α to the short past participle ending in α (§§ 166-168), e. g. ಅಳ್ಕಿದ (of ಅಳ್ಳಿ), ಒಗ್ಗಿದ (of ಒಗ್ಗಿ), ನಚ್ಚಿದ, ಮಚ್ಚಿದ, ಕುಟ್ಟಿದ, ಮುಟ್ಟಿದ, ಒಡ್ಡಿದ, ಪಾಡಿದ, ಮಾಡಿದ, ಅಲರ್ಚಿದ, ಓಸರಿಸಿದ, ರಾಗಿಸಿದ; ef. § 189;

¹⁾ The ಎ might, however, in this case, be merely formative like the ಎ in ನಡತೆ, ನಿಜತೆ, ಕೆಜ್, ಮನೆ and other nouns.

3, by changing the final ಎ of the negative participle (§§ 170. 171) into ಅ, e. g. ಇರದ (of ಇರದೆ), ಇಲ್ಲದ (of ಇಲ್ಲದೆ), ಅಲ್ಲದ (of ಅಲ್ಲದೆ), ಅಂಜದ, ಕಟ್ಟದ, ಉಡದ, ಕಿಡದ, ಆಗದ, ತೀರದ, ಬೀಡದ, ಮಾಡದ, ಒಡಮ್ಬಡದ, ಇಟಿಯದ, ಉಬಿಂದು, ಕುಡಿಯದ, ಕುಡಿಯದ, ಉಣ್ಣದ, ಎನ್ನದ, ತಾರದ.

Regarding the meaning see § 179 and regarding the use § 363.

- 176. The formation of the past relative participle of ఆగు, ముంగు. ಹೋಗು is irregular, for, instead of ಆಗಿದ, ವೋಗಿದ, ಹೋಗಿದ, they have ಆದ, ವೋದ, ಹೋದ, formed from the irregular past participles ಆಯ್, ವೋಯ್, ಹೋಯ್ (§ 166) by means of syncope, the original forms being ಅವು ಪೋಯ್ದ, ಹೋಯ್ದ. ಆದ occasionally takes also the forms ಆನ (§ 292), or පත or පත (§ 293, Tamil = පත්, Tělugu පනාත්, the consonants ත්, ල being used for af; cf. the remark concerning af, and af in § 141 under dative singular) and probably also that of en too (see § 278, 2, the explanation of ex; cf. § 212, remark 2). The original form of ex, viz. ಆಯ್ಸ, appears still as ಅಯ್ಸ, and, by syncope, as ಅದ, in the old rustic forms ಅಯ್ತಾನೆ, etc. and ಅವಾನೆ, etc., used for the third person present still in the modern dialect (§ 196, of. ಅದೇನು, § 195). In the same dialect there is also the old rustic form ed, used for the third person neuter singular of the present tense (as to form originally of the past or preterite tense) which is east (the irregular past participle, § 166) and కు (§ 193) in combination with the a of emphasis. Regarding the form ಆಗು (= ಆಗು) see also the ಆಗೆ in § 212, remark 2, the ಆಪ, ಅಪ, ಅಹ in §§ 183, 7, remark; § 184, the ভর্মত in § 203, and the ভর্ম in § 205.
- 177. The grammarian Kêšava calls the past relative participle in combination with any one of the terminations అం (ఆ), he, ఆళ్, she, అందు, it, and their plurals ఆర్, they (men or women), అువు, they (children, things, etc., see e. g. § 254) a భూకేవక్కిత్ రా శృల్లింగి (§ 68, 1), also ఎవెం జ్యలింగ, ఏకీన్ప్యాధ్నలింగి (§ 102, s, e), e. g. వాండిదం (of వాండిద), వాండిదళ్. వాండిదుదు, the genitive singular, for instance, becoming వాండిదన, వాండిదన్, వాండిదుదని, and the genitive plural వాండిదర, వాండిదువనిని. Further instances are ఆల్లదం (of ఆల్లద), ఇల్లదం, అంట్లైదం. (Cf. e. g. §§ 180. 185. 193. 198 under 3. 254.) [Observe that bhûtavatikrit may mean either the past relative participle or the noun formed from it.]

The terminations ఆం and ఆళ్ appear also as ఒం and ఒళ్; we find e.g. నేన్నిం (in a šāsana of 707 A.D.), ఆటంబిడింం (in a šāsana of 866 A.D. and in one of 887 A.D.), and ఇటంక్నిళ్, కొంట్నిళ్ (in a šāsana of about

778 A. D.). For లుదు there occurs also ఒదు, as there is e. g. twice ఇక్కుడు (in a šāsana between 597 and 608 A. D.); for the plural ఆరో we have also ఒరో according to § 185, q. v.

Instead of the above-mentioned terminations which, except the pronouns ಉದು and ಉವು, are pronominal forms, also demonstrative pronouns themselves are very frequently used in the mediæval dialect; in the modern one only pronouns are in use. Two additional pronominal forms of the mediæval dialect are ಆಸು and ಆ (for ಅಂ).

The demonstrative pronouns used for kṛilliṅgas in the mediæval dialect are ಅವಂ, ಅವನು, ಅವ, ಆತಂ, ಆತನು, ಆತ, ಅವಳ್, ಅವಳು, ಆಕೆ, ಉದು, ಅದು, ಅವರ್, ಅವರು, ಉವು, ಅವು, and those in the modern one ಅವನು, ಅವ, ಆತನು, ಆತ, ಅವಳು, ಆಕೆ, ಅದು, ಅವರು, ಅವು (see §§ 117. 119. 121. 122. 134. 136). ಆತಂ and ಆಕೆ are met with as suffixes for kṛilliṅgas also in the ancient dialect. See § 254.

But not only pronominal forms and pronouns are suffixed to the past relative participles, but nearly every declinable base (see § 67 seq.) is used after them, e. g. ಆಡಿದ ಪೊಲ, ಪೂಸಿದ ಭಸ್ಮರಾಗ, ಕೊಟ್ಟ ವಸ್ತು, ಮೊಳೆತ ಪುಲ್, ಕಲ್ತ ಪಾಠ, ಪೊಯ್ದ ಬಲಿ, ಆದ ವಿಷ್ಣು, ಮಾಡದ ಕೆಯ್, ಅಲ್ಲದ ಕಾರ್ಯ, ಕಿಡದ ಪಕ್ಷ, ಆಗದ ಕಾರ್ಯ. See § 282 regarding declinable and other adverbs used after them, and § 363 the translation of the above instances. Further instances see in § 254.

Kêšava terms the instances in which a relative past participle is followed by a declinable base (noun), consecutive compounds (gamakasamâsa see § 253, 2, d and cf. § 185).

178. The author of the present grammar considers the past relative participle to be the genitive singular of the so-called past participle formed by means of the pronominal suffixes at and \$\mathrm{z}\$ (\xi 169), in which case \$\mathrm{y}\$, the primitive termination of the genitive (\xi 141), would have been employed without the usual augment \$\mathrm{z}\$ (\xi 124).

With regard to అండి (§ 171) it is to be remarked that ఎ, the particle of emphasis, was removed in order to form the genitive ending in అ, viz. ఆడ (ఆడు+ఆ).

Compare the explanation of the relative present-future participle in § 185.

179. Now turning back to § 175 seq. we translate e. g. పూణ్ద (పూణ్డు+ఆ) 'of the having promised', ఎన్డ 'of the having said', ఆమర్ 'of the having closely united', ఆశ్చర 'of the having feared', ప్యేంద 'of the having gone'; ಇರದ 'of the not being' or 'of the not having been', ಅಂಜದ 'of the not fearing' or 'of the not having feared'.

ಪಾಡಿದಂ (ಪಾಡಿದ+ಅಂ) means 'a man of the having sung', i. e. a man who has sung or sang; ಪಾಡಿದಳ್ (ಪಾಡಿದ+ಅಳ್), 'a woman of the having sung', i. e. a woman who has sung or sang; ವಾಡಿದುದು (ವಾಡಿದ+ಉದು), 'a child of the having sung', i. e. a child which has sung or sang; ಆಡಿದ ಪೊಲಂ, 'a place of the having played', i. e. a place where (somebody) has played or played; ವೂಸಿದ ಭಸ್ತರಾಗಂ, 'a colour of ashes of the having smeared with', i. e. a colour of ashes with which (somebody) has smeared or smeared (e. g. the body); అల్లు (అల్లు ద+ ఆం), 'a man of the not being proper', i. e. a man who is not proper; ಇಲ್ಲದ (ಇಲ್ಲದ+ಅಂ), 'a man of the (something) not being', i. e. a man who lacks (something); හනු ac (හනු a+ eo), 'a man of the not eating' or 'of the not having eaten', i. e. a man who does not eat or has not eaten; ಮಾಡದ ಕೆಯ್, 'a field of the not cultivating', i. e. a field which (anybody) does not cultivate, or has not cultivated, or did not cultivate, i. e. a field which nobody cultivates, etc.; ಆಗದ ಕಾರ್ಯಂ 'an affair of the not being possible', i. e. an affair which is impossible.

Regarding the use of the present time in translating the so-called relative past participle see §§ 169. 170.

Note.

In the modern dialect a change of అనే into ఓ is occasionally met with (cf. § 181, note a), e. g. ఆట్వ్ ఆకు stands for ఆట్ట్ నాళు (ఆట్ట్ + అనాళు), 'a woman of the having cooked', i. e. a woman who has cooked; కోవణ్డ్ ంరిగి (i. e. కోవణ్డ్ నరిగి) కోవట్న్ ంగి (i. e. కోవణ్డ్ నరిగి) కోవట్న్ ంగి (i. e. కోవట్డ్ నరిగి) కోవట్ని కోవట్న కోవణ్డ్ కోవట్డ్ కోవట్డ్ కోవట్డ్ నరిగి) కోవట్ లాంధునేన్స్టేన్, they say "there (is) much more gain for them who give than for them who take".

180. The present and future relative participles (bhavishyantikṛit, § 174) that are identical as to shape and receive their respective meaning only from the context, are formed by means of the suffixes ⋈, ⋈ and ൽ. Regarding their meaning see §§ 185. 186. See § 364.

Instances of the present-future relative participle formed by means of a

1, such as regard verbal themes ending in consonants in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಆಳ್ವ (of ಆಳ್), ಉಬ್ಬಿ (of ಉಪಿ್), ಊಳ್ವ (of ಊಳ್), ಕೊಳ್ನ, ಬಾಟ್ತಿ, ಬೀಟ್ಪಿ, ಪೀಟ್ಪಿ, ಪಣ್ವ, ಸೀಳ್ವ, ಒಯ್ಪ, ಪೊಯ್ಪ, ಕೊಲ್ಪ, ಗೆಲ್ಪ, ಅಲರ್ವ (of ಅಲರ್), ಕಬಿಲ್ಪ,

ನುಸುಳ್ಳ, ಆರ್ವ (of ಆರ್), ಸಾರ್ವ, ಸೀರ್ವ. Cf. § 183, 2.4. 10; about themes with final ೭೨ see § 183, 3.

Remark.

About ಸಾವ for ಸಾಯ್ವ see § 163, remark.

2, such as regard monosyllabic verbal themes that end in a vowel or are a vowel, in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಕಾವ (of ಕಾ), ವಿಶವ, ಬೀವ, ಮೀವ, ನೋವ, ಈವ, ಓವ.

ಓವ occurs only in the mediæval dialect, the ancient form being ಓಪ (see 183, 6); instead of ವಿಸಾವ the mediæval dialect has also ವಿಸಾಪ.

- 3, such as regard verbal themes that also in the ancient dialect end in en, in which the suffix is added directly to the theme, in the three dialects, are ಉಡುವ (of ಉಡು), ಕುಡುವ (of ಕುಡು), ನಡುವ, ಎತ್ತುವ, ಆಗುವ, ತೂಗುವ, ವೂಸುವ, ವೊಣ್ಣುವ, ಮುಚ್ಚುವ, ಶಾಡುವ, ನೋಡುವ, ಮಾಡುವ, ಬೀಡುವ, ತೂಜಿುವ, ತೋಜಿುವ, ನಾಜಿುವ, ಪೀಜುವ, ಬೀಸುವ, ಬಿಸುಡುವ, ಧರಿಸುವ. See No. 6 and § 183, 2. 4. 7. 8.
- 4, such as regard verbal themes ending in ಇ or ಎ in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಅಂದಿನ (of ಅಂದಿ), ಇಂದಿನ, ಇಂಟಿನ, ಕಡಿವ, ತಿಳಿವ, ಪಿಡಿವ, ಬಿರಿವ; ಎಂದಿನ (of ಎಂದಿನ), ಎಸೆವ, ಕಡೆವ, ನಡೆವ, ಪಡೆವ, ಪೊಡೆವ.
- 5, such as regard verbal themes with final ಎ which drop this vowel before the suffix, in the mediæval dialect and occasionally also in the ancient one, are ಅಡವ (of ಅಡಿ), ಅರವ (of ಅರಿ), ಅಳವ (of ಅಳಿ), ಎರವ, ಎಟ್ಟವ, ಒದವ, ಕಡವ, ಕಟ್ವ, ತೊಳವ, ಬೆಳವ, ಹೊಸವ, ಹೊಳವ; ನಡವ (of ನಡಿ, in a šāsana of 1019 A.D.). Cf. § 157.
- 6, such as regard verbal themes that may change their final ಜಿಸ್ into ಜಿಸ್ before the suffix, in the mediæval dialect, are ಗಜರ್ಸ (of ಗಜೀಜ್ = ಗಜಜಿಸು), ಬಿದರ್ವ, ಚೀರ್ವ, ತೂರ್ವ, ನಾರ್ವ, ಪಾರ್ವ, ಬೀರ್ವ, ಮಾರ್ವ. Cf. No. 3 and § 183, 2.

Remark.

The present participle of the verb ever is anomalously formed, it being not ever, but ever in the three dialects. Cf. § 243, B, 20; § 194, remark 1.

- 181. In § 180 we have found only one form of the present-future participle with \boxtimes in the modern dialect, viz. that of No. 3, in which the suffix is added directly to themes that end in \bowtie also in the ancient dialect; let us now give the other forms:—
- 1, That of No. 1 in § 180 it forms by attaching a euphonic on to the themes with final consonants (cf. §§ 48. 166) and then suffixing the \(\zeta\), a formation which occasionally occurs also in the mediæval dialect.

Instances belonging to both dialects are ಆಳುವ (of ಆಳು=ಆಳ್), ಉಗು ಟಿುವ (of ಉಗುಟು=ಉಗುಟ್), ಉರುಳುವ, ಏಟುವ, ಕೀಟುವ, ಕೇಳುವ, ಜೋಲುವ, ನೋನುವ, ಬಾಟುವ, ಸೀಳುವ, ಹೇಟುವ, ತೊಟಲುವ, ನಿಗರುವ.

Instances belonging to the mediaval one alone are ಅಲರುವ, ಈನುವ, ಕೊಲುವ, ಕೊಳುವ, ಪೇಟುವ, ಮಾಣುವ, ಪೊಗಟುವ.

Instances belonging to the modern one alone are ಇರುವ, ಉಣ್ಣುವ, ಎನುವ or ಎನ್ನುವ, ಕಾಣುವ, ಕೊಯುವ or ಕೊಯ್ಯುವ, ಕೊಲ್ಲುವ, ಕೊಳ್ಳುವ, ತರುವ, ತಿನುವ or ತಿನ್ನುವ, ಬರುವ, ಬೀಪಿಸಿವ, ಸಾಯುವ, ಹೊಯ್ಯುವ. (Cf. § 182.)

- 2, That of No. 2 in § 180 it forms from originally monosyllabic themes to which a euphonic ಉ (by means of ಯ್ as a help to enunciation) has been added, suffixing the ವ to the ಉ, e.g. ಈಯುವ (of ಈಯು, to bring forth), ಕಾಯುವ (of ಕಾಯು), ಗೇಯುವ (of ಗೇಯು), ನೇಯುವ (of ನೇಯು), ನೋಯುವ (of ನೋಯು), ಬೀಯುವ (of ಬೀಯು), ಮಾಯುವ (of ಮಾಯು), ಮೇ ಯುವ (of ಮೇಯು).
- 3, That of No. 4 in § 180 it forms by adding a euphonic ಉ (by means of ಯ್ as a help to enunciation) and then suffixing the ವ, e. g. ಅಂಟಿಯುವ (of ಅಂಟಿ), ತಿಳಿಯುವ (of ತಿಳಿ), ನುಡಿಯುವ, ಸುರಿಯುವ; ಕಡೆಯುವ (of ಕಡೆ), ಕಂಟಿಯುವ (of ಕಂಟಿ), ಕೆರೆಯುವ, ನಡೆಯುವ.

Notes.

- a) In the mediæval and modern dialect the final ಉ of the verbal theme and the suffix ವ are pretty often changed into ಒ or ಓ, e. g. ಆಡರಿಸಿ (= ಅವರುವ), ಉರುಳಿಸಿ (= ಉರುಳುವ), ಒಸರೊ, ತೆರಳೊ, ಭಾಗದ್ಯ (ಹೊಗದ್ಯೂ); ಆಗೋ (=ಆಗುವ), ಊರೋ, ಕಾಯೋ, ಕೊಯ್ಯೂ, ಪಡೋ, ಬೀಡ್೩, ಬಡಿಯೋ, ನಡೆಯೋ. (Cf. §§ 179, note; 202. 205, 3, first pers. plural.)
- b) In the mediæval and occasionally in the modern dialect the final ಉ of the verbal theme and the suffix ವ may be changed into ಉಂ, e. g. ಇರೂ (= ಇರುವ), ಎಂದೂ (= ಎಂದುವ), ಪಾರಾಂ (= ಪಾರುವ), ಸುತ್ತೂ (= ಸುತ್ತುವ). (Cf. §§ 202. 205, 3, first pers. plural.) ಬರು ಹೋಗುವ ಪಾನ್ಥಸ್ತರು (that is found in the modern dialect) may be ಬರೂ ಹೋಗುವ ಪಾನ್ಥಸ್ತರು.
- c) Some vulgar forms in which the participle ends in ಅ, that are found in a South-Mahratta school-book, e. g. ಕೇಳ (in ಕೇಳವನು), ಮಾಡ (in ಮಾಡವನು)

and ಮುಕ್ಕ (in ಮುಕ್ಕವನು), are to be explained by the change of the ಒ of No. a into ಅ, so that ಕೇಳ, ಮಾಡ and ಮುಕ್ಕ stand for ಕೇಳೊ, ಮಾಡೊ and ಮುಕ್ಕೊ (ಕೇಳೊವನು, etc.). (Cf. the remark in § 187, under 2). Cf. § 211, 5.

182. The second suffix for the present-future participle is బ, which is added to four of the monosyllabic themes that end in ణో (ṇânta) and to four of them that end in నో (nânta), viz. లుణ్ట (of లుణో), కాణ్ట (of కాణో), పుణ్ట (of పుణో), మణ్జ (of మండో); ఎన్న (of ఎనో), తిన్న, నెంన్స, బుంన్స. Cf. § 183, 5.

ಉಣ್ಣ becomes also ಉಮ್ಮ in the mediæval dialect, and always so in the modern one; ಕಾಣ್ಪ becomes ಕಾಮ್ಬ in the modern one; ಎಸ್ಟ and ತಿಸ್ಪ appear also as ಎಮ್ಬ and ತಿಮ್ಬ in the ancient dialect, and always so in the mediæval and modern one; the ancient ಬಾಸ್ಪ gets also the form of ಬಾಮ್ಬ.

The present-future participle of the themes ళున్ and వి?నో the author of the present grammar has not yet met with. Regarding the other modern form of the participle of లుణో, శాంణో, ఎనో and కినో see § 181, 1.

The present-future participle of కొంళా (కొంళాం, కొంళాం) which in the ancient dialect is కొంళ్ల (180, 1) appears therein also as కొంచార్టు, is frequently కొంచార్టు in the mediæval dialect, and occurs in this form also in the modern one. Its other modern form is కొంళార్హు (181, 1).

- 183. The third suffix for the present-future participle is \vec{z} . It is used:—
- 1, In some themes ending in ರ್ (rêpha), viz. ಇರ್ಪ (of ಇರ್), ತರ್ಮ (of ತರ್), ಬರ್ಪ (of ಬರ್), ಕೂರ್ಪ (of ಕೂರ್), ಗೋರ್ಪ (of ಗೋರ್), and ನೇರ್ಪ (of ನೇರ್) of the ancient dialect (cf. No. 10 of this paragraph). The ಪ may be doubled by a ಪ್ after the ರ್, e.g. ಇರ್ಪ್ಸ, ತರ್ಪ್ಲ. Cf. No. 10, and see § 371, 3.

In the mediæval dialect ಇರ್ವ, ತರ್ಮ, ಬರ್ಪ and ಕೂರ್ಪ generally appear as ಇಪ್ಪ, ತಪ್ಪ, ಒಪ್ಪ and ಕೂಪ (for ಕೂಪ್ಪ). Cf. § 184. Regarding the modern dialect see § 181, 1.

2, In some themes ending in ಟ್ (rakara) with a preceding long vowel, viz. ಆರ್ಪ (of ಆಟ್), ತೋರ್ಪ (of ತೋಟ್), ನಾರ್ಪ (of ನಾಟ್), and ಮಾರ್ಪ (of ಮಾಟ್) of the ancient dialect. ಆರ್ಪ and ತೋರ್ಪ are found also in the mediæval one. The ಪ may be doubled, e. g. ಆರ್ಪ್ಸ, ತೋರ್ಪ್ಸ (see § 371, 3).

ಆರ್ಪ is ಆಪ in the modern dialect, and not unfrequently also in the mediæval one.

ಮಾರ್ಟ್, ನಾರ್ಟ್, etc. occasionally form their participle by means of ವ in the mediæval dialect, e. g. ನಾರ್ವ, ಮಾರ್ವ (see § 180, 6). When ತೋರ್ಟ್, ನಾರ್ಟ್, ಮಾರ್ಚ್, etc. are used with the final ಉ, their participles are ತೋರಿಸುವ, ನಾರಿಸುವ, ಮಾರಿಸುವ, etc. in the three dialects (see § 180, 8).

- 3, In themes ending in టి (lakāra, according to Kêšava), viz. ఆగెట్స్, శ్రీట్ని of the ancient dialect. The present-future participle of శ్రీటి appears twice as శ్రీట్ని in the Šabdānušāsana. The use of z in themes with final టి was perhaps to some extent optional. See § 180, 1.
- 4, In themes ending in ಬ್ (lakara) when it is a substitute (adeša) of ಡ್ (dakara), viz. ನೋಟ್ಟಿ (of ನೋಡು), ಬಿಸುಬ್ಬಿ (of ಬಸುಡು), ಬೆಗಬ್ಬಿ (of ಬೆಗಡು), ಬೀಟ್ಟಿ (of ಬೀಡು), ಮಾಟ್ಟಿ (of ಮಾಡು), ಸೂಟ್ಟಿ (of ಸೂಡು) of the ancient dialect. ನೋಟ್ಟಿ, ಬೇಟ್ಟಿ and ಮಾಟ್ಟಿ occur also in the mediæval one. Cf. § 234.

ನೋಡು, ಬಿಸುಡು, etc. form their participle also by means of ವ, viz. ನೋಡುವ, ಬಿಸುಡುವ, etc. in the three dialects. *Cf.* 180, 3.

- 5, In four themes ending in నా (nakāra, cf. § 182), viz. ఆన్ల (of ఆనా), ఈన్ల (of ఈనా), నింగన్ల సింగన్ల of the ancient dialect.
 - 6, In the themes & and து, viz. ಓಪ (cf. § 180, 2), ವೂಪ.
- 7, In themes with final ಗು (gânta), in which case the ಗು suffers elision (lôpa, ef. § 165, b, s; 211, 7.10), viz. ತಾಪ (of ತಾಗು), ತೂಪ (of ತೂಗು), ಪೋಪ (of ಪೋಗು), ತೊಳಪ (of ತೊಳಗು), ಬಿಳಪ (of ಬಿಳಗು), ಮನುಪ (of ಮನುಗು), ಮಜಾಪ (of ಮಿಜುಗು), ಮಸುಪ (of ಮಿಸುಗು) of the ancient dialect. These participial forms are occasionally found likewise in the mediæval one, once ಹೋಪ for ಪೋಪ. The ಪ of the themes with a short initial may be doubled, e. g. ತೊಳಪ್ಪ, ಬೆಳಪ್ಪ (see § 371, s). Cf. ಆಪ್ಪಾರ್ in the remark.

All themes ending in ಗು form their participle also by means of ವ, e.g. ಆಗುವ, ತಾಗುವ, ತೊಳಗುವ, etc. in the three dialects (cf. § 180, ತ).

Remark.

The present-future participle of ఆగు (i. e. ఆగున) often appears as ఆవై, అవ or ఆమె (§§ 176. 184) in the ancient and mediæval dialect. The Šabdânušâsana (sûtras 496. 502) teaches that its participle becomes also ఆవ (or ఆవై); we can substantiate its statement only by one instance which belongs to the ancient dialect, viz. by ఆవృత్ (for ఆవైత్, in a šâsana between 680 and 696 A. D.), the third person plural of the future of ఆగు (see § 201, 1). The occasionally used ಆಹ in § 184 might be adduced also in support of the Šabdanušasana's ಆಪ. ಆಪ (of ಅಜ್) appears in the paragraph under No. 1.

8, In themes that have been formed by means of the suffixes ಇಸು or ಸು (sânta) whether they be causative, transitive or intransitive (§§ 148. 151), in which case the final ಸು suffers elision. Kannada instances are ಅಗುರ್ವಿಪ (of ಅಗುರ್ವಿಸು), ಅಗ್ಗಲಿಪ (of ಅಗ್ಗಲಿಸು), ಅಲಪ (of ಅಲಸು), ಇರಿಪ (of ಇರಿಸು), ಉಗಿಪ (of ಉಗಿಸು), ಎನಿಪ, ಎಟ್ಟಿಪ, ಎಟ್ಟಿಪ, ಕಾಪ (of ಕಾಸು), ಕಿನಿಪ, ತರಿಪ, ತೂಂಕಡಿ, ದಾಣ್ಟಿಪ, ನಡಯಿಪ, ಪತ್ತಿಪ, ಪಾಟ್ಟಿಪ, ಬರಿಪ, ಮಾಡಿಪ, ಸುತ್ತಿಪ;—instances of themes formed from Samskrita are ಅಂಗೀಕರಿಪ (of ಅಂಗೀಕರಿಸು), ಅವಧರಿಪ, ಆಕಾಂಕ್ಷಿಪ, ಆಚರಿಪ, ಉದಯಿಪ, ಉದ್ಘಾವಿಪ, ಉಪ್ಪರಿಪ, ಚಿತ್ರಪ, ನರ್ತಿಪ, ನಿರವಿಪ, ಪರಿಹರಿಪ, ಪೂಜಿಪ, ಬೆಸಪ (of ಬೆಸಸು), ರಕ್ಷಿಪ, ಪರಿಪ, ಸಸ್ಥಿಪ. The instances are found in the ancient and mediæval dialect. The ಪ may be doubled, e. g. ಎನಿಪು, ತರಿಪ್ಪ, ಬರಿಪ್ಪ, ಮಾಡಿಪ್ಪ; ಉದಯಿಪ್ಪ, ಬೆಸಪ್ಪ (see § 371, s).

All themes with final α xi and xi form their participle also by means of \exists (§ 180, 3), e. g. అలసువ, ఏటానువ, శిస్తినువ, బిననువ, వరిసువ, in the three dialects.

- 9. In the themes ಅವು and ತವು, these changing their final ev into ಇ before ಪ, viz. ಆವಿಪ, ತವಿಪ (Šabdânušåsana sûtras 473. 480. 513). This rule is not in the Šabdamaņidarpaņa, in which the verb ಅವು does not occur at all. ಅವಿಪ, ತವಿಪ would, according to No. s, be regular forms of ಅವಿಸು, ತವಿಸು.
- 10, Optionally in eleven of the themes ending in ರ್ (cf. No. 1 of this paragraph), viz. ಅಡರ್ಸ (of ಅಡರ್), ಅದರ್ಖ (of ಅದರ್), ಉದರ್ಖ, ಉಸಿರ್ವ, ಕಸರ್ವ, ತೊಡರ್ವ, ಪಸರ್ವ, ಬೊಡರ್ವ, ಬಿದರ್ಪ, ಬಿಳರ್ಪ, ಮುಳಿರ್ಪ (Šabdânušâsana sûtra 511) in the ancient dialect. ಒಡರ್ವ appears in the Jaimini bhârata. The ಪ may be doubled after the ರ್, e.g. ಅಡರ್ಪ್ಸ, ಉದಿರ್ಪ್ನ (§ 371, s).

Their usual forms with a are edar or edar, edar or edar, edar or edar, edar or edar, etc. (§ 180, 1; § 371, 3).

184. The fourth suffix of the present-future participle is త. Originally it may have had the form of ਛ too, as it first appears as a substitute of ఓ in అజ్ల (of ఆగు), ఇజ్ల (of ఇరా), ఇజ్ల (of కరా), బజ్ల (of ఆరం), ఇజ్లు (of ఆరం), ఇడ్లు (of

cf. the remark about ಆಪ in § 183, 7) and ಬಾಹ (for ಬಪ್ಪ or a ಬಾರ್ಪ; about theme ಬಾರ್ see §§ 52. 170. 210).

185. The simplest and, as it would appear, true explanation of the so-called present-future participle is to take it to be the genitive of verbal nouns, an explanation which is analogous to that given in § 178 regarding the so-called past participle (see also § 169) and well suits to its use. There are numerous verbal nouns in Kannada formed by suffixing 3, 3 and 3 to verbal themes (see § 243); such nouns allow the formation of the genitive singular by means of its primitive termination 4 (§ 141, 1). The circumstance that many of the verbal nouns used to form the present-future participle do not exist nowadays apart from that use, constitutes no valid objection to the offered explanation.

A number of verbal nouns ending in a of which the genitive with final e would exactly form the present-future participle, are economic (knowing, genitive economy, economy), economy (perishing, genitive economy), aconomy (stabbing), economy (remaining), aconomy (begging), economy (being pleased), economy, eco

What the grammarian Kêšava states regarding the past relative participle that in combination with suffixes it forms a krit or krillinga and väčyalinga or višėshyadhinalinga, in other words a declinable verbal base (see § 177. 200), he does state likewise regarding the present-future participle in combination with suffixes, it forming the bhavishyantikrit or krillinga (cf. § 174 and see § 177).

The pronominal forms and pronouns mentioned in § 177 (cf. 193. 200) are the suffixes also for this participle, and besides nearly every declinable base is used after it. If it is followed by a noun, a consecutive compound is formed (cf. § 177 and see § 253, 2, d). About its combination with adverbs see § 282. See further §§ 254. 282. 298, 5. 316, 1. (330). 364.

The suffixes ఆం and ఆళ్ appear, as in § 177, also as ఒం and ఒళ్; thus we find ఆటిపేంం, శ్రీవింం, నల్విం (in a šāsana between 680 and 696 A. D.), శిశివేంం (in a šāsana of 707 A. D.), and ఎప్పేళ్ (in one of about 778 A. D.). The plural ఆర్ has also the form of ఒర్ in అప్పేర్, లుళ్ళిర్ (in a šāsana between 750 and 814 A. D.).

186. The primitive meaning of the so-called present-future participle (cf. § 179), if derived from the genitive singular of verbal nouns, will

appear from the following instances, viz. ಅಂಟ್ರೌವ (ಅಂಟ್ರೌವ + ಅಂ), he or a man of knowing (either now or in future), i. e. he who knows or will know; ಅಂಟ್ರೌವ + ಅರ್), she or a woman of knowing, i. e. she who knows or will know; ಅಂಟ್ರೌವ + ಅರ್), it or a child, etc. of knowing, i. e. it which knows or will know; ಅಂಟ್ರೌವರ್ (ಅಂಟ್ರೌವ + ಅರ್), they or people (male or female) of knowing, i. e. they who know or will know; ಅಂಟ್ರೌವರ್ (ಅಂಟ್ರೌವ + ಅರ್), they or children, etc. of knowing, i. e. they which know or will know; ಕನ್ನಡವನ್ ಅಂಟ್ರೌವರಿ, he of knowing Kannada, i. e. he (or one) who knows Kannada; ಮೇವ ವುರ್, grass of eating, i. e. grass which (an animal) eats or will eat; ತಿಳಿದ ನೀರ್, water of clearing, i. e. water that becomes clear or will become clear; ತೊಳೆದ ಕನ್ನವುರಂ, an ear-ornament of shining, i. e. an ear-ornament which shines or will shine; ತೋರ್ನ ಅಕ್ಕರಂ, a letter of appearing, i. e. a letter which appears or will appear.

In the above instances actually existing nouns appear the genitive of which presents the participle; in the now following instances nouns are to be assumed to exist:—లుళ్ళం (of an లుళ్ళవు), he of being (or having); లుళ్ళళ్ళ, she of being (or having); లుళ్ళల్ళ, she of being (or having); లుళ్ళల్ళ, she of being (or having); లుళ్ళల్ళ, riches of being he, i. e. he who has riches; ఎళిదు అక్ష (of an అళ్ళువు) కవు, an animal of being young, i. e. an animal which is young; కూల డువ (of a బాండువు) కుమ్మి, a black bee of humming, i. e. a black bee which hums or will hum; బర్గ్ (of a బవ్రా) శాలలం, time of coming, i. e. time which comes; మాడువ (of a మాడువు) శాలయ్యం, a business of making, i. e. a business which (somebody) makes or will make; బింగువ (of a బింగువు) జాంమరం, a chowrie of waving, i. e. a chowrie which (somebody) waves or will wave; మాట్ఫర్ (of a మాంట్ఫు), they of making, i. e. they who make or will make; ಹೋಗುವವನು (of a ಹೋಗುವು), he of going, i. e. he who goes or will go; ಹೋಗುವವಳು, she of going, i. e. she who goes or will go; ಹೋಗುವವಳು, she of going, i. e. she who goes or will go; ಹೋಗುವವಳು, she of going, i. e. she who goes or will go; ಹೋಗುವವಳು, she of going, i. e. she who goes or will go; ಹೋಗುವ

187. What Europeans call the infinitive of a verb Kannada grammarians call ಕ್ರಿಯಾರ್ಥ, i.e. the meaning of a verb, and then the object, purpose or scope of (a verb's) action, ಕ್ರಿಯಾಪ್ರಯೋಜನ. Regarding the explanation of the infinitive see § 188.

There are four kinds of the infinitive, viz.

1, The first infinitive is formed by suffixing అలో to the verbal theme, in which case, by euphonic junction (§ 213 seq.), a theme's final end disappears, e.g. ఇదలో (of ఇరో), కుణలో (of కుణో), కాళలో (of కళ్), కింఖలో,

ಕೊಳಲ್, ಗೆಲಲ್, ತರಲ್, ತಿನಲ್, ಪೇಟಿಲ್, ಮೆಲಲ್, ಪೊಗಟಲ್, ಬೇಡಲ್ (of ಬೀಡು), ಮಾಡಲ್ (of ಮಾಡು), ಮುತ್ತಲ್ (of ಮುತ್ತು), ಬಿತ್ತರಿಸಲ್ (of ಬಿತ್ತರಿಸು).

When the theme ends in ಇ or ಎ, ಆಶ್ may be suffixed immediately, as in ಕರೆ ಆಶ್ (a form that was occasionally used in the ancient dialect, § 215, 5, letter a), but generally an enunciative ಯ್ is used between, in in the three dialects, e. g. ಆಟ್ ಯಶ್ (of ಅಟ್), ತಟ್ಟಿಯಲ್, ಸುಡಿಯಲ್, ಎಟ್ಟಿಯಲ್ (of ಎಟ್ಟಿ), ಕರೆಯಲ್, ಮಟ್ಟಿಯಲ್ (of ಎಟ್ಟಿ), ಕರೆಯಲ್, ಮಟ್ಟಿಯಲ್ . Cf. § 215, 2, letters f. i.

Some monosyllabic themes ending in ಯ್ optionally double (dvitvavikalpa) the ಯ್ before ಅಲ್, e. g. ಪೊಯಲ್ or ಪೊಯ್ಯಲ್ (of ಪೊಯ್), ಕೊಯಲ್ or ಕೊಯ್ಯಲ್ (of ಕೊಯ್), ಗೆಯಲ್ or ಗೆಯ್ಯಲ್ (of ಗೆಯ್); the ಯ್ of the four themes ಉಯ್, ನೆಯ್, ಬಯ್ and ಸುಯ್ is always doubled (nityadvitva) before it, viz. ಉಯ್ಯಲ್, ನೆಯ್ಯಲ್, ಬಯ್ಯಲ್ and ಸುಯ್ಯಲ್. The dissyllabic theme ಆರಯ್ optionally doubles its ಯ್, viz. ಆರಯಲ್ or ಆರಯ್ಯಲ್. Cf. § 215, 7, e.

Någavarma (sûtra 234) suffixes ಅಲ್ to the lengthened theme of ਤੋਰ and ಬರ್, viz. ਭਰਹਾ, ਪਾਰਟਾ (cf. ਭੂਰੇ under No. 4 of this paragraph). Cf. § 210.

In the modern dialect ఆర్ is used only in the so-called passive (see § 315); in all other cases it uses అలు, i. e. ఆర్ with a euphonic లు, a form that is not unfrequently found in the mediæval one too, e. g. ఆలుగలు, ఇరలు, గేలలు, కరలు, నాంజింగలు, భిస్తినలు, and occasionally also in the later ancient one, e. g. ఆళియలు, రెడ్డినలు, భావినలు, ఆగలు, ఇరలు (in a šāsana of 1123 A. D.), నిర్వేశలు, ఎటిగాలు (in a šāsana of 1182 A. D.). Cf. § 96, remark; see § 121, a.

In the ancient and mediæval dialect a dative is formed from the infinitive with ಅಲ್ by means of ಕಿ (see § 120, letters a. b), e. g. ಆಗಲ್ಟೆ, ಎನಲ್ಟೆ, ಪೀಟಲೆಸ್ಟ, ನುಡಿಯಲೈ, ಮುಜ್ಜಿಯಲೈ, ಫೋಗಟಲ್ಟೆ, ಬಿತ್ತರಿಸಲೈ. The dative of the infinitive with ಅಲು is formed by means of ಇಕಿ or ಇಕ್ಕೆ in the modern dialect (see § 121, letter c), e. g. ತನ್ನಲಕಿ or ತನ್ನಲಕ್ಕೆ, ಬರೆಯಲಿಕೆ or ಬರೆಯಲಿಕೈ. In the later ancient dialect we meet with the curious forms ಪೂಗಳಲುಕೆ (= ಪೊಗಟಲೈ), ಆಗಲುಕೆ (= ಆಗಲೈ, in a šâsana of 1123 A. D.; see § 121, a, Dat.).

About ఆల § 208 is to be compared.

2, The second infinitive ends in the vowel . The grammarian Kêšava states that this . has originated by the elision (lôpa) of the final of of . This statement is only in so far of value, as it makes any rule about the way of suffixing the unnecessary, because it is identical with that of .

This infinitive is used in the three dialects. Instances are ಕೊಯ or ಕೊಯ್ಯ, ಗೆಯ or ಗೆಯ್ಯ, ತರ, ಬರ, ಉಡ, ಮಾಡ, ಹೋಗ, ಎಸಗ, ಪ್ರಯೋಗಿಸ, ಕಡಿಯ, ನಡೆಯ, ಕರೆಯ, ಈಯ, ಕಾಯ, ತೇಯ.

An abnormal infinitive of the (they) is the, often used in the modern dialect. Cf. thes in § 172; the in § 206.

Remark.

The author once entertained the opinion (see Dictionary under ⊕ 4) that the infinitive (or verbal noun, see § 188) ending in ⊕ had a dative in the South-Mahratta country, e. g. ಮಾಡಕ or ಮಾಡಕ್ಕೆ, ಬರಕ or ಬರಕ್ಕೆ, and with the lengthening of ಅ, ನೋಡಾಕ (for ನೋಡಾಕ), ತಿಮ್ಮಾಕ (for ತಿಮ್ಮಾಕ, Nudigattu, page 36). Such dative forms are in common use there; but, instead from the infinitive (or verbal noun) with final ७, we now derive them from a verbal noun formed by means of the suffix ಶ (for ಹ, see § 243, A, 20.27), i. e. in the present instances from ಮಾಡುವ (= ಮಾಡುಹ), ಬರುವ, ನೋಡುವ, ತಿಮ್ಮುವ, the ಉವ being changed into ಒ and ಓ, viz. ಮಾಡೂ, ಬರೊ, ನೋಡೂ, ತಿಮ್ಮೊ, and then again into ⊕ and ಆ, viz. ಮಾಡ, ಬರೆ, ನೋಡೂ, ತಿಮ್ಮು, and then again into ⊕ and ಆ, viz. ಮಾಡ, ಬರೆ, ನೋಡೂ, ತಿಮ್ಮು, cf. § 181, note e, and see ಓಕ in Dictionary; concerning the change of ⊕ into ಒ see § 117, a, Nom. and Acc.; §§ 177. 185. 193). An instance with ಓ is: ಮಾತು ಅನ್ನೋಕ ಮಾಡಿ ಅದೆ, ಬೋನ ಉಣ್ಣೋಕ ಮಾಡಿ ಅದೆ, a word (or words) is (or are) made for saying, boiled rice is made for eating.

3, The third infinitive is represented by the verbal theme itself, and is occasionally found in the three dialects. It always immediately precedes a verb, ಇಲಿ ಬಿಡು (=ಇಬಿಳಿಯ ಬಿಡು), ಇಬಿಳಿವಾಯ್ಕು (=ಇಬಿಳಿಯ ಹಾಯ್ಕು), ಇಬಿಳಿಸು ನೂಂಕು (=ಇಬಿಳಿಸ ನೂಂಕು), ಕರೆ ಕಳಿಸು (=ಕರೆಯ-), ಕೆಡೆ ನೂಂಕು (=ಕೆಡೆಯ-), ಕೆಡೆ ಬಡಿ (=ಕೆಡೆಯ-), ತಿಳಿ ಹೇಬು (=ತಿಳಿಯ-), ತೂಗು ಹಾಕು (=ತೂಗ-), ತೆಗೆ ನೆಜಿಳಿ (=ತೆಗೆಯ-), ನೆನೆ ಹಾಕು (=ನೆನೆಯ-), ಪರೆಗಡಿ (=ಪರೆಯ ಕಡಿ), ಪರೆ ಮಾಡು (=ಪರೆಯ-), ಸದೆ ಬಡಿ (=ಸದೆಯ-).

4. The fourth infinitive consists of the theme with the suffix ω . The way of annexing the ω to verbal themes is identical with that of ω and ω . This infinitive of which the meaning and use is nearly the same as that of No. 1, belongs to the ancient and mediæval dialect; occasionally it is found also in modern poetry (§§ 365. 366, remark a).

Instances are ಎನೆ, ಕೊಲೆ, ಕೊಳೆ, ಉಣೆ, ತಿನೆ, ಬರೆ, ಮೆಲೆ, ಪೇಟಿತಿ; ಕೊಯೆ or ಕೊಯ್ಯಿ, ಪೊಯೆ or ಪೊಯ್ಯೆ; ಆರಯೆ or ಆರಯ್ಯೆ; ಉಯ್ಯೆ, ನೆಯ್ಯೆ, ಬಯ್ಯೆ, ಸುಯ್ಯೆ; ಈಯೆ; ನುಡಿಯೆ, ನಡೆಯೆ; ಪಾಡೆ, ಪೊರ್ದಿ, ಪೋಗೆ; ಅಡರೆ, ಅದಿರೆ, ಬೆದ್ದರಿತಿ. Cf. § 215, 7, e.

The Basavapurāṇa suffixes the ಎ once to the long base of ਤੁਨਾਂ, as it has ਤੁਰੇਹੇ (12, 43; cf. Nagavarma's ਤੁਰੇਹਰਾਂ under No. 1; see § 210).

The grammarian Kėšava calls the infinitive with ω , from a meaning it not unfrequently has, the locative state or condition (satisaptami or sati, see §§ 188, remark; 286. 365).

188. The force of the so-called infinitive in Kannada may be expressed by the following particles: — to, in its prepositional meaning, as ready to go, fit to eat; to, denoting purpose, end, and futurity; so as to, so that; at the time that, when, while, e. g. ತರಲ್, ತರ, to bring; ಮಾಡಲ್, ಮಾಡ, to make; ನಡೆಯಲ್, ನಡೆಯ, to walk; ಕೆಡಲ್, ಕೆಡ, so as to perish, so that (somebody or something) perishes or perished; ಕೆಡೆಯಲ್, ಕೆಡೆಯ, ಕೆಡೆ, ಕೆಡೆಯ, so as to fall down, so that (somebody or something) falls or fell down; ಪಾಡೆ, ಪಾಡಲ್, when (somebody or something) sings or sang; ಬರೆ, ಬರಲ್, while (something or somebody) comes or came. Cf. the use of the short infinitive with \oplus in §§ 170. 171. 210.

But these special significations are not primitive; they are derived somehow from the verbal noun which the infinitive originally was and very often still is. *Cf.* the verbal noun in § 100, and its use in §§ 165. 169. 173. 205, and also in the so-called passive (§ 315).

That the infinitive ending in అలో (అలు, expressing 'being', 'condition') is a verbal noun, is an indisputable fact, because e.g. ఆట్లో means 'grieving' and 'to grieve, etc.', అట్లో, 'ploughing' and 'to plough, etc.', అండలో, 'swelling' and 'to swell, etc.', ఒక్కలో, 'thrashing' and 'to thrash, etc.', కుండలో, 'joining' and 'to join, etc.', పడలో, 'lying down' and 'to lie down, etc.', and because this infinitive is declinable, as it has a dative (see § 187, 1).

The character of being originally a verbal noun can also be attributed to the second infinitive, viz. that with final e, as e.g. ed means 'cooking' and 'to cook, etc.', ಅಡಕ, 'compressing' and 'to compress, etc.', ಎತ್ತ, 'lifting up' and 'to lift up, etc.', לפ, 'gaining' and 'to gain, etc.', פנס, 'ending' and 'to end, etc.', &ad, 'putting on' and 'to put on, etc.'. ಬರ, 'coming' and 'to come, etc.', ಸೋಲ, 'losing' and 'to lose, etc.'. Cf. § 205, 1, b, singular .- Verbal nouns, however, corresponding to the infinitive formed by e and the insertion of our between it and themes ending in ಇ and ಎ (as to form e.g. ಕಡಿಯ, ನಡೆಯ), are nowadays scarcely met with in Kannada, although a few nouns end in do, e. g. ಕೊಣ್ಣೆಯ, ಚಳೆಯ, ಜೊಲ್ಲೆಯ, ವೊಲ್ಲೆಯ, ಬಬಿಿಯ, ಹೊಲ್ಲೆಯ. We think that ಯ has been superseded by a or a in verbal nouns. There are numerous verbal nouns that end in & (see § 243, A, 27) and some that end in a (see § 243, A, 20), and, besides; of the above nouns, జింల్లేయ appears also as ಜೊಲ್ಲಿಹ, and ಹೊಲ್ಲಿಯ as ಹೊಲ್ಲಿಹ. Remember that in the present verbal participle (§ 172) 5 is not unfrequently used instead of At the same time we may conjecture that for verbal nouns, instead of themes with the formative co, the simple theme ending in a and was preferred (cf. §§ 100. 187, s).

The third infinitive, being nothing else but the verbal theme itself which is very often used as a noun, requires no special remark.

Some verbal nouns which are equal in form to the fourth infinitive i. e. that with final ಎ, are ಉದ್ದಾನ, 'loving' and 'to love, etc.', ಕಟ್ಟೆ, 'a structure' and 'to construct, etc.', ಕಡೆ, 'throwing down' and 'to throw down, etc.', ಕತ್ತೆ, 'a chip' and 'to chip, etc.', ಕೂಪೆ, 'killing' and 'to kill, etc.', ನಗೆ, 'laughing' and 'to laugh, etc.', ಪೂರೆ, 'joining' and 'to join, etc.', ಪೂರತಿ (or ಹೂದಾತಿ), 'a load for the head' and 'to carry on the head, etc.', ಬಾಲಾತಿ, 'cultivating' and 'to cultivate, etc.'.— Verbal nouns which correspond to the infinitive with ಎ suffixed by means of the euphonic ಯ (e. g. ಕಡೆಯೆ, ನುಡಿಯೆ, ನಡೆಯೆ), we have not found in Kannada; it may be that in such nouns ಯ was, for the sake of euphony, changed into ಗ್ (ರ್. ನಡಿಗೆ, ನಿಯೆಗೆ, ಮುರಿಗೆ, ಮುರಿಗೆ, ಮುರಿಗೆ) or ಪ (ರ್. ತೆದಿವೆ, ಮದಿವೆ).

That the infinitive with ಎ was considered to be a verbal noun in ancient times seems to be corroborated by the following two sentences quoted by Kêšava (under sûtra 134, from Sujanôttamsa Hampa râja?):— ನಿಶೃಂಕೆಯಿಂ ನೃವನ ವೇಲಾತಿ, and ಚಿತ್ತಭವಗ್ರಹದ ಸೊಂಕೆ, literally 'an ordering of the king without fear' and 'a touching of the pudendum muliebre', i. e.

'when the king ordered fearlessly', and 'when the p. m. touched', in which the genitive stands before that infinitive as before a noun. Cf. 352, 1a.

Let us show by some further instances how the meaning of the infinitive was attached to the verbal noun by Kannada people in their own peculiar way:—ತೊತ್ತು ಗೆಲಸವಂ ಗೆಯ್ಯಲ್ ಅನುವಾದಂ, literally 'a female servant's work a doing he became ready', i. e. he became ready to do a female servant's work; ನೀರಂ ತರವೇಟ್ಟಿಂ, lit. 'he ordered a bringing water', i. e. he ordered to bring water; ತಿನಲ್ ಕೊನ್ನಂ, lit. 'an eating he killed', i. e. he killed to eat; ತಿಳಿ ಹೇಟು, lit. 'an understanding tell!', i. e. tell (it) so that (I) understand!; ಮಾಡ ಹೋದನು, lit. 'a making he went', i. e. he went to make; ಕೆಡೆ ನೂಂಕಿದಂ, lit. 'a falling down he pushed', i. e. he pushed so that (it) fell down; ವಸ್ತಿ ಪೊಗಚು, lit. 'the bard a praising', i. e. when the bard praises or praised; ಆನೆ ಬರೆ, lit. 'the elephant a coming', i. e. when the elephant comes or came; ನೇಸಜ್ ಮೂಡಲ್, lit. 'the sun a rising', i. e. when the sun rises or rose.

Regarding instances etc. see § 365.

Remark.

189. The grammarian Kêšava observes "the verbal action (kriyě) changes according to the three times or tenses (kâlatrayapariṇâmi), and "the three (forms of) the conjugated verb (kriyâpada) tell the three times or tenses".

The three tenses (§§ 144. 145) are formed by suffixes (âgama) which are called "the indicators of the three tenses (kâlatrayasûčaka)".

The names of the suffixes are ದ, ತ; ದಪ್ಪ, ದಪ್ಪ, ತಪ್ಪ, ದಹ; ವ, ಬ, ಪ, ಪ್ಪ, ಹ. Of these ದ, ತ are used for the past tense, ದಪ್ಪ, ವಪ್ಪ, ತಪ್ಪ, ವಹ for the present tense, and ವ, ಬ, ಪ, ಪ್ಪ, ಹ for the future one.

It will be observed that ϖ and ϖ are the forms of the past relative participle (see § 175, 1. 2; § 176), and ϖ , ω , ϖ , and ϖ those of the (present-) future one (§§ 180-184).

ದಪ್ಪ, ತಪ್ಪ ತಪ್ಪ and ದಹ, the tense-suffixes of the present, are the past relative participle with final ದ and ತ to which ಅಪ, ಅಪ್ಪ and ಅಹ

are annexed. ಅಪ್ಪ and ಅಹ we have met with as substitutes of ಆಗುವ, the present-future relative participle of ಆಗು (see § 183, 7, remark; § 184); ಆಪ is another form of ಆಪ್ಪ and ಅಹ.

ದಹ is found only in the mediæval dialect wherein ಹ very frequently takes the place of ಪ.

- 190. Of the tense-suffixes mentioned in § 189 the modern dialect uses ϖ and ϖ for the past tense, and ϖ (exceptionally also ω and ϖ , see § 182 and § 195 seq.) for the present-future one. Its suffixes for indicating the present tense are, as a rule, peculiar, being end and end, i. e. two of the terminations of the present verbal participle (see § 172).
- 191. It is necessary to remark that Ξ and Ξ are but two representatives of the finals of the variously formed past relative participle; they are to indicate that all the forms of the past relative participle as based on the past participle (see §§ 155-164; §§ 175, 1.2, and 176) are meant.

The rules given regarding the formation of the (present-) future relative participle (§ 180 seq.) hold good also when it is used as the theme of the future tense.

192. In conjugation (âkhyâtamârga) personal terminations (vibhakti, pratyaya, âkhyâtavibhakti, kriyâvibhakti) are used. They are suffixed to the participial forms that indicate the tenses (§§ 189-191). When a verb ends in such a termination, it is a conjugated verb (pada, âkhyâtapada, kriyâpada; see §§ 69. 144).

By means of the personal terminations the three persons (purusha, § 147) in the singular and plural are formed.

It is the custom of Kannada grammarians to speak of only six (ecc) personal terminations (though there are actually ten), adducing those for the first person (prathamapurusha) feminine singular (and plural) and those for the third person (uttamapurusha) neuter singular and plural separately; we shall exhibit them all at one view in the next paragraph.

- 193. In presenting the personal terminations let us use the European way of placing and naming the persons, viz. first person (uttamapurusha), second person (madhyamapurusha), and third person (prathamapurusha).
- 1, The following are the personal terminations of the present, past and future tense in the ancient dialect:

Singular-	Ptural.
lst pers. ఎం, (before vowels) ఎనో.	ఎం (if not followed by a vowel); ఎవు (cf. § 137, a, nominative plural).
2nd pers. ಆಯ್. 3rd pers.	ಇರ್.
masc. ఆం, (before vowels) ఆనో; ఓం.	అర్; ఓర్ (§ 198, 3, remark; § 200, 1); ఆర్ (§ 198, 3, remark; § 201, 1); ఆరు (198, 3, remark).
fem. ఆళ్; ఒళ్; ఆళ్ (§ 198, 3, remark).	ఆర్; (ఓరో).
neut. ಉದು; ಇತ್ತು, ಇತ್ತು; ಅತ್ತು;	ಉವು; exceptionally ಅವು (§ 194, remark 1: 8 198, 1).

About eas and es of the negative see §§ 209. 210.

The personal terminations ఆం, ఒం, ఆళ్, ఒళ్, అదు, ఆర్, and అవ are also the suffixes for the krillingas in §§ 177. 179. 185. 186. 198, remark 1. 253.

2, The following are the corresponding personal terminations of the mediæval dialect:

Piural.

	Oringina .	2000
1st pers.	ఎం, (before vowels) ఎనో; ఎను; ఎ.	ಎವು.
2nd pers.	a.	(ఇర్); ఇరి.
3rd pers.		
masc.	ಅಂ, (before vowels) ಆನ್; ಅನು; ಅ.	(ಅರ್); ಅರು.
fem.	(ಆಳ್); ಅಳು.	(ಅರ್); ಅರು.
neut.	ಉದು; ಇತ್ತು, ಇತ್ತು; ಅತ್ತು; ತು.	ಅವು.

An occasional ಅದು for ಉದು in MSS. for the third person singular neuter is perhaps a mistake of the copyist.

3, The following are the corresponding personal terminations of the modern dialect:

Sing	ılar.	Ptural.
1st pers.	ಎನು; ಎ.	ಎವು; ಇವಿ.
2nd pers.	ఎ; ఇ.	25.
3rd pers.		
mase.	ಅನು; ಅ.	ಅರು.
fem.	ಅಳು.	ಆರು.
neut.	ಅದು: ಇತು; ತು.	ಅವು.

Remarks.

From a comparison of the forms of the terminations in the three dialects it follows that the sŏnnĕ in න0, the sŏnnĕ in න0, and the ನು (i. e. the sŏnnĕ and a euphonic හා) in ಅನು and ಎನು are not radical.

The sŏnně or its substitute 3 in the first person plural reminds one of the plural of the neuter pronouns (§ 136) and of the sŏnně and its substitutes 336 and 3 of that of the personal ones (§ 137).

ಆದು, ಉದು, ಇತು (for ಇದು), ಅತ್ತು (for ಅದು), ತು (for ಅದು or ಇದು or ಉದು, ef. §§ 116. 122. 138, d, s. 173. 265), are the demonstrative neuter pronouns singular ಅದು, ಉದು, ಇದು (§§ 90. 102, s, letter b) and the corresponding pronominal forms; ಅವು, ಉವು are the plural of ಅದು, ಉದು (§ 136).

ಅಂ, ಅನು and (the crude form) ಅ mean 'he' (see § 115; § 138, d, 3 and remark; § 177), ಅರ್ and ಅಳು (i. e. ಆರ್ with a euphonic ಉ), 'she' (cf. § § 177. 185. 186). In ಒಂ and ಒಳ್, ಅ has taken the form of ಒ (cf. § 117, a). The ಆ in ಆರ್ is either simply euphonically lengthened, or ಆರ್ stands for the pronoun ಅವರ್.

ಆರ್ and ಆರು (i. e. ಆರ್ with a euphonic ಉ) are the plural of ಅಂ, ಅನು, ಅ, ಆರ್ and ಅಳು (cf. §§ 119, a; 134. 177). In ಒರ್, ಆ has taken the form of ಒ. The ಆ in ಆರ್ is either euphonically lengthened or stands for the pronoun ಅವರ್.

ఇ, ఎ and అయ్ are connected with the ఇ, ఈ of the pronoun of the second person (§ 138); their plural ఇరో has taken the plural sign రో (for ఆరో, etc.; cf. § 119); ఇరి is ఇరో and an honorific ఇ, ఇరి often being an honorific plural (cf. § 205, 2.3, plural). The ఎ in ఎ, ఎం, ఎను, and ఎఫ is connected with the ఎ of the pronoun of the first person (§ 138).

By the way it may be stated that from ಅಂ, ಅನು, ಅ, ಅರ್ಳ್, ಅಳು the remote, intermediate and proximate demonstrative pronouns are formed by prefixing ಅ, ಉ and ಇ by means of a euphonic ਹਾਂ, viz. ಅವಂ (७+ ರ್ + ಅಂ), lit. 'that-he', ಅವನು, ಅವ; ಅವಳ್, lit. 'that-she', ಅವಳು; ಉವಂ, lit. 'this intermediate-he'; ಉವಳ್; ಇವಂ, lit. 'this-he', ಇವನು, ಇವ; ಇವಳ್, ಇವಳು, ಅ, ಉ and ಇ being other forms of ಆ, ಊ and ಈ (see § 265). Cf. § 122 about ತ್, ತ್ತ್, ದ್.

194. The personal terminations of the preceding paragraph are, as remarked (§ 192), suffixed to the participial forms that indicate the tenses which in the case of the present tense are エキロス, エキロス, ゴキロス, ゴキロス, ゴキロス, ゴキロス, in the ancient dialect, and generally エキロス in the mediæval one.

Let us take as an illustration the verb \mathfrak{Fey}^e , to hear, the relative past participle of which is $\mathfrak{Fey}^e (\mathfrak{Fey}^e + \mathfrak{A})$, meaning 'of the having heard' (see § 179); to this e. g. \mathfrak{SE} , meaning 'of the being' (§§ 186. 201), is added, and then e. g. the personal termination of the first person singular

of the being-I', i. e. I who is one who has heard, or I hear. The present tense is therefore a sort of compound tense (see § 313). To comprehend that its meaning can be expressed by Kannada people in the above manner, it is necessary to know that they, in order to show their ready attention or obedience, not unfrequently use the past tense for the present or future one. For instance, if you say to some one, Come!, the reply is, I came, i.e. my coming is an accomplished fact. See § 366, remark b.

The present tense in the ancient dialect of the verb to accordingly is as follows:

Singular.

1st pers. కోఁర్లవేం (కోఁర్ల+ఆవ+ఎం) or కోఁర్లవేం (కోఁర్ల+ఆవ్+ఎం), I hear.

2nd pers. ಕೇಳ್ದ ಪಯ್(ಕೇಳ್ದ +ಅಸ+ಅಯ್) or ಕೇಳ್ದ ಪ್ರಯ್ (ಕೇಳ್ದ + ಅಪ್ಪ +ಅಯ್), thou hearest.

3rd pers.

mase. కేంద్రవం (కేంద్ర+అవ+అం) or కేంద్రవుం (కేంద్ర+అవ్ర+అం), he hears.

fem. ಕೇರ್ದವಳ್ (ಕೇರ್ದ +ಅಸ+ಅಳ್) or ಕೇರ್ದವ್ರಳ್ (ಕೇರ್ದ +ಅಸ್ಕ+ ಆಳ್), she hears.

neut. ಕೇಳ್ದ ಪುದು (ಕೇಳ್ದ+ಅವ+ಉಮ) or ಕೇಳ್ದ ಪ್ರುದು (ಕೇಳ್ದ+ಅವ್+ ಉಮ) it hears. Plural.

ಕೇಳ್ದವೆಂ (ಕೇಳ್ದ+ಅಸ+ಎಂ) or ಕೆಳ್ನಪ್ಟೆಂ (ಕೇಳ್ದ+ಅಸ್ಪ+ಎಂ), and ಕೇಳ್ದಪೆವು (ಕೇಳ್ದ +ಅಸ+ಎಫ) or ಕೇಳ್ದಪ್ಪೆವು (ಕೇಳ್ದ+ಅಸ್ಪ+ ಎಫ), we hear.

ಕೇಳ್ದ ಪಿರ್ (ಕೇಳ್ವ +ಅಸ+ಇರ್) or ಕೇಳ್ದ ಪ್ರಿರ್ (ಕೇಳ್ದ +ಅಸ್ಪ +ಇರ್), you hear.

ಕೇಳ್ದ ಕಳ್ದ +ಅವ+ಅರ್) or ಕೇಳ್ದ ಪ್ರ ರ್ (ಕೇಳ್ದ +ಅವ್+ಅರ್), they hear.

ಕೇಳ್ದ ಪರ್ (ಕೇಳ್ದ +ಅಸ+ಅರ್) or ಕೇಳ್ದ ಪ್ರರ್ (ಕೇಳ್ದ +ಅಪ್ಪ +ಆರ್), they hear.

ಕೇಳ್ದವುವು (ಕೇಳ್ದ + 94 + 94) or ಕೇಳ ಪ್ಪುವು (ಕೇಳ್ದ + 94 + 94), they hear.

Other instances in the first person singular are # and # and # and # and # and or # an

The present tense of ಕೇಳು or ಕೇಳು (see § 166), in the mediæval dialect, in which ಅಹ, 'of the being', is nearly constantly used instead of ಅಪ or ಅಪ್ಪ, is as follows:

Singular.

1st pers. चंश्वृ ळे० (occasionally चंश्वृ ॐ०), चंश्वृ ळंठा, चंश्वृ ॐठा.
चंश्वृ ॐ, or चंश्वे तळं० (occasionally चंश्वे ळंठा.
चंश्वृ ॐ०, चंश्वे तळंठा, चंश्वे तळंठा.

2nd pers. चंश्वृ ॐ० (or चंश्वे तळंठा.

3rd pers.
masc. चंश्वृ ॐ०, चंश्वृ ॐ० (or चंश्वे तळ०, etc.). (चंश्वृ ळठा), चंश्वृ ळठा.

fem. (चंश्वृ ळच्ण), चंश्वृ ळच्ण (or चंश्वे तळच्ण, (चंश्वृ ळठा), चंश्वृ ळठा.
etc.).
neut. चंश्वृ ॐ० (or चंश्वे तळाटा).

\$\finis \text{Plural.}

चंश्वृ ॐठा.

\$\finis \text{q} \text{\text{dool}}

\$\frac{\finis \text{q} \text{dool}}{\text{dool}}

Other instances in the first person singular are ಇರ್ದಹೆಂ (of ಇರ್, to be), ಎನ್ಡಹೆಂ (of ಎನ್, to say), ಕವಿದಹೆಂ (of ಕವಿ, to rush upon), ಕೆಡೆದಹೆಂ or ಕೆಡದಹೆಂ (of ಕಡೆ, to fall down), ಕೊಟ್ಟಹೆಂ (of ಕುಡು or ಕೊಡು, to give), ಕೊಣ್ಣ ಹೆಂ (of ಕೊಳ್, to take), ಸತ್ತಹೆಂ (of ಸಾಯ್, to die), ಆದಹೆಂ (of ಆಗು, to become), ಹೋದಹೆಂ (of ಹೋಗು, to go), ಹೇಟಿ ದಪೆಂ (or ಹೇಟಿ ದಪೆಂ, of ಹೇಟು, to tell). Regarding ಅಹೆಂ, etc. see § 201, 2.

Remarks.

1, There is one irregularly formed present in the ancient language, namely that of \exp^{ϵ} , to be, which changes its vowel \exp into ∞ in that tense (except in the 3rd person singular neuter, cf. also § 180, remark after 6) and receives no participial form to indicate the tense. As $\omega^{e^{\epsilon}}$ is also a verbal noun, the personal terminations (§ 193) appear to have been attached to the genitive of this $\omega^{e^{\epsilon}}$, i. e. $\omega^{e^{\epsilon}}$, $\omega^{e^{\epsilon}}$, $\omega^{e^{\epsilon}}$ ($\omega^{e^{\epsilon}}$), e. g. meaning 'of the being-I', i. e. I am. A peculiarity is that it uses the suffix $\omega^{e^{\epsilon}}$ (for $\omega^{e^{\epsilon}}$) in the 3rd person plural neuter. Its paradigm is:

Singular. Plural.

1st pers. ಒಳೆಂ. ಒಳೆವು.

2nd pers. ಒಳೆಯ್. ಒಳೆರ್.

3rd pers. たぜっ. ಒಳೆರ್.

fem. ಒಳಳ್. ಒಳರ್.

neut. ಉಣ್ಣು. ಒಳೆವು.

ເມສາງ, originally ໜຽງ (i.e. ໜຽ + ສາ, § 122), is a verbal noun (bhâvavač ana) meaning literally 'a being-it', and as such is used for the 3rd person massculine,

feminine and neuter, singular and plural in the mediæval and modern dialect.

About bhâvavačanas see the paragraphs quoted in § 243.

- 2, The author of the Šabdānušāsana, against Kēšava's sūtra 73, makes the 3rd person singular of the present tense a kṛit or kṛillinga and declines it, e. g. ನೋಡಿದವರು, ಮಾಡಿದವರು, in his sūtras 447. 448; Kēšava calls only the past relative participle and the present-future relative participle a declinable kṛit; see §§ 177. 185.
- 195. In § 190 it has been stated that modern Kannada has a peculiar present tense. It has, however, not abandoned the use of the grammatical structure of the present tense as it appears in § 194, but has changed the form of the tense-suffix &\$\varpi\$, 'of the being', combined with the personal terminations (see § 201, 2), and given a different meaning to the tense.

Its forms of es combined with the personal terminations are as follows:

Singular.	Plural.
1st pers. ಹೇನು (ಏನು) for ಅಹೆನು (ಅಹ+ಎನು).	ಹೇವು (ಏವು) for ಅಹೆಪ (ಅಹ+ ಎಪ).
2nd pers. &((4) for 46 (42+4).	ಹೀರಿ (ಈರಿ) for ಅಹಿ೦ (ಅಹ+ ಇ೦).
3rd pers.	
mase. ಹಾನು (ಆನು) for ಅಹನು (ಅಹ	ಹಾರು (ಆರು) for ಅಹರು (ಅಹ+ಅರು).
+ ಅನು).	The section of the se
fem. ಹಾಳು (ಆಳು) for ಅಹಳು (ಅಹ	ಹಾರು (ಆರು) for ಅಹರು (ಅಹ+ಅರು).
+ ಆಳು).	
neut. డ్యికు (ఈకు) for an ఆడికు	ಹಾವು (ಆವು) for ಅಹವ (ಆಹ+ಅವ).
(ಅಹ + ಇತು, which must	
have been another form of ಅಹುದು).	Market Salver Supple

The initial ಹ್ of the forms of ಹೇಸು, ಹೀ, ಹಾಸು, ಹಾಳು, ಹೀತು, etc., which have been formed by metathesis and lengthening the vowels (see the frequently used ಹೌದು for ಅಹುದು in § 201, 2, and compare the noun ಸೂಲು for ಉಸುಲು, and the adverbs ಹೀಗೆ, ಹಾಗೆ for ಇಹಗೆ, ಅಹಗೆ in § 212, 4), is commonly left out, so that the forms in parenthesis ಏನು, ಈ, ಆನು, ಆಳು, ಈತು, etc. are in general use, whereas those with ಹ್ are at present only occasionally still employed for the verb ಇರು (ಇರ್), to be, especially when the ಎ of emphasis is added (see § 196).

Let us give a paradigm of the present tense of ఇదు (ఇదా), the past relative participle of which is ఇద్ద (=ఇదా, see §§ 160, 7; 175, 1), of the having been'.

Singular. 1st pers. ఇద్దేశను (ఇద్ద + ಹೇను), or ఇద్దేశను (ఇద్ద వను), literally 'of the having been- the being-I' (see § 194).	
2nd pers. മമ്ല, or മമ്ല. 3rd pers.	ఇద్దిలి, or ఇద్దిలి.
mase. ಇದ್ದಾನು, or ಇದ್ದಾನು.	ಇದ್ದಾರು, ೧೯ ಇದ್ದಾರು.
fem. ಇದ್ದಾಳು, or ಇದ್ದಾಳು.	ಇದ್ದಾರು, or ಇದ್ದಾರು.
neut. ఇద్ది. or ఇద్ది.	ಇದ್ದಾವು, or ಇದ್ದಾವು.

Other instances of the first person singular are ಬಸ್ಪೀನು (originally ಬಸ್ಪೇನು, of ಬರು, to come), ನುಡಿದೇನು (orig. ನುಡಿಧೇನು, of ನುಡಿ, to speak), ಆದೇನು (orig. ಆಧೇನು, of ಆಗು, to become, to be). For ಆದೇನು the rustic dialect occasionally uses ಆದೇನು in the sense of ಇದ್ದೇನು (ಆದ being used for ಆದ, see §§ 176. 196).

A peculiarity is that in the formation of the present tense under consideration the suffix ದ is not added to the ಇ of the past participle of themes ending in ಉ in the three dialects (see §§ 166. 168), ಏನು, ಈ, ಆನು, etc. being annexed directly to ಇ, in which case ಇ occasionally disappears before them (see § 215). Thus ಮಾಡು, to make, forms this tense in the following manner:

Ptural.
ಮಾಡ್ಗೇವು, or ಮಾಡೇವು.
Series Shield Series Villa (1)
ಮಾಡೀರಿ.
ಮಾಡ್ಯಾರು, or ಮಾಡಿಯಾರು.
ಮಾಡ್ಯಾರು, or ಮಾಡಿಯಾರು.
ಮಾಡ್ಯಾವು, or ಮಾಡಿಯಾವು.

There can be no doubt whatever that we have here the ancient present tense in a somewhat altered form, although the meaning has undergone an essential change; for this form of the present tense is nowadays used to convey the idea of uncertainty or possibility, and may be called the contingent present-future tense, as e.g. ಇದ್ದೇನು or ಇದ್ದೇನು means 'I may be' or 'I shall perhaps be'; ಬಸ್ಪೇನು, 'I may come' or 'I shall perhaps come'; ಮಾಡ್ಜೇನು, 'I may make' or 'I shall perhaps make'.

In the mediæval dialect the author has met with only one clear instance of this present, viz. నడిదాను (see under ఆవనుబ్బ in the Dictionary, which however stands for నడిదాను without the meaning of contingency. బస్త్రికు (in Basavapurāṇa 16, 28) may be a mistake for బస్త్రిక్తు.

The idea of uncertainty or possibility was, as it would appear, not attached to the present tense of this paragraph before the introduction of the present tense of § 196 into the modern Kannada dialect.

About instances see § 366, remark a.

- 196. The modern dialect having given a different meaning to the present tense of the ancient and mediæval one, formed a present tense of its own.
- 1, For this purpose, in the first instance, it suffixed the letter ಎ of emphasis to the personal terminations ending in ∞ combined with ⊕ ∞ (§ 195) in order to express the idea of certainty or to distinctly denote the present, leaving however the second person singular and plural as it was, but allowing to shorten the ‰ or ⇔ of the second person singular.

For the third person singular neuter it introduced the forms ಆಯ್ತೆ (i.e. ಆಯು₂+ಎ, see § 199), ಆದೆ (i.e. ಆದು+ಎ) and ಇದೆ (i.e. ಇದು+ಎ); and for the third person plural neuter it introduced, as optional forms, ಆವೆ (i.e. ಆವು+ಎ) and ಇವೆ (i.e. ಇವು+ಎ).

ಅದೆ, ಇದೆ, ಆವೆ, ಇವೆ probably are the demonstrative pronouns of that shape (§§ 102, s, b; 122. 136)+ ω , 'even that', 'even this', 'even those', 'even these'.

The verbs concerned here are two, viz. ಅಗು, to be (to become), of which the relative past participles are ಆಯ್ದ, ಅದ (see §§ 166. 176. 199; cf. ಆದೇಶು in § 195), and ಇರು (ಇರ್), to be.

The personal terminations combined with & to which the of of emphasis is suffixed, and the additional forms are the following:

Singular. Ptural. 1st pers. టోని, పనే (for జే:ను, పను టోపే, పవే (for జే:ఫ్, పెఫ్). of § 195). 2nd pers. డ్వి, ఈ, or డ్వి, ఇ. డ్వి, ఈరి.

3rd pers.	Singular.	Plural.
mase.	ಹಾನೆ, ಆನೆ (for ಹಾನು, ಆನು	ಹಾರೆ, ಆರೆ (for ಹಾರು, ಆರು).
	of § 195).	
fem.	ಹಾಳೆ, ಆಳೆ (for ಹಾಳು, ಆಳು	ಹಾರೆ, ಆರೆ (for ಹಾರು, ಆರು).
	of § 195).	
neut.	ಆಯ್ತೆ, ಆದೆ, (ಇದೆ).	ಹಾವೆ, ಆವೆ (for ಹಾಫ, ಆಫ), ಅವೆ, (ಇವೆ).

Compare the forms of the Perfect ಬಿಟ್ಟಾಸಿ, ಕೂತಾರೆ in § 313, 4. The verb ಅಂಗು, to be, is conjugated in this present tense as follows:

Plural.

Singular.

1st pers. అయ్యే (అయ్య + పనే) or ఆద్వేని (అద పనే), literally 'of the having been-o the being-I-indeed', i. e. I am indeed I am.	f
2nd pers. ಅಯ್ದ, ಅದಿ, or ಅಯ್ಡಿ, ಅದೀ. 3rd pers.	පග්නු ව, පඩැව.
mase. ಅಯ್ದಾನೆ, ಆದಾನೆ.	ಅಯ್ದಾರೆ, ಅದಾರೆ.
fem. ಅಯ್ದಾಳೆ, ಅದಾಳೆ.	ಅಯ್ಯಾರೆ, ಅವಾರೆ.
neut. ಅಯ್ತಿ, or ಅದೆ; ಇದೆ.	ಅಯ್ದಾ ವೆ, ಅದಾವೆ, or ಅವೆ; ಇವೆ.

The verb ad (206), to be, a paradigm of the contingent present tense of which has been given in § 195, is conjugated in this present tense as follows:

Singular.	Plural
1st pers. ಇದ್ದೇನೆ (ಇದ್ದ + ಹೇಸೆ), literally 'of the	ಇದ್ದೇವೆ.
having been-of the being-I-indeed',	4
i. e. I am indeed, I am.	
2nd pers. තඩුද, or තඩු.	ಇದ್ದೀರಿ.
3rd pers.	The state of the s
mase. ಇದ್ದಾನೆ.	ಇದ್ದಾರೆ.
fem. ಇದ್ದಾಳೆ.	ಇದ್ದಾರೆ.
neut. ಅಯ್ತೆ, or ಅದೆ; ಇದೆ.	ಇದ್ದಾವೆ, or ಅವೆ; ಇವೆ.

In the Southern Mahratta country there exist also the forms ఇచ్చేంని. ఇచ్చిం, etc., the initial చా of చేంది, ఉం, etc. being omitted. 2, But this way of conjugation is restricted to the present of පැට and කුටා; for, as stated in § 190, හාජ and හාජු, two pronominal forms (see § 173), are the tense-suffixes to which, in all other cases, the modern dialect attaches තිබී, ಈ or කු. පැබී, etc.

The present tense of ado, to be, formed according to this method, is as follows:

Singular.	Plural.
1st pers. ಇರುತೀನೆ (ಇರು + ಉತ + ಏನೆ) or ಇರುತ್ತೇನೆ	ಇರುತೇವೆ or ಇರುತ್ತೇವೆ.
(ఇరు + ಉತ್ತ+ వనే), literally 'a being-	
this-I am indeed', i. e. being I am	
indeed, I am.	
2nd pers. ಇರುತೀ or ಇರುತ್ತೀ, ಇರುತಿ or ಇರುತ್ತಿ.	೨ರುತೀರಿ or ಇರುತ್ತೀರಿ.
3rd pers.	
mase. ಇರುತಾನೆ or ಇರುತ್ತಾನೆ.	ವರುತಾರೆ or ಇರುತ್ತಾರೆ.
fem. ಇರುತಾಳಿ or ಇರುತ್ತಾಳಿ.	ಇರುತಾರೆ or ಇರುತ್ತಾರೆ.
neut. ಇರುತಯ್ತೆ, ಇರುತದೆ, or ಇರುತ್ತಯ್ತೆ,	ಇರುತಾವೆ, ಇರುತವೆ, or
ಇರುತ್ತದೆ.	ಇರುತ್ತಾವೆ, ಇರುತ್ತವೆ.

Other instances in the first person singular are ಬರುತೇನೆ or ಬರುತ್ತೇನೆ (of ಬರು, to come, literally 'a coming-this-I am indeed', I come), ಹೋಗು ತೀನೆ or ಹೋಗುತ್ತೇನೆ (of ಹೋಗು, to go), ಕೇಳುತೇನೆ or ಕೇಳುತ್ತೇನೆ (of ಕೇಳು, to hear), ಇಟಿಿಯುತೇನೆ or ಇಟಿಯುತ್ತೇನೆ (of ಇಟ್, to descend), ನಡೆಯುತೇನೆ or ನಡೆಯುತ್ತೇನೆ (of ನಡೆ, to walk).

Remarks.

- 1, ಅದೆ, (ಅವೆ), ಇದೆ, ಇವೆ are employed also in the mediæval dialect, either by themselves or in union with ಉತ್, ಉತ್ತ. to form the third person singular and plural of the present tense, e.g. ತುವ್ವಮ್ ಅದೆ ನೆಲುಹಿನ ಗಡಿಗೆಯಲ; ಧನ(೦) ಸಿಂಹಾಸನದ ಕಿಳಗೆ ಇದೆ; ಕಂಡಿತುತ್ತದೆ; ಮೂಡುತ್ತದೆ; ಹೇದುತಿವೆ.
- 2, In the rustic modern dialect the present tense of the verb ಅನ್ (ಅನು. ಆನ್ನು), to say, is as follows:

Singular.	Plural.
1st pers. ಅನ್ವೇನೆ (for ಅನುತೇನೆ, ಅನುತ್ತೇನೆ).	ಅನ್ತೇವೆ.
2nd pers. ভনুং or ভনু.	පුනු දරි.
3rd pers.	
masc. ಅನ್ತಾನೆ.	ಅನ್ತಾರೆ.
fem. ಅನ್ತಾಳೆ.	ಆನ್ತಾರೆ.
neut. ಅನ್ವಯ್ತೆ or ಅನ್ನದೆ.	ಅನ್ತಾವೆ, ಆನ್ತವೆ.

- 3, In the modern dialect there is a form used for the third person singular neuter of the present tense which in reality is nothing but the present participle (with the emphatical or perhaps formative ಎ) bearing its original meaning, viz. that of a verbal noun (see § 173), e.g. ಆಗುತ್ತೆ, it becomes, that literally means a becoming-this-indeed, if the ಎ be emphatical. Other instances are ಇರುತ್ತೆ, it is, ಪಡುತ್ತೆ, it experiences, ಬರುತ್ತೆ, it comes. Cf. No. 4.
- 4, Again in the modern dialect the form అన్నే of the verb అన్ (అను, అన్న), to say, expresses 'it (rumour) says', 'they say', 'on dit' (see § 336). It is possible that this అనే is corrupted from అనుక or అనుకే, the present participle of అన్, used in its primitive sense of 'a saying-this-indeed', if the ఎ be emphatical. Another possibility see in § 198, 7, remark 2.

197. In § 153 appellative verbs or conjugated appellatives have been mentioned. They have a present tense for words of the masculine and feminine gender singular and plural, but, as it would appear, without a third person singular feminine. The personal terminations are those of the ancient dialect (§ 193).

When they are suffixed to form the first person singular of Kannada nouns, Samskrita compound bases and Samskrita adjectives ending in e, the sonne (o, the sign of the nominative singular, § 117, cf. § 114) is put between, e. g. మగళ మగనం, I (am) the son of the daughter, చాడిక్ర నం, మల్లికాబుగననుకనం, కచిశ్వవనం, కలాపణ్ణకనం, కృతిలక్షణావదాననం, అద్దకనం, ఆతిజాదురనం; this seems to be the rule also, if a Kannada attributive noun ends in య (i. e. euphonic యా + ఆ + ఆ, § 115), as the only instances given by the grammarian Kêšava are ఆసయనం, I (am) a weak person, పిరియనం. (although he adduces for the plural both పిరియువు and పెరియురేవు). Other Kannada attributive nouns and Kannada appellative nouns of number (§ 90) ending in e may insert the sonne or may not, e. g. ఒళ్ళిదిం or ఒళ్ళిదినం, I (am) a good person, ఒపేగం or ఓవగనం. The adverb నుక్త forms నుక్తం, I (am) a bewildered person.

For the formation of the first and second person plural Samskrita words suffix ಆರ್ (the sign of the nominative plural, §§ 119. 132) before the personal terminations, e. g. ಉದ್ದ ತರೆವು, ನಯವಿದರೆವು; ಉದ್ದ ತರಿರ್, ವೃದ್ಧ ರಿರ್, ಆಪ್ತರಿರ್, ಆತಿಬಲರಿರ್; with regard to all Kannada words the insertion of ಆರ್ is optional, e. g. ಪಿರಿಯಿವು or ಪಿರಿಯರೆವು, ಒಳ್ಳದೆವು or ಒಳ್ಳದರೆವು, ಪೆಟ್ರಿವ

or ಪೆಟ್ರಿರಿವು, ಒರ್ವೆವು or ಒರ್ವರಿವು; ಒಳ್ಳಿದರ್ or ಒಳ್ಳಿದರಿರ್, ಕೂರಿದರ್ or ಕೂರಿದರಿರ್, ನೇರಿದರ್ or ನೇರಿದರಿರ್, ಪೆಟ್ರಿರ್ or ಪೆಟ್ರಿರಿರ್, ಒರ್ವಿರ್ or ಒರ್ವರಿರ್.

In the second person singular and the third person singular and plural the personal terminations are attached immediately to the declinable bases, e.g. ಉದ್ದತಯ್, ಉದ್ದತಂ, ಉದ್ದತರ್; ಒಳ್ಳಿದಯ್, ಒಳ್ಳಿದಂ, ಒಳ್ಳಿದರ್.

Paradigms given in Kêšava's grammar are:

Singular.

Plural.

1, of ಉದ್ದತ.

1st pers. ಉದ್ಧ ಕನೆಂ, I (am) an elate person. 2nd pers. ಉದ್ಪ ತಯ್. 3rd pers. ಉದ್ದ ತಂ. ಉದ್ಧ ತರಿರ್. ಉದ್ದ ತರಿರ್. ಉದ್ದ ತರ್.

2, of ಒಳ್ಳಿದ.

1st pers. ఒళ్ళదేం or ఒళ్ళదేనం, I (am) a good person. 2nd pers. ఒళ్ళదయో. 3rd pers. ఒళ్ళదం. ಒಳ್ಳಿದೆವು or ಒಳ್ಳದರೆವು. ಒಳ್ಳದಿರ್ or ಒಳ್ಳದರಿರ್. ಒಳ್ಳದರ್.

3, of £20.

1st pers. బేజిం or బేజినం, I (am) a stranger. 2nd pers. బేజియో. 3rd pers. బేజిం. ಸೆಜಿವು or ಸೆಜರೆವು. ಸೆಜರ್ or ಸೆಜರಿರ್. ಸೆಜರ್.

4. of & 3F.

1st pers. ఓవేగ్ or ఓవ్గోం, I (am) a single person. 2nd pers. ఓవగ్యా. 3rd pers. ఓవగం. ಒರ್ವೆವು or ಒರ್ವರೆವು. ಒರ್ವಿರ್ or ಒರ್ವರಿರ್. ಒರ್ವರ್.

An exceptional form is ಭ್ರಾಸ್ಥೆ o (for ಭ್ರಾಸ್ತನೆಂ).

198. The past or preterite tense (imperfect, perfect, aorist) is generally formed by suffixing the personal terminations (§ 193) to any form of the relative past participle (§§ 175. 176).

The exceptions relate only to the third person neuter singular, and are chiefly the following:— in the ancient and mediæval dialect it is optional to suffix the two terminations as and as and as a directly to the short past participle ending in <math>a (§§ 166.168); and in the modern dialect it is necessary to suffix the termination as and as and a directly to that participle, but also by means of a euphonic <math>as and a directly to the short participle ending in <math>a directly directly directly directly and <math>as and a directly
by the removal of its final en (§ 175, 1) which are treated of in §§ 158-164 (as far as they concern the modern dialect).

1, A paradigm of the past tense of sego, to hear, in the ancient dialect, is:

Plural. Singular. ಕೇಳೆಂ or ಕೇಳೆವು. 1st pers. ਵੇਂਦ੍ਵੇਂ (i. e. ਵੇਂਦ੍ਵੇ+ ಎ੦), literally 'of the having heard-I' (see §§ 169. 179. 194), I have heard, I heard.

ಕೇಳಿರ್. 2nd pers. ಕೇಳೆಯ್.

3rd pers. ಕೇಳ್ವರ್ or ಕೇಳ್ತಿರ್. mase. ಕೇಳಂ or ಕೇಳ್ನೊಂ. ಕೇಳರ್ or ಕೇಳ್ರಿರ್. हेल्यू ए or हेल्यू ए . neut. ಕೇಳ್ದುದು or ಕೇಳ್ವತ್ತು. ಕೇಳ್ತವು.

If the relative past participle is formed by s, the termination est, it would seem, is avoided; thus we find ಮುಗುಳ್ಳುದು, but not ಮುಗುಳ್ಳತ್ತು; ತಳಿ ರ್ತುದು. but not ತಳಿರ್ತತ್ತು; ಸತ್ತುದು, but not ಸತ್ತತ್ತು. ಮುಗುಳ್ಳತ್ತು, ತಳಿರ್ದತ್ತು are allowable forms. In ಬೆರಣ್ಣವು (§ 164, 6), the third person neuter plural of ಬೆರಣ್ಣು, to scratch, we have exceptionally ಅವು instead of ಉವು.

2, A paradigm of the past tense of No. to speak, in the ancient dialect, is:

Plural. Singular. ನುಡಿದೆಂ or ನುಡಿದೆವು.

1st pers. ನುಡಿದೆಂ (i. e. ನುಡಿದ+ಎಂ), literally 'of the having spoken-I', I have spoken, I spoke.

ನುಡಿದಿರ್. 2nd pers. ನುಡಿದಯ್.

neut. ನುಡಿದುದು or ನುಡಿದತ್ತು.

ಪಾಡಿ + ಇತ್ತು).

3rd pers. ನುಡಿದರ್ or ನುಡಿದೊರ್. mase. ನುಡಿದಂ or ನುಡಿದೊಂ. ನುಡಿದರ್ or ನುಡಿದೊರ್. fem. ನುಡಿದಳ್ or ನುಡಿದೊಳ್. ನುಡಿದುವು.

3, A paradigm of the past tense of wow, to sing, in the ancient dialect,

Plural. is: Singular. ಪಾಡಿದೆಂ or ಪಾಡಿದೆವು. 1st pers. ಪಾಡಿದೆಂ (i. e. ಪಾಡಿದ + ಎಂ).

ಪಾಡಿದಿರ್. 2nd pers. ಪಾಡಿದಯ್.

3rd pers. ಪಾಡಿದರ್ or ಪಾಡಿದೊರ್. mase. ಪಾಡಿದಂ or ಪಾಡಿದೊಂ. ಪಾಡಿದರ್ or ಪಾಡಿದೊರ್. fem. ಪಾಡಿದಳ್ or ಪಾಡಿದೊಳ್.

neut. ವಾಡಿದುದು, or ವಾಡಿದತ್ತು,or ವಾಡಿತು ಪಾಡಿದುವು. (i. e. ಪಾಡಿ + ಇತು), or ಪಾಡಿತ್ತು (i. e.

The third person singular and plural, excepting its forms with అక్కు and ఇకు, is used also as a declinable krillinga (§ 102, s, e; § 177). The third person neuter singular ending in అందు is a bhâvavačana expressing the action or state of the verb in the past (ef. 200, 1; see § 254, remark 2). ఇదుందు means either 'that which has been' and 'that which is', or 'a having been', 'the having been' and 'a being', 'the being' (see e. g. § 313, under 4).

Remarks.

బిట్నైం is found in a sasana of 866 A.D., బిడినడినం in one of 916 A.D., బరిడినం in one of 929 A.D.; ఇక్కారో in one of about 750 A.D., చేస్తున్నారో in one of 929 A.D.; — the termination ఒం occurs also in the Šabdamaņidarpaņa; ఒళ్ is found in satras 179 and 183 of the Šabdanusasana.

Further, శేంట్వాళ్ occurs in a šāsana of about 778 A.D.; శ్యాంధ్ is found in one between 680 and 696 A.D., శేంట్నార్ is in one of 707 A.D. and in one of 887 A.D., బిట్నార్ in one of 807 A.D., and వడేబార్ in one of about 750 A.D.

In the later ancient dialect we meet with ಬಿಟ್ಟರು in a šāsana of 1123 A.D., ಕೊಟ್ಟರು, ಬಿಟ್ಟರು, ಇಕ್ಕಿವರು in one of 1182 A.D., and ಮಾಡಿವರು in one of 1187 A.D.

4, A paradigm of the past tense of 30%, to hear, in the mediæval dialect in which it optionally takes the final ∞ , i. e. becomes 30% (see § 166), is:

Singular.

1st pers. $\frac{1}{2}$ $\frac{1$

2nd pers. ಕೇಳ್ದಿ or ಕೇಳಿದೆ. 3rd pers.

> mase. ಕೇಳ್ದಂ or ಕೇಳಿದಂ, ಕೇಳ್ದನು or ಕೇಳಿದನು, ಕೇಳ್ದ or ಕೇ ಳಿದ.

Plural. ಕೇಳ್ದಿವು or ಕೇಳಿದೆವು.

ಕೇಳ್ದರ or ಕೇಳಿದಿರಿ.

(ಕೇಳ್ದರ್ or) ಕೇಳ್ದರು, or ಕೇಳಿದರು.

ಳಿತ್ತು (i. e. ಕೇಳಿ + ಇತ್ತು).

Ptural.

3rd pers.

fem. (ಕೇಳ್ದಳ್ or) ಕೇಳ್ದಳು, or ಕೇ (ಕೇಳ್ದರ್ or) ಕೇಳ್ದರು, or ಕೇಳಿದರು.

neut. $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ or $\frac{1}{2}$ $\frac{1}{2}$ or $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ or $\frac{1}{2}$ $\frac{1}{2}$

5, A paradigm of the past tense of €€€5, to hear, in the modern dialect in which it always has the final ∞ (see § 166), is:

Other verbal themes with final ಉ are e. g. ಸೀಳು, ಹೇರು, ಓದು, ಮಾಡು, ಹಾಡು.

6, A paradigm of the past tense of the theme &a, to seize, (the short past participle of which is identical with the theme), in the modern dialect, is:

Singular.

1st pers. ಹಿಡಿದೆನು or ಹಿಡಿದೆ. ಹಿಡಿದೆವು or ಹಿಡಿದಿವಿ.

2nd pers. ಹಿಡಿದೆ or ಹಿಡಿದಿ. ಹಿಡಿದಿರಿ.

3rd pers.

mase. ಹಿಡಿದನು or ಹಿಡಿದ. ಹಿಡಿದರು.

fem. ಹಿಡಿದಳು. ಹಿಡಿದರು.

neut. ಹಿಡಿಯಿತು (i. e. ಹಿಡಿ, the short past ಹಿಡಿದವು.

participle that is identical with the theme, + ಯ್ + ಇತ್ತು.

Other verbal themes with final ಇ are e.g. ಉಲ್ಲಿ, ಸುಡಿ, ಬಡಿ, ಮುಗಿ, and ಹಂಡಿ. Themes with final ಎ, e.g. ಕಡೆ, ನಡೆ and ಹೊಳೆ, form the past tense in the same way, the third person neuter singular being ಕಡೆಯುತ್ತು, ನಡೆಯುತ್ತು, ಹೊಳೆಯಿತು.

In the third person neuter singular of themes with final ಇ a contraction of vowels often takes place in the modern dialect, when, e. g. ಉಲ್ರಾಯಿತು, ನುಡಿಯಿತು, ಬಡಿಯಿತು, ಮುಗಿಯಿತು and ಹೆಂದಿಯಿತು appear as ಉಲ್ಯೀತು, ನುಡೀತು, ಬಡೀತು, ಮುಗೀತು and ಹೆಂದಿನೀತು (cf. § 205, s, second pers. plural; § 130, c).

7, A paradigm of the past tense of అన్ను (అను), to say, the relative past participle of which is ఆన్ల, in the modern dialect, is:

 Singular.
 Plural.

 1st pers. 변경자 or 변경.
 변경 이 변경.
 변경 이 변경.

 2nd pers. 변경 or 변경.
 변경.
 변경.

 3rd pers.
 변경자.
 변경자.

 fem. 변경자.
 변경자.
 변경자.

 neut. 변경화 (i. e. 변경 + 역회).
 변경 기

From the full forms అస్త్రితు, ఎస్ట్రికు, కెస్ట్రికు, పెస్ట్రికు and సస్ట్రికు of the third person neuter singular, by means of syncope, అన్ను, ఎన్ను, కెన్ను, పెన్ను, బన్ను and సెన్న్లు are often formed and used in the modern dialect.

The third person neuter singular of ఇద్దిను (of ఇరు), I was, is always ఇక్కు in the modern dialect, and that of బిద్దిను (of బి(బిసు), I fell, always బిక్కు.

Instead of 2n is (of 2n, to burn) the form 2n instead of 2n in the modern dialect. In the mediæval one we find, as an occasional form, 2n instead of 2n instead o

Remarks.

1, In § 172 it has been said that an explanation of 열전 and 의전 different from that given there, would be offered here. For this purpose it is required to consider the third person neuter singular of the past tense to be a krillinga or declinable base (§ 102, 8, letter e; § 177), as it in reality is; for like the

kṛilliṅgas ఎన్నుదు (ఎన్న + అదు, of the ancient and mediæval dialect) and ఎన్నదు or అన్నదు (ఎన్న + అదు or అన్న + అదు, of the modern one) అస్టికు and ఎస్టికు are kṛilliṅgas composed of the relative past participle అన్న or ఎన్న and ఇకు (another form of ఇదు, § 193, remarks), literally meaning 'of the having said-this', 'a having said-this', from which అన్న and ఎన్న are formed by syncope. The final Θ in Θ and Θ would be the sign of the accusative of bases with final Θ (see § 121, letters B and B and B and B governed by a following B and B and B would be lengthened forms of the accusative (see § 121, letter B and B are B and B and B are B and B and B are B are B are B are B and B are B are B and B are B and B are B are B and B are B are B are B are B are B are B and B are B are B are B are B and B are B are B are B are B are B and B are B are B and B are B and B are B are B are B are B are B are B and B are B and B are B a

- 2, In remark 4 of § 196 the opinion has been expressed that it is not impossible that ఆస్తే, 'on dit', is a form of the present participle. Another explanation is that it is the kṛillinga అన్న (i.e. అన్నికు, by syncope) with the ⊃ of emphasis, originally meaning 'of the having said-this-indeed'. (In Telugu అన్న appears as అద్దే or అటి, probably other forms of అనుటి, 'a saying', the verbal noun of అను, to say).
- 199. In § 166 there are adduced the irregular past participles each, ಪೋಯ್, ಹೋಯ್ of ಆಗು, ಪೋಗು, ಹೋಗು, which stand instead of the regular ಆಗಿ, ಪೋಗಿ, ಹೋಗಿ, and in § 176 appear the irregular relative past participles ಆದ, ಪೋದ, ಹೋದ, which stand for ಆಗಿದ, ಪೋಗಿದ, ಹೋಗಿದ, or ಆಯ್ಡ, ಪೋಯ್ಡ, ಹೋಯ್ಡ. From these irregular past and relative past participles the third person neuter singular is formed, viz. in the ancient dialect either ಆದುದು and ಆದತ್ತು, ಪೋದುದು and ಫೋದತ್ತು, or ಆಯ್ತು, ಫೋ ಯ್ತು; in the mediæval one either ಆದುದು and ಆದತ್ತು, ಪೋದುವು and ಪೋದ ತ್ತು, or ಆಯ್ತು, ಆಯಿತು, ಆಯಿತ್ತು, ಪೋಯ್ತು, ಹೋಯಿತು, ಹೋಯಿತು, ಹೋಯಿತು, ಹೋಯಿತು, ಹೋಯಿತು, ಹೋಯಿತು.

In § 166 it will be seen that there exists also the irregular past participle అయో (for ఆయా), used in the formation of the third person neuter singular ఆయ్మ (§ 196, regarding the past meaning of which used for the present see § 194), and in § 176 that the irregular relative past participles are also అయ్మ and ఆడ, used in ఆయ్మింది, etc. and ఆడింది, etc. (§ 196; ef. అడిందు in § 195).

200. The future tense is formed by suffixing the personal terminations (§ 193) to the variously formed relative (present-)future participles (§§ 180-184. 191). (Remember the contingent present-future tense of § 195.)

1, A paradigm of the future tense of ಕುಡು, to give, in the ancient dialect, is as follows:

1st pers. ಕುಡುವೆಂ (i.e. ಕುಡುವ + ಎಂ), literally 'of giving-I'

(see §§ 185. 186), I shall give (see § 316, 3).

2nd pers. ಕುಡುವಯ್, thou wilt give (see § 316, 12).

3rd pers.

mase. ಕುಡುವಂ or ಕುಡುವೊಂ, he will give (see § 316, 12).

fem. ಕುಡುವಳ್ or ಕುಡುವೊಳ್.

neut. ಕುಡುವುದು.

Plural.

ಕುಡುವೆಂ or ಕುಡುವೆವು, we shall give.

ಕುಡುವಿರ್, you will give.

ಕುಡುವರ್ or ಕುಡುವೊರ್, they will give.

ಕುಡುವರ್ (or ಕುಡುವೊರ್).

ಕುಡುವುವು.

The whole third person (singular and plural) is a declinable kṛillinga (§ 185. 186). Its neuter singular, in the present case ಕುಡುವುದು, lit. of giving-it', is also used to express the notion (bhâva) of the verb (here its action) in the present, and is therefore a bhâvavačana (cf. § 100; the §§ quoted in 243; § 254, remark 1) meaning 'giving'. Other instances are ఈవడు, giving, ఈఎవ్రాడు, loving, ఇవ్రాడు, being, ఎన్నడు, saying, మాట్కుడు, making. Such bhâvavačanas are used in the three dialects. Their use in the imperative appears in § 205.

Other instances of the first person singular of the future tense in the ancient dialect are: every (of ever), very (of very),
For the third person masculine singular ಅಂಬ್ಯಾಂ is found in a šāsana between 597 and 608 A.D., and for the third person masculine plural ಕಿಡಪ್ಪುರ್ (of ಕಡಸು), ಸಲಪ್ಪುರ್ (of ಸಲಸು) occur in a šāsana of about 750 A.D.

2, A paradigm of the future tense of ಕೊಡು (or occasionally also ಕುಡು), to give, in the mediæval dialect, is:

Singular.

1st pers. ಕೊಡುವೆಂ (ಕೊಡುವ + ಎಂ), ಕೊಡುವೆನು, ಕೊಡುವೆ.

2nd pers. ಕೊಡುವೆ.

Piural.

ಕೊಡುವೆವು.

ಕೊಡುವಿರಿ.

Ptural.

3rd pers.

mase. ಕೊಡುವಂ, ಕೊಡುವನು, ಕೊಡುವ. fem. (ಕೊಡುವಳ್), ಕೊಡುವಳು. neut. ಕೊಡುವುದು, (ಕೊಡುವದು). (ಕೊಡುವರ್), ಕೊಡುವರು. (ಕೊಡುವರ್), ಕೊಡುವರು. ಕೊಡುವವು.

Another instance of the first person singular in the mediæval dialect is ಪೇಟ್ವಿಂ, ಪೇಟ್ವಿನು, ಪೇಟ್ವಿ, or ಪೇಟುವೆಂ, ಪೇಟುವೆನು, ಪೇಟುವೆ, or ಹೇಟುವೆಂ, ಹೇಟುವೆನು, ಹೇಟುವೆ (of ಪೇಟ್, ಪೇಟು, ಹೇಟು, to say).

3, A paradigm of the future tense of కి. aco, to give, in the modern dialect, is:

Singular.		Plural.
1st pers.	ಕೊಡುವೆನು (ಕೊಡುವ+ ಎನು),	ಕೊಡುವೆವು.
	ಕೊಡವೆ.	
2nd pers.	ಕೊಡುವೆ, ಕೊಡುವಿ.	ಕೊಡುವಿರಿ.
3rd pers.		
mase.	ಕೊಡುವನು, ಕೊಡುವ.	ಕೊಡುವರು.
fem.	ಕೊಡುವಳು.	ಕೊಡುವರು.
neut.	ಕೊಡುವದು.	ಕೊಡುವವು.

Other instances of the first person singular in the modern dialect are ಹೇಬುವೆನು, ಹೇಬುವೆ (of ಹೇಬು, to say), ನುಡಿಯುವೆನು, ನುಡಿಯುವೆ (of ನುಡಿ, to speak), ನಡೆಯುವೆನು, ನಡೆಯುವೆ (of ನಡೆ, to walk). The forms ಕೊಡುವದು, ಹೇಬುವದು, ನುಡಿಯುವದು, ನಡೆಯುವದು are bhavavačanas; see under No. 1; § 209, s.

- 201. In § 184 there appears ಹ as a substitute of ಪ in the relative present-future participle, viz. in ಆಹ of the ancient and mediæval dialect, and in ಇಹ, ತಹ, ಬಹ, ಆಹ, ಬಾಹ, ಬೀಹ, ಹೋಹ of the mediæval one. In § 183, 7, remark, we have ಆಪ್ಪ; and in §§ 189. 194 we find ಅಪ, ಅಪ್ಪ and ಆಹ as constituents of the present tense. In § 195 we have the conjugated form of ಅಹ, viz. ಅಹೆಸು, etc. changed, by metathesis and lengthening of the vowels, into ಹೇಸು, etc. Here follow the paradigms of the conjugation of ಆಪ or ಅಪ್ಪ, (ಆಪ್ಪ), ಅಹ, ಇಹ, and some other conjugated forms.
- 1, A paradigm of the conjugation of ಅಪ or ಅಪ್ಪ, (ಆಪ್ಪ) in the grammatical ancient dialect, is:

Plural.

lst pers. అపిం (see § 194) or అప్పిం, literally 'of the becoming or being-I' (see § 186), I shall become, I shall be, (I am). ಅಪೆಂ or ಆಪ್ಪೆಂ, ಅಪೆವು or ಆಪ್ಪೆವು.

2nd pers. ಅಪಯ್ or ಅಪ್ಪಯ್.

ಅಪಿರ್ or ಅಪ್ಪಿರ್.

3rd pers.

mase. ఆవం or అవ్వం, ఆవుం or అవుం. ಅಪರ್ or ಅಪ್ಪರ್, ಅಪೊರ್ or ಅಪ್ಪುರ್, ಆಪ್ಪಾರ್. ಅಪರ್ or ಅಪ್ಪರ್, (ಅಪೊರ್ or ಅಪ್ಪೊರ್),

ಅಪ್ಪೊಂ. fem. ಅಪಳ್ or ಅಪ್ಪಳ್, ಅಪೊಳ್ or ಅಪ್ಪೊಳ್.

ಆಸ್ಪಾರ್. ಅವುವು or ಅವುವು.

neut. ಅವುದು or ಅಫ್ಪದು.

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2, A paradigm of the conjugation of ex, in the medizval dialect, is:

Singular.

Plural.

1st pers. ಅಹೆಂ, ಆಹೆನು, ಆಹೆ, literally 'of the becoming or being-I', I shall become,

ಅಹೆವು.

2nd pers. ಅಹೆ.

ಆಹಿರಿ.

3rd pers.

mase. ಅಹಂ, ಅಹನು, (ಅಹ).

I shall be.

(ಅಹರ್), ಅಹರು.

fem. (ಅಹಳ್), ಅಹಳು.

(ಅಹರ್), ಅಹರು.

neut. ಅಹುದು.

ಆಹವು.

Of the above forms we have met with ಅಹಂ, ಅಹಳ್ and ಅಹುದು also in the ancient dialect.

ಆಹುದು in the form of ಹೌದು has remained in the modern dialect (cf. § 195); ಹೀನು, etc. and ಏನು, etc., other forms of ಅಹನು, etc. in this dialect, appear, as has been stated, in its conjugation of the contingent present-future tense (§ 195); compare the modern present in § 196.

3, A paradigm of the conjugation of 25, in the mediaval dialect, is:

Singular.

Plural.

1st pers. ಇಹೆಂ, ಇಹೆನು, ಇಹೆ, literally 'of the being-I', I shall be, (I am).

ಇಹೆವು.

2nd pers. ඉන්.

තක්ව.

3rd pers.

ar. Plural.

mase. ಇಹಂ, ಇಹನು, (ಇಹ).

fem. (ಇಹಳ್), ಇಹಳು.

neut. ಇಹುದು.

(ಇಹರ್), ಇಹರು. (ಇಹರ್), ಇಹರು. ಇಹವು.

Other instances of the first person singular of the future tense formed from relative participles with final z in the mediæval dialect are కేసిం, 'of the bringing-I', I shall bring, బాందిం, 'of the coming-I', I shall come, బాండిం, 'of the coming-I', I shall come.

The only form of these left in the modern dialect is the third person neuter singular of బజేం, viz. బజుడు, it will come, it comes.

202. According to note a of § 181 the third person singular and the third person masculine and feminine plural of the future tense occur also with ಒ and ಒ in the mediæval and modern dialect, e. g. ತಿರಗೊನು (for ತಿರಗುವನು), ತಿರಗೊಳು (for ತಿರಗುವಳು), ತಿರಗೊರು (for ತಿರಗುವುದು or ತಿರಗು ವದು); ಹೋಗೋದು (for ಹೋಗುವುದು or ಹೋಗುವದು), ಹೋಗೋರು (for ಹೋಗುವರು);—and according to note b of the same paragraph the third person neuter singular of the future tense occurs also with ಊ in those two dialects, e. g. ಮಾಡೂದು (for ಮಾಡುವುದು or ಮಾಡುವದು).

203. A particular third person is formed by the terminations べいの、せいの、せいの、 まいのの。 and せい、 べい . It is used for the present, future and past tense (cf. § 169) without regard to number and gender.

ಗುಂ is suffixed to most verbal themes ending in consonants and vowels, e. g. ಆಳ್ಗಂ, ಗೆಲ್ಗಂ, ಒಲ್ಲೂಂ, ಕಾಣ್ಗುಂ, ತೀರ್ಗಂ, ಫೋಬ್ಗುಂ, ಮಾಣ್ಗುಂ, ಸುಯ್ಗುಂ, ಸೋರ್ಗುಂ, ಅಮರ್ಗುಂ, ನಿಮರ್ಗುಂ, ನುಸುಳ್ಗುಂ, ಮಸುಳ್ಗುಂ, ನೆಗೆಯ್ಗಿಂ, ಪೊಗೆಯ್ಗಿಂ, ಉಲಿಗುಂ, ನುಡಿಗುಂ, ನಡೆಗುಂ, ಪಡೆಗುಂ, ನೋಡುಗುಂ, ಪಾಡುಗುಂ, ಪುಟ್ಟುಗುಂ, ಬೀಸುಗುಂ, ಮಾಡುಗುಂ, ಎಟಿಗುಗುಂ, ಪೊಗಿಸುಗುಂ, ಮಾಡಿಸುಗುಂ, ರಾಗಿಸುಗುಂ, ಸೂಚಿಸುಗುಂ. According to the Šabdânušâsana also ಆಗುಗುಂ, ಪೋಗುಗುಂ, (see remark), ತೋರ್ಗುಂ (for ತೋಟುಗುಂ, and ತೋರ್ಕುಂ, see ಕುಂ), ಕೊಯ್ಗಿಂ (for ಕೊಡುಗುಂ), ನೋಟ್ಗಿಂ (for ನೋಡುಗುಂ), ಮೂಟ್ಗಿಂ (for ಮೂಡುಗುಂ) are in use.

ಕುಂ, according to instances from the Šabdamaņidarpaņa, is suffixed to ಬೀಲು (of ಬೀಡು), ಮಾಲು (of ಮಾಡು), ತೋಟ್, ಇರ್, ತರ್, ನಿಲ್ and ಬರ್, and the forms are ಬೀಲ್ಕುಂ, ಮಾಟ್ಕುಂ, ತೋರ್ಕುಂ, ಇರ್ಕುಂ, ತರ್ಕುಂ, ನಿಲ್ಕುಂ and ಬರ್ಕುಂ; according to the Šabdanušasana it is optional to use ತೋ

ಕು೯೦ or ತೋರ್ಗುಂ, ನಿಲ್ಕುಂ or ನಿಲ್ಗುಂ, ನೋನ್ಕುಂ or ನೋನ್ಗುಂ, ಬಾಲ್ಕುಂ or ಬಾ ಟ್ಗುಂ, ಮಾಣ್ಕುಂ or ಮಾಣ್ಗುಂ, ಮಾಟ್ಕುಂ or ಮಾಟ್ಗುಂ, ಬೆದರ್ಕುಂ or ಬೆದರ್ಗುಂ, ಸೋರ್ಕುಂ or ಸೋರ್ಗುಂ.

From ಪೋಗು ಪೋಕುಂ is formed, and from ಆಗು ಅಕುಂ (this form in a šåsana between 597 and 608 A.D.), generally ಅಕ್ನುಂ (cf. § 176).

Verbs formed by means of the suffix ಇಸು (see § 149 seq.) may use ಕುಂ, in which case they drop their final ಸು, e.g. ಎನಿಕುಂ (of ಎನಿಸು), ಪುರುಡಿಕುಂ (of ಪುರುಡಿಸು), ಪೊಗಟಿಿಕುಂ, ಮಾಡಿಕುಂ, ಮಾಣಿಕುಂ, ಸಮನಿಕುಂ; ಕೇಳಿಕುಂ (of ಕೇಳಿಸು, to play), ಪರಿಹರಿಕುಂ, ಪಾಳಿಕುಂ, ಪೂಜಿಕುಂ, ಭಾವಿಕುಂ, ರಕ್ಷಿಕುಂ, ರಂಜಿಕುಂ, ರಾಗಿಕುಂ, ಸೂಚಿಕುಂ.

The forms with 700 and 300 are used in the ancient and mediæval dialect.

ಕ್ಕುಂ, in the ancient dialect, is an optional termination for ಕುಂ, the doubling of the consonant being euphonic, e. g. ಪುರುಡಿಕ್ಕುಂ, ಪೊಗಬಿಕ್ಕುಂ; ಪಾಳಿಕ್ಕುಂ, ಪೂಜಿಕ್ಕುಂ, ರಕ್ಷಿಕ್ಕುಂ, ರಂಜಿಕ್ಕುಂ. It is beautiful (manôhara) especially in verbs that come from Samskrita.

If a form is produced that is disagreeable to the ear (ašrāvya), క్కుం is not used in Kannada verbs, so that it is improper to use e.g. కిడిక్కుం, బిడిక్కు నేనిప్పిక్కుం; (and కిడికుం, బిడికుం, నేనిప్పికుం or కిడినుగుం, బిడినుగుం, నేనిప్పినుగుం would be right).

ಕು (i. e. ಕುಂ without the sönně) of the ancient dialect is formed in ಅಕ್ಕು (in a šâsana of 1084 A. D.) and ಸೊಗಯುಕ್ಕು (in a šâsana of 1123 A. D.); in the mediæval dialect it is in common use, and we meet therein e. g. with ಅಕ್ಕು, ಶೋರ್ಕ, ಬೀಟ್ಕು. In the modern dialect two forms with ಕು, found also in the mediæval one, have remained, viz. ಬೀಕು (for ಬೀಟ್ಕು, § 316, 4) and ಸಾಕು (for ಸಾಲ್ಕು).

ಗು ($i.\ e.$ ಗುಂ without the sŏnně) is a mediæval suffix which we see $e.\ g.$ in ಎನಿಸುಗು, ಎಸೆಗು, ಒರೆಗು, ದೊರಕುಗು, ನೆಗಲ್ಸಿ, ಪೇಲ್ಗು, ವರ್ತಿಸುಗು, ವರ್ದ್ಧಿಸುಗು, ಸಲ್ಸ, ಸಾರ್ಗು, ಸಿದ್ದಿಗು.

Instances see in § 366.

Remark.

According to sûtra 464 of the Šabdānušāsana (cf. §§ 472. 498) some savants (âčāryas) have employed an additional ಗುಂ after the regular terminations ಗುಂ and ಕುಂ, dropping their final sönné, e. g. ಆಗುಗುಗುಂ (for ಆಗುಗುಂ), ಓದುಗುಗುಂ, ಕುಣಿ ಗುಗುಂ, ನಿಲ್ದಗುಂ, ನೊಣೆಗುಗುಂ, ನೋನ್ಗಗುಂ, ಪಾಡುಗುಗುಂ, ಪೋಗುಗುಗುಂ, ಬಾಜ್ಗಗುಂ, ಬೆದರ್ಗುಗುಂ, ಮಾಡಿಕುಗುಂ, ಮಾಡಿಕುಗುಂ, ಮಾಡಿಕುಗುಂ, ಮಾಡಿಕುಗುಂ, ಮಾಡಿಕುಗುಂ, ಮಾಡಿಕುಗುಂ, ಮಾಡಿಕುಗುಂ,

ಸೋರ್ಕುಗುಂ, etc. It will be observed that these savants knew the forms ಗು and ಶು without the sonne, to which they suffixed their ಗುಂ.

204. With regard to the terminations of § 203 the question arises, which of them are radical, だい。 せい の だい、せい?

From etymological reasons we are inclined to consider ಗು and ಕು to be original, as they appear to be nominal suffixes ಗು (=ಗೆ) occurring e.g. in ಉರುಗು (of ಉರಿ) and ಸೆಟಿಗು (of ಕಿಟ್=a ಚಿಟ್, see ಕಿಟ್ and ಕೆಟಿಕೆ in Dictionary), and ಕು (=ಕೆ) e.g. in ಉಟ್ಟುಕು (of ಉಟ್ಟು), ಒಡಕು (of ಒಡೆ), ಜಡಕು (of ಹಚ್ಚು). According to this our opinion that the verbal forms with ಗು and ಕು are nouns (bhâvavačanas), e.g. ಎಸೆಗು would originally mean 'a shining', ಒರೆಗು, 'an uttering', ಪೇಟ್ಸು, 'a saying', ಅಕ್ಕು, 'a becoming', ತೋರ್ಕು, 'an appearing', ಬೇಟ್ಫು, 'a requiring'.

This explanation at once makes it clear, why the forms by themselves have no reference whatever to tense, number and gender. Compare in this respect the verbal nouns (bhâvavačanas) ಉಣ್ಣು in § 194, remark 1, and ಕುಡುವುದು in § 200, 1, those ending in ಉದು and ಅದು in § 205, and those ending in ನೆ and ಕೆ in the same paragraph.

But why have ancient grammarians added the sonne? If we take the forms with π_0 and π_0 to be nouns, we most probably have to regard the sonne as a conventional sign of the nominative singular (cf. § 114). Thus π_0 , etc. would be the nominative with the suffix σ .

- 205. The forms of the imperative (vidhi, etc., § 146) are based partly on the relative present-future participle, partly on verbal nouns, as will be seen from the paradigms.
 - 1, Paradigm of the forms of the imperative in the ancient dialect:

Singular.

1st pers. (The first person singular of the future tense ending in ఎం, see § 200, 1, according to the Šabdānušāsana's sūtra 491, i.e. మాంట్పం or మాడువేం, I shall do, i.e. let me do! భూజునువేం, let me worship!—

This rule is not in the Šabdamaņidarpaņa.)

Phural.

ಅಂ (a short form of ಆಂ, we; see §§ 137. 138) suffixed to the relative present-future participle, e.g. ತಾಗುವಂ (ತಾಗುವ +ಅಂ) or ತಾಪಂ (ತಾಪ+ಅಂ), literally 'of attacking-we!', let us attack! ಇರ್ಪಂ! ಗೆಯ್ವಂ! ಮಾಡುವಂ or ಮಾದ್ಯಂ!

2nd pers.

- a) the verbal theme, which in this case is a verbal noun (bhâva-
- a) 20 (another form of 200 or 50, you; see §§ 137. 138).

vačana, see § 100) used with emphasis or the sense of a sign of exclamation, e.g. ಆಗು. (thy) becoming (is required or requested)! i.e. become (thou)! ತೀಡು, (thy) blowing (is required or requested)! blow (thou)! ನೋಡು! ಮೆಟ್ಟ! ನುಡಿ! ನಡೆ! ಅಡಂಗು! ಬಗ್ಗಸು! ಪೂಜಿಸು! ಹೇಳ್! ಗೆಯ್! ನಲ್! ಇರ್ or ಇರು!

- b) the theme with final ಅ (ಧಾತುವಿನ ಆತ್ವಂ), most probably a verbal noun (see § 188), e.g. ಕುಡ, (thy) giving (is required or requested)! i.e. give (thou)! ಕೇಳ! ಇರ! ಗೆಯ or ಗೆಯ್ಯ! ನೋಡ! ಮಾಡ! ಆರಯ or ಆರಯ್ಯ! ಬಾರ! (for ಬರ, see §§ 206. 210).
- c) the third person neuter singular of the present-future tense with enal, it being a verbal noun (krillinga and bhavavačana, see § 200, 1), e.g. ಈವಿದು, (thy) giving (is required or requested)! i.e. give (thou)! mayest (thou) give! ಬೆಸಸುವುದು! ಮಾಡುವುದು or ಮಾಯ್ಪದು! ಅವಧರಿಪುಡು! ರಕ್ಷಿ ಪ್ರಮು!

Plural.

suffixed to the verbal theme considered as a verbal noun, e.g. ಆರಯು or ಆರಯ್ಯಂ (ಆರಯ್ +ಇಂ), literally searching-ye!' search ye! ಇರಿಸಿಂ! ಗೆಯುಂ or ಗೆಯ್ಯಂ! ತರಿಸಿಂ! ಪೆಗಿಂ! ಪೇಟ್ಂ! ಬೆಸ ಸಿಂ! ಮಾಡಿಂ! ಸಮಕಟ್ಟಂ!

b) the third person neuter singular of the present-future tense with ಉದು, e.g. ಈವುದು, (your) giving (is required or requested)! i.e. give (ye)! may (you) give!

3rd pers.

- a) గి, కే or optionally క్రే, suffixed in the very same manner as the terminations గుం, కుం, క్యాం, etc. (see §§ 203. 204. The forms thus produced are in reality verbal nouns like లుడుగి, వడ్డా, వనుగి, పూడ్డా, etc.; కాంట్లే, కేరక్తి, మడి కే, మడికే, etc.; see § 243, A, 10. 12), e. g. గోయ్మ్ (గోయో + గో), (his, her, its) doing (is required or requested)!
- a) గి, కే or క్రే, the forms being the same as those of the singular, e.g. గియ్మం, (their) doing (is required or requested)! i.e. (they) shall do! let (them) do! may (they) do!

i.e. (he, she, it) shall do! let (him, her, it) do! may (he, she, it) do! nay (he, she, it) do! ಗೆಲ್ಗೆ! ಬಾಲ್ಗೆ (or ಬಾಲ್ಕೆ)! ಅದಿರ್ಗೆ! ತೆಗೆದ್ಗೆ! ತೊಡರ್ಗೆ! ನುಸುಳ್ಗೆ! ಅದಿರ್ಗೆ! ತೆಗೆದ್ಗೆ! ತೊಡರ್ಗೆ! ನುಡಿರುಗೆ! ಕುಡುಗೆ! ನಮ್ಪುಗೆ! ಮಾಡುಗೆ! ಓದಿಸುಗೆ! ಮಾಡಿಸುಗೆ! ಆಚರಿಸುಗೆ! ಪೂಜಿಸುಗೆ! ರಕ್ಷಿ ಸುಗೆ!; ... ಇರ್ಕ್! ತರ್ಕೆ! ತೋರ್ಕ್! ಸೋರ್ಕ್ (or ಸೋರ್ಗೆ)! ನಿಲ್ಕೆ (or ನಿಲ್ಗೆ)! ಬರ್ಕ್! ಮಾದ್ಕ್ (or ಮಾದ್ಗು)!; ... ಅಕ್ಕೆ! ಪೋರ್ಕೆ!, ... ಪರ್ಚಿಕೆ (of ಪರ್ಚಿಸು)! ಮಾಡಿಕೆ (of ಮಾಡಿಸು)! ಪರಿ ವಾಳಿಕೆ! ಪೂಜಿಕೆ! ರಕ್ಷಿಕೆ!; ... ಪರ್ಚಿಕ್ಕೆ! ಪೂಜಿಕ್ಟೆ! ರಕ್ಷಿಕೆ!

- b) the third person neuter singular of the present-future tense with ಉದು, e. g. ಈವರು, (his, her or its) giving (is required or requested)! i.e. (he, she or it) shall give! let (him, her or it) give! may (he, she, it) give!
- b) the third person neuter singular of the present-future tense with ಉದು, e.g. ಈವರು, (their) giving (is required or requested)! i. e. (they) shall give! let (them) give! may (they)

give!

Plural.

Further instances see in § 367.

2, Paradigm of the forms of the imperative in the mediaval dialect:

Singular.

1st pers. (The first person singular of the future tense ending in ಎಂ, ಎನು and ಎ, see § 200, 2, e.g. ಕೊಡುವೆಂ, ಕೊಡುವೆನು, ಕೊಡುವೆನು,

2nd pers.

- a) the verbal theme, e.g. పట్ or పట, rise (thou)! నుది! బ్రేటి! ఇర్ or ఇరు! ఆగు! రక్షిను!, in which case also themes like కాయు, guard (thou)! (for కా) appear (see 3, 2nd person in this paragraph).
- b) the theme with final ಅ, e.g. ಹೇದ, speak (thou)! ಬಾರ!

Plural.

(అం), ఆ (i. e. అం without the euphonic sönne, see §§ 137. 138), e. g. లునురువ, let us utter!

a) (२०), २ (i. e. ఇం without the euphonic sönne, see §§ 137. 138), २० (i. e. ఇర్+the honorific ఇ, see § 193, remarks), e.g. ఇం, be ye! ఎన్! పబా! శాణ! శాణ్య! నేణడి! — భాణ్యం! మంటగం! మేజలగం! మేజలగం! మేజగం!

Singutar.

e) the third person neuter singular of the present-future tense with ಉದು, e.g. ನೋಡುವುದು, see (thou)! Plural.

b) the third person neuter singular of the present-future tense with ಉಡು, e. g. ಬೇಟ್ಟಡು, solicit (ye)!

3rd pers.

- a) ಗಿ, ಕಿ, e.g. ಕುಗೆ, let (him, her or it) give! ಉದ್ದರಿಸುಗೆ!— ಮಾಜ್ಕಿ! (In mediæval-modern works, e.g. in the the Râmâyaṇa, we find also forms like ನಲುಗೆ, Râm. 1, 6, for ನಲ್ಲಿ)
- a) ಗಿ, ಕಿ (as in the singular), e.g. ಪಾಲಿಸುಗೆ, let (them) guard!
- b) the third person neuter singular of the present-future tense with enal, e.g. ಉಮ್ಬುದು, let (him, her or it) eat!
- b) the third person neuter singular of the present-future tense with ಉದು, e. g. ನಡೆತುದು, let (them) walk!
- c) eo, for which see § 207, 2, a.
- c) 60 (§ 207, 2, a).
- 3, Paradigm of the forms of the imperative in the modern dialect:

Singular.

1st pers.

 a) (The first person singular of the future tense ending in ఎ and ఎను, e. g. మాడువే, మాడువేను; నుడి యువే, నుడియువేను.) Plural.

e, e, (i. e. Go without the euphonic sonne, see §§ 137. 138), అను (i. e. అం with a euphonic が), ಅನ (i.e. ಅನು+ಅ), පහ (a form in which the dental of has been changed into the cerebral me), e. g. ಕೇಳುವ, let us hear! ಹೋಗುವ! ನಡೆಯುವ !_ ತಿಳಿಸುವಾ ! ನೋಡುವಾ ! ವಾಡುವಾ! ನುಡಿಯುವಾ! ... ವಾಡೂನು! ಹೋಗೂನು! (see § 202) -ಹೋ ಗುವನ! ಮಾಡೂನ! ಹೋಗೂನ!_ ಹೋಗುವಣ! ಹೋಗೋಣ! ಇರೋಣ! ಓಡೋಣ: ಮಾಡೋಣ! (see § 181, note a; § 202). (The forms ಹೋಗೋಣ, etc. are used also as verbal nouns; see § 315, 2, f; § 316, 10.)

b) e. for which see § 207, 2, b.

Plural.

b) 60 (§ 207, 2, b).

2nd pers.

- a) the verbal theme, e. g. నిండు, see (thou)! కోళు! బాబు! నుడి! నడి!, in which case also the lengthened themes కాయి! (for కా), ఓయ్మి! (for ఓయో), కింయి! (for కేంయో), నాయి! (for నాయో), మేంద్మి! (for డేంయో) appear (cf. §§ 48. 54. 92. 93).
- b) the theme with final ಅ (see Nudigattu page 78 seq.), e. g. ನೋಡ, see (thon)! ಬಾದ! ಮಾಡ! ನು ಡಿಯ! ಕರೆಯ!
- c) the third person neuter singular
 of the present-future tense with
 ಅದು, e.g. ನೋಡುವದು, see (thou)!
 ತಿಳಿಯುವದು! ಕರೆಯುವದು!

a) ಇ, ಇರಿ, ಅರಿ (vulgarly for ಇರಿ), e.g. ಇರಿ, be ye! ಮಾಡಿ!—ನೋಡಿರಿ! ಮಾಡಿರಿ! ಹೋಗಿರಿ! ಕಡಿಯಿರಿ! ನಡಿಯಿರಿ or ನಡೆಯಿರಿ! ಹೊಡಿಯರಿ or ಹೊಡೆಯುರಿ! ಹೊಡಿಯರಿ or ಹೊಡೆಯುರಿ! or, by contraction, ಕಡೀರಿ! ನಡೀರಿ! ಹೊಡೀರಿ! (cf. § 198, 6)—ಕೇಳರಿ! ನೋಡರಿ! ಹಾಕರಿ!

b) the third person neuter singular of the present-future tense with ಅದು, e.g. ನೋಡುವದು, see (ye)!

3rd pers.

- a) the third person neuter singular of the present-future tense with ಅದು, e.g. ಹೋಗುವದು, let (him, her or it) go!
- b) ed, for which see § 207, 2, b.
- a) the third person neuter singular of the present-future tense with ಅದು, e. g. ನಡೆಯುವದು, let (them) walk!
- b) ಅಲಿ, (§ 207, 2, b).
- 206. An alphabetical list of irregular forms of the imperative is as follows:
 - තු (for ඉට of ඉට, the doubling of the ල being euphonic), be ye!, in the modern dialect.
 - ಕೋ (for ಕೊಳ್ಳು, take (thou)!, in the mediæval and modern dialect (cf. the ಕೋ in § 187 under 2).
 - ಜೋ (for ಟೋಲು), swing (thou)!, in the modern dialect (Nudigattu, page 86).
 - తెన్ని (i.e. కన్+ ఇ, = కన్ \circ , q.v.), bring ye!, in the mediæval and modern dialect.
 - కెన్నిం (i. e. కేన్+ఇం, for కేరం of కేరో, the నో having arisen of the past participle కేన్న and being euphonically doubled), bring ye! (not in the text of the Sabdamanidarpana, but) according to the Sabdanusasana (sútras 492. 520 and Čandraprabhapurana 3, 46) in the ancient dialect.

కెన్నిరి (i.e. కన్+ఇరి). bring ye!, in the (mediæval and) modern dialect (ఆ. బన్నరి).

- కర్తి (for కరి of కరు, the doubling of the ర్ being euphonic), bring ye!, in the modern dialect.
- 30 (for 30 of 30 or 30), bring (thou)!, in the mediæval and modern dialect, and, according to the Šabdânušâsana (sútras 519. 520), also in the ancient one.
- ತಾರ್, ತಾರು (for ತರ್ or ತರು), bring (thou)!, in the mediæval and modern dialect. (It is, however, probable that the instances require ತಾರ for ತಾರ್ or ತಾರು; ef. ಬಾರ್.)
- ತಾರ (for ತರ of ತರ್ or ತರು), bring (thou)!, in the mediæval and modern dialect.
- బస్పి (i.e. బహో + ఇ, = బస్షం, q.v.), come ye!, in the mediæval and modern dialect.
- బస్సిం (i.e. బన్ + ఇం, the న్ having arisen of the past participle బన్న and being euphonically doubled), come ye!, in the ancient dialect according to the Šabdânušâsana (sûtras 470. 492).
 - బస్తిరి (i.e. బహ్ + ఇం), come ye!, in the mediæval and modern dialect.
 - బర్రి (for బరి of బరు, the doubling of the రో being euphonic), come ye!, in the modern dialect.
 - 250 (for ωσ of ωσ or ωσ), come (thou)!, in the mediæval and modern dialect, and, according to an instance in Nâgavarma's Karnâţaka-bhâshâbhûshana (under sûtra 27) and according to the Šabdânušâsana (sûtras 41. 385. 400. 519. 520), also in the ancient one.
 - ಬಾರ್, ಬಾರು (for ಬರ್ or ಬರು), come (thou)!, in the mediæval and modern dialect. (It is, however, probable that the instances require ಬಾರ for ಬಾರ್ and ಬಾರು; cf. ತಾರ್.)
 - ಬಾರ (for ಬರ of ಬರ್), come (thou)!, in the ancient, mediæval (and modern) dialect.
- 207. There are three forms connected with the imperative still to be adduced. They are produced by means of the suffixes edo, ed and eet.
- 1, According to one translation of a rule in Kēšava's Šabdamaņidarpaņa (sûtra 234, prayôga) which has been adopted by the author of the Šabdānušāsana (see further on under No. 1), 🕫 o is used "when (the action of) the second person of the negative (see § 209) gets the sense of the imperative" (madhyamapurushapratishêdhada vidhiyôļ or madhyamapurushapratishêdhada kriyě vidhyartham âdalli). The 🛪o in 🕫 o (೮ + 🛪o) indicates that the second person plural is to be understood (see § 205, 1, plural, a). Let us take e.g. the verbal theme 🛪ⴰⴰ་, to approach. Of this the second person plural of the negative is 🛪ⴰⴰⴰⴰ་,

you do not approach, and \$3000 would mean 'you shall not or must not approach!' (Cf. the use of ⊕5 under No. 3 of this paragraph.)

But when considering the meaning of eo under No. 2, a and b, the mediæval and modern form of ego, it might appear as if Kêšava's rule required another translation, viz. 900 is used "when a prohibition (pratishêdha, given) concerning (the action of) the second person (plural, e.g. ನೀಂ ಸಾರ ಬೇಡ, you must not approach!) becomes an order or permission (vidhi)" in an indirect form, so that x3000 means they may approach! ·let them approach!', the 30 of the second person plural in 5000 (the meaning of which see in § 208, 2) being retained in an honorific sense (cf. the honorific German 'Sie', they, used for English 'you') in order to show that now kind feelings prevail where previously more or less aversion had obtained; compare with regard to go the free use made of the honorific an of the modern dialect (see the Dictionary). In order to make Kêšava's rule in this form fully correspond to No. 2, a and b, we must, by implication, take for granted that not only the second person of the plural is to be understood, but also that of the singular, and that To in this case too is honorific, so that \$5000 signifies also the, she or it may approach'.

Kêšava's instances, as they are taken and adduced by him out of the context, mostly allow the meaning of both translations; they are (sûtra 234 of the Šabdamaṇidarpaṇa) — అంగురలం! — గాంరలం! బల్లిటించియన్ ఎన్నదే మాకు. — వివిటిలం! — పళిదం గేయ్యలిమో ఈగళ్ ఎమ్మేళ్! — ఆరయ్నారుం నాంర లిం! — ఆం బిటినిన్ ఎన్ను, బగియలిమో ఈగళ్! (page 258); but his instance ఓజ్యీ, ఇరలిం బిటివెటి మాజాుక్క్యముం! (page 68, which occurs in the Šabdānušāsana under its sûtra 44 that treats of nipâtas, as ఆజ్యే, ఇరలిం బిటివెటి మాజాుక్క్యాం!) seems to show clearly the meaning of the second translation, i.e. "oho, may also the greatness of other things remain!"

The Sabdânušâsana (sûtra 529), however, plainly and exclusively teaches the meaning of the first translation; it says పోణ్డీరం నమ్మలం! means "you must not trust women!" "do not you (in any way) trust women (sarvatrâpi strîyô mâ šraddhata)!", and ఆశాయ్యకమం మాడలం! "you must not commit an improper act!" "do not commit an improper act (akâryam mâ kurudhvam)!"

2, a) In the mediæval (and mediæval-modern) dialect the form of woo is wo (i. e. wo + z, see § 205, 2 and 3, 2nd pers. plural, a), or

occasionally ege, and is used only in the meaning of the second translation of Kêšava's rule (or in the imperative, § 205, 2.3), expressing request, permission, allowance, concession, and wish regarding a third person or thing, singular and plural, e.g. ಒಡೆಯರಿರ, ನಿಮ್ಮಡಿಗಳ್ ಎನ್ನಂ ಬಿಡದೆ ಸಲಹಲಿ! sir, may your feet continually preserve me! (Basavapurana 27, 72); — ಅಧಮನ್ ಅವನು: ඉරව! he is a vile person; (but what is that to us?) let him be! (39, 47); — ನಿಮ್ಮ ಹಿರಿಯತನಂಗಳ್ ಆಗಳು ನಿಮ್ಮೊಳ್ ಇರರೀ! ನಮಗವೇತಕೆ? let your excellencies always be among you! why should they concern us? (46, 15); — ಯುಧಿಷಿರ ಜನಪನ್ ಆಗಲ! let Yudhishthira become king (Bharata 1, 8, 5); — ಪಮ್ಖಾವಿರೂಪಾಕ್ಷ ಸೂರ್ಯನ್ ಆನಸ್ಥಮಂ ನಮಗೀಯಲಿ! may the sun of Pampâ's Virûpâksha give us joy! (Cannabasavapurâna 1, 2); -ಪರಬಲವನು ಭಂಗ ಮಾಡಲಿ! ಎನ್ಸು, ಜೋದರು ಮಾಡುವ ಸಿಂಹನಾದವು, a war-cry used by elephant-drivers with the object 'may it discomfit the hostile army!' (Nâčirâjîya); — ಮೆಯ್ಯ ಹೂಸಲಿ! ಎನ್ಸು, ಮಾಡಿದ ಗುಳಿಗೆ, (a pill or) an ointment made with the object '(people) may smear the body (with it)!' (Nāčirājîya).

b) In the modern dialect eoo has the same forms and meaning as in the mediæval one, with the only difference that ed, ede are used also interrogatively for the first person, e. g. ಅವನು ಬರೆಯಲಿ! let him write! (or he may write). ಅವಳು ಬರೆಯಲಿ! let her write! ಅದು ಬರೆಯಲಿ! let it (the child) write! ಅವರು ಬರೆಯಲಿ! let them (the men or women) write! ಅವು ಬರೆಯಲಿ! let them (the children) write! ಕಟು ತಾಯೂ ಮೊಲೆ ಉಣ್ಣಲಿ! let the calf suck (its) mother's breast! ಬೇಕಾದವರು ಈ ಹಣ್ಣು ಗಳನ್ನು ತಕ್ಕೊಳ್ಳಲಿ! let those who want (them) take these ripe fruits! ದೇವರು ನಿಮ್ಮ ಮಕ್ಕಳಿಗೆ ಕಲ್ದಾಣ ಮಾಡಲಿ! may God grant welfare to your children! ಈ ಮಾತು ನೆನವು ಇರಲಿ! let (him, her, it or them) hold this word in mind! ರೈರ್ಯ ಮಾತ್ರ ಇರಲಿ! let only (thy, your or their) courage remain! ಓಹೋ, ಚನ್ನವೆಷ್ಟೆನ್ನ, ಹೇಟಲಿ? o, how shall I (or we) tell how great the beauty is? ಅವನ ಫಜೀತಿ, ಎಷ್ಟೆಸ್ತ, ಹೇಬಲಿ? how shall I (or we) tell how great his annoyance is? ನಾಲ್ಕು ಆಣೆ ರೊಕ್ಕಾ ಎಲ್ಲಿನ್ನ ತರಲಿ? whence shall I (or we) bring four annas? ರೊಟ್ಟಿಯನ್ನು ತನ್ನು, ಆಕಳಿಗೆ ಹಾಕಲೀ? shall I (or we) bring the bread and give (it) to the cow? ನಾನು ಹೋಗಲ್ಯಾ (i. e. ಹೋಗಲ+ಆ)? shall I go? ಇದನ್ನು ನಾನು ಮಾಡಲಿ? shall (or may) I do this?

end! means 'let (him, her, it or them) become!', and then also 'let it be, be it!', and when repeated it gets the meaning of the English 'either — or' (see § 317).

See § 316, 14.

Note.

The Sabdânušâsana (sûtras 524. 525. 526. 527. 529) teaches another use of the ancient ఆలం, saying that it may stand for the ఆలో and ఆ of the infinitive (see § 187) before బిడి or బిడిం, it is not requested, it must not, etc. (see § 209, note 1). Its instances (under sûtra 529) show that it wants to express the second person plural by the ఇం in ఆలం, for it translates బిడ్డి రం నమ్మలం బిడి or బిడింలో నమ్మలం బిడిం, "you must not (in any way) trust women" (sarvatrâpi strîyô mâ śraddhata).

3, Instead of the eoo of No. 1 of this paragraph Kêšava's sûtra and vritti (234) have the form of eet, that of ees appearing only and alone in the prayoga, i. e. in his first instances, quoted under No. 1. He, no doubt, accepted ಅ⊙ to be the leading form to which ∞ was to be suffixed. But as to the second instances in the prayôga under his vritti he introduces egs again, saying "when there does not occur the sense of permission (vidhyartha) in the action of the negative (pratishëdhakriyë)", i. e. when a prohibition is not changed into a permission or when there is a direct prohibition or interdiction, "ees is used" (vidhyartham allada pratishêdhakriyeyol al akkum). His two instances with ಆಲ್ are: — ಪೆಟ್ರಿತೊನ್ನನ್ ಅಣಂ ಬಗೆಯಲ್! ಗಡ, ನಿನಗೆ ಸುಮತಿ ಬೇಟಿಾಂ ಬೇಲು, do not (thou) consider any other thing! verily, thy good disposition is different, (and so) am I different, (but the good disposition of both of us is beyond doubt). ಬನದಲ್ಲಿ ವುಗಲ್ ವುಗಲ್! ಎಮ್ಬ ಗಣ್ಣು ಗೋಗಿಲೆ, the male cuckoo which said (or says) 'do not enter, do not enter the wood!'. A similar instance is in the Candraprabhapurana (2, after 93), viz. ತಳಿರ್ಗೊಮ್ಬುಗಳೊಳಿದ್ದು, ಮುನ್ನಿನನ್ದ ದಿನ್ದಿನ್ದು ಪೊಕ್ಕಡೆ ಪೊಲ್ಲದಕ್ಕುಮ್ ಎನ್ದು, ಕನ್ನರ್ಪಂಗೆ ತುಗಲ್ ತುಗಲ್! ಎಮ್ಬಸ್ಥದಿಂ ಸರಂಗೆಯ್ನ ಗಣ್ಣುಗೋಗಿಲಿಯ ದನಿಗಳ್, the sounds of the male cuckoo which was in the branches with young leaves, said 'if he as before enters to-day, it will be improper', and cried out to Kandarpa as it were 'do not enter, do not enter (the wood)!' (cf. the use made of eoo according to the first translation of Kêšava's rule under No. 1).

The Šabdânušāsana (sūtra 528) has the following instances:— స్టిమో ఈ బనమం బూగాల్! do not enter this wood! (yūyam êtad vanam mā pravišata). స్టిమో ఈ మనియం నిండలో! do not look at this house! (yūyam êtad griham mā pašyata). యకిగళ్, స్టిమో అంగటన ఆటిక్కే నలలో! devotees, do not you engage in Angaja's sport! (bhô yatayô bhavantô madanakriyāyām mā pravartadhvam). 208. How are we to explain the possibility of the use made in § 207 of 900, 90 and 907?

It rests on the meaning of the infinitive (see §§ 170. 171. 187. 188. 210) which in the present case ends in ee.

- 1. In the instance ಸಾರಲಂ (ಸಾರರ್+ಇಂ), you shall not or must not approach!, ಸಾರರ್ means 'to approach, yet to approach', i. e. approaching has not yet taken place (and shall not do so), and ಇo means 'you'. The primitive sense of ಸಾರಲಂ, therefore, is 'you are yet to approach', i. e. you have not approached yet (and shall not do so).
- 2, When মাত্তিত (মাত্তে + ৯০) or মাত্তি (মাত্তে + ৯) means 'they may approach!' 'let him, her or it approach!' the meaning of the infinitive মাত্তে is that of a verbal noun, viz. approaching, combined with the sense of a sign of exclamation and with the honorific ২০ or ২: 'approaching!' '(his, her, its, or their) approach may take place!'
- 3, When the infinitive with පුලු, without the honorific තර and ත, is used prohibitively, as in පුර්ල්, do not enter!, the primitive meaning is (analogously to that of කාර්ල්+තර under No. 1) 'yet to enter', i. e. entering has not yet happened (and shall not do so).
- 209. The conjugated negative (pratishêdha, § 146) of the verb is formed by suffixing the personal terminations of § 193 to the infinitive ending in ල (see §§ 170. 187, 2, and note 2 of this paragraph), with the exception of the terminations කුජා, කුජා, සුජා, සා.

A difference, however, regarding those terminations in the conjugated negative is that, instead of භාධා and භාවා of the neuter singular and plural of the ancient dialect, ಅಂದು and ಅವು are used; භාධා, the neuter singular in the mediæval dialect, becomes ಅಂದು; (in the modern dialect both ಅಂದು and ಅವು remain).

What has been stated in § 170 about the doubling of final consonants in the formation of the negative participle remains in effect also in the present case. Cf. 215, 7, f.

In the three dialects the themes 306, to bring, and 2006, to come, always lengthen their e, changing it into e, in the conjugated negative.

The conjugated negative is used for the present, past, and future tense, according to circumstances (cf. § 170).

Concerning its original meaning see § 210.

1, Paradigms of the negative in the ancient dialect:

one of ನೋಡು, to see.	
Singular.	Plural.
1st pers. ನೋಡೆಂ (i. e. ನೋಡ+ಎಂ), I do not see, I did	ನೋಡೆವು.
not see, I have not seen), I shall not see.	
2nd pers. ನೋಡಯ್.	ನೋಡಿರ್.
3rd pers.	
mase. ನೋಡಂ.	ನೋಡರ್.
fem. ನೋಡಳ್.	ನೋಡರ್.
neut. ನೋಡದು.	ನೋಡವು.
one of enco, to remain.	
Singular.	Pturat.
Ist pers. ಉಟ್ರಿಯಿಂ (i. e. ಉದ್ಯಯ+ ಎಂ), I do not remain,	ಉಟಿಯುವು.
I did not remain, (I have not remained), I	
shall not remain.	
2nd pers. ಉಲ್ಲಿಯಯ್.	ಉರಿತಿಯರ್.
3rd pers.	
mase. ಉಟ್ರೀಯಂ.	ಉರಿತಿಯರ್.
fem. ಉದ್ರೀಯಳ್.	ಉಚಿತಿಯರ್.
neut. ಉರಿ೨ಿಯದು.	ಉಲಿಿಯವು.
one of වල්, to stand.	
Singular.	Plural.
1st pers. నిల్లిం (i.e. నిల్ల for నిల+ఎం), I do not stand,	ನಿಲ್ಲೆವು.
I did not stand, (I have not stood), I shall	
not stand.	
2nd pers. నిల్లయ్. 3rd pers.	నిల్లీరో.
masc. 200.	నిల్లరో.
fem. වලුණ.	నిల్లరో.
neut. ನಿಲ್ಲದು.	ನಿಲ್ಲವು.
one of 30°, to bring.	
Singular.	Plural.
1st pers. 3000 (300 for 30 + 20), I do not bring, I did	ತಾರೆವು.
not bring, (I have not brought), I shall not bring.	
2nd pers. ತಾರಯ್.	ತಾರಿಕ್.
3rd pers.	V Brown gran
mase. 3000.	ತಾರರ್.
fem. 3905.	ತಾರರ್.
neut. ತಾರದು.	ತಾರವು.

2, A paradigm of the negative of ನೋಡು, to see, in the mediæval dialect:

Singular. Plural.

1st pers. ನೋಡೆಂ, ನೋಡೆನು, ನೋಡೆ, I do not see, ನೋಡೆವು.

etc., etc.

2nd pers. ನೋಡೆ. ನೋಡಿರ (i.e. ನೋಡ+ ಇರಿ).

3rd pers.

mase. ನೋಡಂ, ನೋಡನು, (ನೋಡ). (ನೋಡರ್), ನೋಡರು. (ನೋಡಕ್), ನೋಡಕು. (ನೋಡರ್), ನೋಡರು.

neut. ನೋಡದು. ನೋಡವು.

Other instances in the first person singular are e.g. ಉಬಿಿಯಂ, ಉಬಿಿಯೆನು, ಉಬಿಿಯೆ (of ಉಬಿಿ); ಕಡೆಯೆಂ, ಕಡೆಯೆನು, ಕಡೆಯೆ (of ಕಡೆ); ಗೆಲ್ಲೆಂ, ಗೆಲ್ಲಿನು, ಗೆಲ್ಲಿ or ಗೆಲೆಂ, ಗೆಲೆನು, ಗೆಲೆ (of ಗೆಲ್); ಬಾರೆಂ, ಬಾರೆನು, ಬಾರೆ (of ಬರ್).

3, A paradigm of the negative of నిండు, to see, in the modern dialect:

Singular. Ptural.

1st pers. ನೋಡೆನು, ನೋಡೆ, I do not ನೋಡೆವು.

see, etc., etc.

2nd pers. ನೋಡೆ. ನೋಡರ (i. e. ನೋಡ+ ಅರಿ, see Nudigaţţu page 78).

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3rd pers.

 mase. ನೋಡನು, ನೋಡ.
 ನೋಡರು.

 fem. ನೋಡಳು.
 ನೋಡರು.

 neut. ನೋಡದು.
 ನೋಡವು.

Other instances in the first person singular are e.g. ಅಲಾಯಿನು, ಅಲಾಯಿ (of ಅಲಾ); ನಡೆಯನು, ನಡೆಯೆ (of ನಡೆ); ತಾರೆನು, ತಾರೆ (of ತರ್).

The conjugated negative is somewhat seldom used in the modern colloquial dialect (except in proverbs and in the verb ಒන්, see § 316, 12), and its second person plural ಸಂಭಾರ is anomalous, its termination et standing for කට. The same dialect generally uses the third person neuter singular of the (present-)future tense which is a bhâvavačana (§ 200, 1.3), and the infinitive with end (est) which too is a bhâvavačana or verbal noun (§ 188), followed by කුළ (see note 1), e. g. ಕೂಡುವದಿಲ್ಲ, ಕೂಡಲ್ಲ, the first form for the present and future (I, etc. do not give, I, etc. shall not give), and the second one for the past (I, etc. did not give). See §§ 298, 3; 299, 1.2; 316, 1.2; 368.

When in the ancient dialect repetition of the conjugated negative (§ 211, 6) is used, the first verb may drop its personal termination and the e of the infinitive, e.g. พจซ, พจซิ๋ (for พจซื๋ พจซื๋ หจื๋ Sabdânušâsana sûtra 398). Cf. นิธ นิธธิ์ in § 170.

Notes.

1, It is a peculiarity of the only two defective verbs 505, to be fit, and 305 (another form of aut), to be, that in the three dialects they have the forms equ and any for all persons in the singular and plural of the conjugated negative. The formation is the following: the infinitives are 90 and 90, to which 9 is added with the regular doubling of the final of of the theme, this of representing all the personal terminations (cf. the suffix Qo in § 243, and see their use in §§ 298; 316, 1.9). The meaning of by and ay depends on their nominative or subject which is either expressly put or is to be supplied (see § 210). Occasionally a euphonic sonne may be added to ev and av, so that we get అలం, ఇలం (see e.g. Šabdānušāsana sūtra 523; § 298, 4; § 300), which (sŏnně) may change into 356 or 36 when it meets with a following vowel. The same holds good with regard to ಬೀಡ of ಬೀಡು. to be required, and, with the sonne, න්දය (see e. g. Šabdanusasana sūtra 524 seq.; §§ 207, note; 316, 5). In the modern dialect ಸಲ್ಲ of ಸಲ್ (§ 316, 15), to be proper, is another instance of this kind. The Sabdanusasana (sútras 19.584) introduces also en or eno. for ಆಗದು.

The grammarian Kêšava calls ৰুণু a particle (avyaya) that partakes of the nature of a verb (kriyâtmaka); see § 212, 7; 298.

- 2, When the author has stated at the beginning of this paragraph that in the conjugation of the negative the personal terminations are attached to the infinitive with . he seems to be at variance with what Kêšava in and under his sûtra 216 writes, viz. that a verb's theme (dhâtu, according to his instances a theme ending in ಉ) appears when one removes the termination (vibhakti) ಅಂ of the conjugated negative (pratishêdhakriyě), so that e. g. the themes ನೋಡು, ಮಾಡು, ಕೂಡು are formed from ಸೋಡು, ಮಾಡು, ಕೂಡು; but because his rule is superficial (see § 143) and therefore seems to give only a certain practical hint to students, we must not lay too much stress on its wording, and not conclude that ನೋಡು+ ಅಂ, ಮಾಡು+ ಅಂ, ಕೂಡು+ ಅಂ showed the exact final rule for the formation of the negative; we have to take the infinitive with final e and the termination ಅಂ, i. e. ನೋಡ+ ಅಂ, ಮಾಡು+ ಅಂ, ಕೂಡು+ ಅಂ in order to get ನೋಡು, ಮಾಡು, ಕೂಡು, ಮಾಡು, ಎಂದು, ಮಾಡು and the termination and by adding ಉ in the instances given by Kêšava.
- 210. In examining the origin of the conjugated negative we have to reject the thought, as if the change of the suffixes ಉದು and ಉವು into

ಅದು and ಅವು could help us to find it, for already in the ancient dialect we have, side by side with ಉದು, ಅತ್ತು (that is another form of ಆದು, § 193 under remarks) as a termination of the past tense, and the positive forms ಒಳವು, they are (§ 194, remark 1) and ಬೆರಣ್ಯವು they scratched (§ 198, 1); then in the medieval one est in the third person neuter plural of the present, past and future tense (§§ 194; 198, 4; 200, 2; 201, 2, 3), and in the modern one ed in the third person neuter singular of the future tense (§ 200,3) and est in the third person neuter plural of the past and future tense (§§ 198, 5; 200, 3). Also the change of the vowel e into e in sof and wo (§ 209) cannot assist us to do so, as some other monosyllabic verbs appear in their positive forms with long and short vowels (see §§ 52. 53), as we have the positive forms ತಾರಲ್, ಬಾರಲ್ for ತರಲ್, ಬರಲ್ (§ 187, 1), ਤਰਰੇ for ਤਰੇ (§ 187, 4), ਤਰਰ, ਪਾਰਰ, ਤਰ, ਪਾਰ for ਤਰ, ਪਰ, ਤਰਾਂ, ਪਰਾਂ (§§ 205, 1, 2nd pers., b; 205, 2, 2nd pers., b; 206), was for www (§ 184), and the negative forms ತರದೆ, ಬರದೆ for ತಾರದೆ, ಬಾರದೆ (§ 170).

There can be no doubt that the origin of the conjugated negative is based, as has been stated in § 209, on the so-called infinitive ending in e (§ 187) in the same manner as that of the negative participle is (see § 170). That infinitive originally was a verbal noun and only in course of time came to get its specific meanings (§ 188). Thus e. g. ಸೋಡ at first meant 'seeing', 'a seeing', and thereupon 'to see', 'about to see', 'yet to see'. న్యూడేం (న్యూడ+ఎం), therefore, signifies 'a yet to see-I', i. e. my seeing (is or was) yet to be or (will be) yet be, or my seeing (is) not actually existing, (was) not so, or (will) not be so, whence we arrive at the meaning 'I do not see', 'I did not see', '(I have not seen)', ·I shall not see'.—Regarding the meaning of ಅಲ್ಲ, ಇಲ್ಲ, ಬೀಡ and ಸಲ್ಲ it has been stated in note 1 of § 209 that their meaning depends on their nominative or subject which is either expressly put or is to be supplied. Originally they denote 'a yet to be fit-', 'a yet to be-', 'a yet to be required-', 'a yet to be proper-', (the dashes denoting the e of § 209, note 1), i. e. fitting (is, was or will be) yet to be, being (is, was or will be) yet to be, requiring (is, was or will be) yet to be, being proper (is, was or will be) yet to be, or being fit (is or was) not really existing or (will) not be so, being (is or was) not really existing or (will) not be so, requiring (is or was) not really existing or (will) not be so, etc. Now if for instance ಅವಂ (ಅವನು), he, becomes the subject, the translation is 'he is not fit, he was not fit, he will not be fit', 'he is not, he was not, he will not be', 'he is not required, he was not required, he will not be required', etc. Cf. the prohibitive forms of the infinitive with es in § 208.

That ಅದು and ಅವು are suffixed for ಉದು and ಉವು is very probably done to show off the use of the infinitive with ಆ in the formation of the tense.

- 211. In § 152 (cf. § 165, b, 1-3; § 170) there is the statement that frequentative or iterative action of the verb is expressed by simple or triple repetition. Without respect to the various meanings created by that process (see § 339) we give here a number of instances as they occur in the three dialects:—
- 1, regarding doubling the verb without any alteration (in the present, future, past, imperative, infinitive, participle, and conjugated negative) ಉಣ್ಟುಣ್ಟ (ಉಣ್ಟು ಉಣ್ಟು); ಅಪ್ಪುದಫ್ಪದು (ಅಪ್ಪುದು ಅಪ್ಪುದು), ತೋರ್ಪ್ರದು ತೋರ್ಪದು, ವೋವೆಂ ವೋವೆಂ, ಅಕ್ಕಕ್ಕು (ಅಕ್ಕು ಅಕ್ಕು), ಸಾಕು ಸಾಕು, ಅಹುದಹುದು (ಅಹುದು ಅಹುದು), ಹೌದು ಹೌದು; ಆದುದಾದುದು (ಆದುದು ಆದುದು), ಕಣ್ಡಂ ಕಣ್ಡಂ, ಪೋದಂ ಪೋದಂ, ಬನ್ಡಯ್ ಬನ್ಡಯ್; ಒಪ್ಪಿ ಸೊಪ್ಪಿಸು (ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು), ಕೊಯ್ ಕೊಯ್, ಬಾ ಬಾ, ಸುತಿಸು ಸುತಿಸು, ಕುಡಿ ಕುಡಿ, ಪಿಡಿ ಪಿಡಿ, ನಿಲ್ ನಿಲ್, ಹೇಯಿ ಹೇಯಿ, ಕೋಕೋ, ಆಗಲಾಗಲಿ (ಆಗಲಿ ಆಗಲಿ); ಕೂಡೆ ಕೂಡೆ, ಪುಗೆ ಪುಗೆ, ಬರೆವರೆ (for ಬರೆ ಬರೆ); ಆಗುತ್ತಾಗುತ್ತಾ (ಆಗುತ್ತಾ ಆಗುತ್ತಾ), ಆಡಿಯಾಡಿ (ಆಡಿ ಆಡಿ), ಮಾಡಿ ಮಾಡಿ, ಅತ್ತತ್ತು (ಅತ್ತು ಅತ್ತು), ಉಣ್ಡುಣ್ಡು (ಉಣ್ಡು ಉಣ್ಡು), ಬನ್ನು ಬನ್ನು, ಆದ ಆದ, ಬನ್ನ ಬನ್ನ; ಬಾರೆಂ ಬಾರೆಂ, ಬೇಡ ಬೇಡ;
- 2, regarding tripling the verb without any alteration (in the imperative, past, and past participle) ಒಡ್ಡೊಡ್ಡೊಡ್ಡು (ಒಡ್ಡು ಒಡ್ಡು ಒಡ್ಡು), ಒಪ್ಪಿ ಸೊಪ್ಪಿಸೊಪ್ಪಿಸು (ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು), ಕುಡು ಕುಡು ಕುಡು, ನೋಡು ನೋಡು ನೋಡು ನೋಡು, ಬಾ ಬಾ ಬಾ; ಬಸ್ಟಂ ಬಸ್ಟಂ ಬಸ್ಟಂ; ಉಣ್ಣುಣ್ಡುಣ್ಡು (ಉಣ್ಣು ಉಣ್ಡು ಉಣ್ಣು);
- 3, regarding doubling the verb, dropping ಅಲು (or also ಅಲು+ಎ i. e. ಅಲಿ) of the first one (in the infinitive) ಹೋಗ ಹೋಗಲು, ಬರ ಬರಲು, ಕೂಡ ಕೂಡಲಿ;
- 4, regarding doubling the verb, dropping the termination of the past participle of the first one, e. g. ಕಡಿ ಕಡಿದು, ಕುಡಿ ಕುಡಿದು, ಕಾಯ್ ಕಾಯ್ದು, ಸಿಳಿ ಸಿಳಿದು (see § 165, b, 1), and also its vowel, e. g. ಕಳ ಕಳೆದು, ತೆಗ ತಿಗಿದು (see § 165, b, 2), to which class may likewise be referred the doubled negative participle dropping its ಅದೆ, viz. ತಪ್ಪ ತಪ್ಪದೆ, ನಿಲ್ಲ ನಿಲ್ಲದೆ, ಬಿಡ ಬಿಡದೆ (§ 170);

- 5, regarding doubling the verb, dropping the termination of the relative present participle or that of the present participle of the first one, e.g. ನೋಡ ನೋಡುವ, ಮಾಡ ಮಾಡುವ;¹) ಇರ ಇರುತ್ತ, ಬರ ಬರುತ್ತ, ಹೋಗ ಹೋಗುತ್ತ;
- 6, regarding doubling the verb, dropping the personal termination of the first one, e. g. ప్రోజప్ పోంబిం, పోంద పోందం, బన్న బన్నయా, బారా బారిం (for బారెం బారెం రా బారె బారెం, see § 209);
- 7, regarding doubling the verb, dropping the final syllable of the first one, e. g. ತಿರ ತಿರಗು, ತೊಲ ತೊಲಗು, ಮುಬು ಮುಬುಗು, ಮೊಗ ಮೊಗಸು, ಸೊಗ ಸೊಗಸು (see § 165, b, s, and cf. § 183, 7 and remark 1 and 2 of this paragraph; cf. also § 253, s; § 243, A, 16);
- 8, regarding tripling the verb, dropping the termination of the past participle of the two first ones, e. g. ಬಡ ಬಡ ಬಡೆದು (§ 165, b, 2, remark, where ಬಡ ಬಡ ಕಾರ್ಈ is adduced as a peculiar form);
- 9, regarding tripling the verb, dropping the personal termination of the two first ones, e.g. ಅಪ್ಪತ್ತಪ್ಪೆಂ (ಅಪ್ಪ ಅಪ್ಪಂ), ಬನ್ನ ಬನ್ನ ಬನ್ನಂ;
- 10, regarding tripling the verb, dropping the last syllable of the two first ones, e.g. ತೊಳ ತೊಳ ತೊಳಗು, ಬೆಳ ಬೆಳ ಬೆಳಗು (see § 165, b, s, remark). Cf. also ನಡ ನಡ ನಡುಗು.
- 11, Observe also the curious repetition of verbs wherein the initial of the second one is changed, e. g. ಕೂಡು ಗಡುವುದು, ತನ್ನರೆ ಗಿಸ್ದರೆ. Cf. § 303, 1, after e. Observe also the colloquial expression ನೀರ ತ ತಾ (for ತಾ ತಾ).

Remarks.

1, Also by setting a sort of adverb which is of the same root as the verb, before the verb and occasionally doubling it repetition is expressed, e. g. ಚಿಮಿ ಚಿಮಸು; ನಡ ನಡಗು, ನಡ ನಡುಗು; ಮಲ ಮಲುಗು; ಮಿಡು ಮಿಡುಕು; ಮನು ಮಿನಸು, ಮಿನು ಮಿನು ಗು;— ಚಿಟ್ ಚಿಟ್ ಚೀಜು; ಚಿಟ್ಟ ಚಿಟ್ಟನೆ ಚೀಜು; ನಡ ನಡ ನಡುಗು; ನಡ ನಡನೆ ನಡುಗು; ಮಲ ಮಲ ಮಲು ಗು; ಮಲ ಮಲನೆ ಮಿಡುಕು; ಮಿಡ ಮಿಡನೆ ಮಿಡುಕು, ಮಿಡು ಮಿಡನೆ ಮಿಡುಕು; ಮಿಣ ಮಿಣನೆ ಮಿಂಚು: ಮಿಜು ಮಿಜನೆ ಮಿಂಚು.

It is possible that some of the instances are connected with No. 7 above.

2. Of double nouns not seldom verbs are formed by means of ಇಸು (§ 149 seq.) which may be regarded as frequentative ones, e. g. ಆಟ ಮಟಸು (of ಆಟ ಮಟ್ರ), ಅದ ಬಡಿಸು, ಅದ ಹಡಿಸು, ಕದ ಕದಿಸು, ಕರ ಕರಿಸು, ಕಳ ಕಳಿಸು, ಕಳ ವಳಿಸು, ಕದ ಕದ್ಸು, ಗಡ ಬಡಿಸು, ಗದ ಗದಿಸು, ಗಲ ಗಲಿಸು, ಗುಡಿ ಗುಡಿಸು, ಗುಡು ಗುಡಿಸು, ಗುದು ಗುದುಸು, ತಡ ಬಡಿಸು, ತಳ ತಳಿಸು, ತಳ ತಳಾಯಿಸು, ತಳ ದಳಿಸು, ದಳ ದಳಿಸು, ಮಗ ಮಗಿಸು, ಮದ ಮದಿಸು, ಸರ ಸರಿಸು.

¹⁾ ನೋಡ and ಮಾಡ might however be ನೋಡೊ and ಮಾಡೊ (see § 181, note c) so that there would be no dropping.

VI. On adverbs, etc. (See § 281 seq.)

212. In the present paragraph a class of words is introduced which are called indeclinables (avyaya) by Kannada grammarians; some of the words they term also particles (nipâta, see remark 1). Many of the words would be called adverbs by Europeans.

The expression of 'indeclinables' is not quite exact, as some admit of being declined, to which the letter d (declinable) in parenthesis will be added in the alphabetical lists given below.

These alphabetical lists are composed of the adverbs, etc. found in the Šabdamaņidarpaņa and Šabdanušāsana. The adverbs, etc. contained in these two works belong to the ancient dialect and are left unmarked; if they occur also in the mediæval one, they are marked with med. (mediæval) in parenthesis; and if they are used also in the modern one, with mod. (modern) in the same parenthesis; the additional words in brackets have not been met with in the ancient one. Slight differences of form in the three dialects have not been regarded. A few words and peculiar meanings rest on the Šabdanušāsana.

1, Numeral adverbs

(exceptionally arranged according to their natural order).

ಒರ್ಮೆ, once (med.); ಇರ್ಮೆ, twice; ಮೂರ್ಮೆ, thrice; ಕೆಲರ್ಮೆ, sometimes; ಸಲರ್ಮೆ, several times; ಸಾಸಿರ್ಮೆ, a thousand times. [ಒಮ್ಮೆ, once, ಇಮ್ಮೆ, twice, ಮೂರು, thrice, are other forms in the mediæval dialect; ಒಮ್ಮೆ occurs also in the mod. one.] See § 279.

2, Adverbs of place.

ఆక్త, ఆక్తలో, that direction; in that direction (d; med., mod.); అన్లాం, after, afterwards; అల్ల, there (d; med., mod.); ఇక్త, ఇక్తలో, this direction; in this direction (d; med., mod.); ఇచ్చాం, the front; in the front (d; med., mod.); mod. also ఎచ్చు, ఎడురు); ఇల్ల, here (d; med., mod.); టక్క టక్కలో, in this intermediate direction; టల్ల, in this intermediate place; ఎక్క ఎక్కలో, what direction? (d; med., mod.); ఎల్ల, where? (d; med., mod.); ఓడెన్, together with (med., mod.); ఓడెన్, in, within, into (med., mod.); ఈడెన్, together (med., mod.); ఈడెన్, below (med., mod.); ఫిలా, కింకాలా, the south; in the south (d; med., mod.); నేడఎవే, in the middle (med., mod.); వేడఎవే, పడువేలో, the west; in the west (d; med., mod.); పిన్నే, behind (mod.); పేడాగ్, behind; హేజాగ్, outside (med., mod. యేజాగ్); బడెగ్, బడెగెల్, the north; in the north (d; med., mod.); మేజా, మేజా మీజా మీజా మీజా (med., mod.); మెజ్, in front; forward (med., mod.); మెజడే, ముండెలో, the east; in the east (d; med., mod.); మేజా, above (d; med., mod.); మేజా, around; that surrounds (d; med., mod.) మీజి, that side; on that side (d), ఈడే this side; on this side (d), med., mod.).

ಮುಂಚೆ, in advance, first, occur in the med. and mod. dialect;—ಹತ್ತಿರ, ಹತ್ತಿರು, nearness; near, close by (d) belong to the med. one, and appear as ಹತ್ತರ, ಹತ್ತ in the mod. one.]

3, Adverbs of time.

అన్న. that time; then (d; med., mod.); అన్నం, at the time that, when; (so that); ఆన్లేగం = ఆన్ల o (see § 365; until, in med.); ఆన్లేవరం, ఆన్లేవరిగం, until that time, so long as; ಅಲೊಡಂ, ಅಲೊಡನೆ= ಅನ್ನಂ (§ 365; ಅಲೊಡನೆ, med.); ಆಗಡು, that time; then (d); ওরতে, that time; then (d; med.); ওরনত, continually (med.); ত্ত, ত্তর, from that time, afterwards (med.); ಇನಂ=ಅನ್ನಂ (§ 365); ಇನೆಗಂ=ಅನ್ನಂ (§ 365); ಇನ್ನು, this time; to-day (d; 'med., mod.); ಇನೈಗಂ, up to this time (in med.); ಇನೈವರಂ, ಇನ್ನೆ ವರೆಗಂ, until this day; ಈಗಡು, this moment; now (d.); ಈಗಳ್, this time; now (d; med.); ಈವಕು, a little while ago (d); ಉನ್ನೆ, at this intermediate time; ಉನ್ನೆವರಂ, ಉನ್ನೆ ವರೆಗಂ, up to this intermediate time; ಎನ್ಸು, when? (d; med., mod.); ಎನ್ನೆ ಗಂ, ಎನ್ನೆವರಂ, ಎನ್ನೆ ವರೆಗಂ, till what time?; ಒಡನೆ, forthwith (med.); ತಹುವಾಯ್, subsequent time; subsequently, afterwards (d; med., mod.); ತಳಸಲ್, at dawn; ನಾಡಿದು, the day after to-morrow; on the day after to-morrow (d; med., mod.); ನಾಳೆ, to-morrow (d; med., mod.); ನಿನೈ, yesterday (d; med., mod.); ಭೂರತ (ಭೂರಕ್ರ ಭಾರ್ಯ, ಪೊತ್ರದ್, ಪೊತ್ರದ್), daybreak; at dawn (d); ಬದ್ (d), ಬದ್ ಕಂ, ಬದ್ ಕೆ, ಬದ್ ಕೃಂ, ಬದುಕ್ಕೆ, ಬದುಯಂ, afterwards (ಬದು, ಬದುಕ, med., mod.; ಬದುಕಂ, ಬದುಕ್ತಂ, med.); ಮಗುಜ್, again (med.); ಮುಸ್, that is before; before (d; med., mod.); ಮೊನೆಯೀಡು, ನೊನೆಯಾಡು, some time ago (d); ನೊನೈ, the day before yesterday; on the day before yesterday (d; med., mod.); ಸವಳದೆ, at daybreak; ಸವಳ್ತದೆ, daybreak; at daybreak (d). [ಆಗ, that time; then (d); ಈಗ, this time; now (d); ಈಚೆ, after this, afterwards, are med. and mod.; ಭೂಟ್ರಡೆ appears as ಹೊತ್ತರು and ಹೊತ್ತರು (d) in the med. dialect, and as ಹೊತ್ತಾಡ್ (d) in the mod. one; ಕೂಡಲಿ, forthwith, and ಬೆಳಿಗ್ಗೆ, at dawn, are mod. words; ಹೊತ್ತುಣ್ಣಲಿ, ಹೊತ್ತುಣ್ಣೆ. (i. e. ಹೊತ್ತು ಹೊಂಡು ತ್ತರೆ), at daybreak, early (mod.); regarding ಇನ್ನು, still, etc. see Dictionary.]

4, Adverbs of circumstance and manner.

(The meanings given are to be somewhat modified according to circumstances.)

అగున్దలి, abundantly, exceedingly; అణం, soever: whatsoever; ఆయియరం, abundantly, exceedingly; ఆస్తెరి, ఆస్తెరేమిలో, ఆస్తెరేమింలో = ఆన్తు, etc. ఆన్తు, అన్నట్లు (కథా Šabdânušâsana), ఆన్మే, అన్మేమిలో, ఆన్మేమిలో, అన్మేమిలో, in that manner, in like manner; like; similar to; in the manner in which (అన్మ, ఆన్మే, med., mod.; ఆన్ఫట్లు med.); ఆయ్యే, excessively, exceedingly (med.); ఆరోమి, ఆరో అలో కుబా, a little, to some extent (ఆరో med.); అల్లవేజ్, causelessly; అజేగే = అన్ప, etc. (med.); ఆణం, soever: whatsover; ఆడం, further; ఆయ్మగి, ఆయ్మని, vehemently, quickly; ఆఫ్ నం, excessively, exceedingly; ఇన్ప, ఇన్పట్లు (ఇత్తం Šabdânušâsana), ఇన్పీ in this manner (ఇన్ప, med., mod.; ఇన్పట్లు, med., also ఇనితుట్లు); ఇమ్మని, in a proper manner; ఇజేగి, in this manner (med.); అణ్ణ వెళియదు, greatly, much; అన్ప, కూన్పీ, in this intermediate manner; how (కథం Šabdânušâsana); అన్ప, silently (తింశ్మీ కం

Sabdânuśâsana); ಉರ್ವಿಸಂ, excessively, exceedingly; అసికాం, అసికానే, silently (ಉಸಿಕನ, med.); ಎಕ್ಕೆ ಕೈ, by degrees, slowly, irresolutely; ಎಡೆ, spaciously, extensively; ఎన్నా, ఎన్నే, how? (ఎన్ను, med., mod.); ఎన్నాటు, how? (రాధం Šabdānušāsana; med.); ಎಹೆಗೆ, how? (med.); ಏಗಂ, most certainly; ಒಡಂ, certainly (ನಿಶ್ವಯಾರ್ಥಂ Sabdanušásana); ಒಯ್ಯನೆ, clearly, evidently; ಕಡು, excessively; swiftly (med.); ಕಮ್ಮಗೆ, ಕಮ್ಮನೆ, fragrantly, deliciously (med., mod.); ౌరం, excessively, greatly (med.); ౌర్డునే, suddenly; ಕಿಜ್ಜರು (o. r. ಕೀಡ್ರ್ಯ), closely, densely; ಕೆಚ್ಚನೆ, redly (med., mod.); ಕೆಸ್ನಂ, excessively, exceedingly; ಖಡೆಲನೆ, ಖದ್ಅನೆ, ಖದ್ಅನೆ, in a shrill, piercing, rough manuer; ਜਫ, ਜਫ, certainly (ਜਫ, med., ਜਫ਼ਾ is used in emotion and command); ਜਫ਼ ಗೆಜನೆ, quickly (med.; ಗಳಗಳ, mod.); ಗಿಜ್ಜ ಗೆ, ಗಿಜ್ಜ ನೆ, spinningly, round and round (med.); ಗುಹುಗುವುಗೆ, inactively, silently : ಘಟ್ಲಾನೆ, quickly ; ಚಕ್ಕನೆ, quickly (med.) ; ಚಡುವುಡನೆ quickly (see § 307, a); ಚೆಕ್ಕನೆ, quickly; ಚೆಚ್ಚರಂ, quickly; ಚೆಚ್ಚರಂ, manifestly, clearly, certainly; ತಡಬಡ, with embarrassment (in speaking, med., mod.); ತಣ್ಣಗೆ, ಕಣ್ಣನೆ, coolly, refreshingly (med., mod.); ತಳಮಳಂ, decisively (ನರ್ಣಯವಾಚಿ Sabdânusâsana); ತಳತಳನೆ, ತದತದನೆ, glitteringly (med.); ತಿಟ್ಟಿಗೆ, ತಿಟ್ಟಿನೆ, ತಿಹ್ನಗೆ, ತಿಹ್ನನೆ, whirlingly, round and round (ತಿಹನೆ, med.); (ತೆಪ್ಪನೆ, see § 307, a); ತೆಳ್ಳನೆ, thinly (med., mod.); ತೇನಂ, not firmly, irresolutely (ಅದೃರ್ಧಾರ್ಥಂ Sabdânusâsana); ತೇನತೇನಂ, by degrees, slowly, irresolutely; కేంట్రిగే, కేంట్రినే, vehemently (med.); (కేఖవైనే, see § 307, a); దణ్ణనే, wearisomely (med., mod.); ದಲ್, certainly (med.); ಧಿಗಿಲನೆ, with consternation (med., mod.); నెండే. excessively, greatly, further (med.); నెర్మవం, certainly; సెన్రాం, ಸರ್ನೆರಂ, causelessly; ನೀಡು, ನೀಡುಂ, extensively, excessively; ನುಣ್ಣಗೆ, ನುಣ್ಣಗೆ, ನುಣ್ಣಗೆ, ನುಣ್ಣಗೆ, ಕುಣ್ಣಗೆ, (med., mod.); ನೂಳದು, much, exceedingly; ನೆಟ್ಟಿಗೆ, ನೆಟ್ಟನೆ, clearly, distinctly, nicely (med., mod.); నేట్టిగి, నేట్టిని, vehemently (నిర్మారంధ్రాం Sabdânusâna); నేటీ, exceedingly; much (med.); (ನೊಸ್ಪನೆ, see § 307, a); ಸಕ್ಕಗೆ, ಸಕ್ಕನೆ, suddenly (med., mod.); ಸಚ್ಚನೆ, greenly (med.); ಶಯ್ಮನೆ, quickly; ಹಿರಿದು, ಹಿರಿದುಂ, extensively, greatly, further (med.); ಪೀನಂ, profusely, much, further; ಪೌವಗೆ, ಪೌವನೆ (ಪವ್ವಗೆ, ಪವ್ವನೆ), suddenly; ಬಯ್ನನೆ, quickly; ಬಹ'ದೆ, in vain (med., mod.); ಬಾಡಂ, much, further; ಬಿನ್ನಗೆ, ಬಿನ್ನನೆ, silently. inactively; ಬಿಮ್ಮಗೆ, ಬಿಮ್ಮನೆ, silently; ಬಿಹ್ಮನೆ, firmly, tightly; ಬೆಚ್ಚನೆ, hotly, warmly (med., mod.); ಬೆಚ್ಚರಂ, quickly; ಬೆಚ್ಚರಂ, clearly (ವ್ಯಕ್ತಾರ್ಥಂ Šabdanušasana); ಬೆಳ್ಳಡಂ, ಬೆಳ್ಳಳಂ, timidly, tremblingly; ಭೊಂದಕ್ಸ್, swiftly, quickly (med.); ಭೋದಕಲ್, swiftly, quickly, without restraint; ಭೋರನೆ, swiftly, quickly; ಮತ್ತಿನ, other, different; ಮಿಗೆ, excessively, much (med.); ಮೆಲ್ಲಗೆ, ಮೆಲ್ಲನೆ, slowly (med., mod.); ವರಂ, ವಲಂ, ವಲಂ, ವಲಂ, most certainly; clearly; (ಸಪ್ಪನೆ, see § 307, a); ಸಲೆ, perpetually, constantly (med.); ಸಿಯ್ಯನೆ, sweetly; ಸುಮ್ಮಗೆ, ಸುಮ್ಮನೆ, silently, inactively (med., mod.); ಸೋಡಂ, ಸೋಡಂ ಬಾಡಂ, much, more, further; ಸೋಡಂ ಬಾಡಂ, causelessly; ಹುಂ, how? ಹೌವನೆ (ಹವ್ವನೆ), suddenly (med., mod.). [ಅಹಗೆ, ಇಹಗೆ appear also as ಹಾಗೆ, ಹಾಂಗೆ, ಹೀಗೆ, ಹೀಂಗೆ in the med. dialect, and always so in the mod. one; ಎಹಗೆ is also ಹೈಳಗೆ, ಹೈಳಂಗೆ, ಹೆಂಗೆ in the med. dialect, and always ಹ್ಯಾಗೆ, ಹ್ಯಾಂಗೆ in the modern one.] Regarding ಎಹಗೆ _ಅಹಗೆ, ಹೆಂಗೆ ... ಹಾಗೆ ... ಹಾಗೆ ... ಹಾಗೆ , ಎನ್ತು ... ಅನ್ತೆ see § 327. (ಮೇರೆ, a tadbhava of ಮರ್ಯೆ, may be adduced here too, e. g. ಈ ಮೇರೆ or ಈ ಮೇರೆಗೆ, in this manner, thus; ಅವನ ಅಸ್ಪಣಿಯ ಮೇರೆಗೆ, according to his command. Samskrita ಪ್ರಕಾರ is similarly used, e. g. ಈ ಪ್ರಕಾರ in this manner; ಅದರ ಪ್ರಕಾರ, according to that; ವಿವಿಧ ಪ್ರಕಾರದಿನ್ದ, in various ways. Likewise ಕ್ರಮ, ತರ, ರೀತಿ, ವಿಧ are used. *Cf.* also ತರುವಾಯ್, ಪಿರಿನಿಡಿ.)

5, Conjunctions.

ఆం, లుం, and (med.); బల్లి, again, further, and; బబా, again, further; మక్తం, మక్త, again, further, and (med.; మక్తే, mod.; also the form మక్తు is used in the mod. dialect); మండాం, further, and, or (med.). [లుం appears also as లు, లుం in the mediæval dialect, and generally as లుం, exceptionally as లు in the modern one.] See §§ 284 seq.; 297.

6, Postpositions.

Several of the above-mentioned adverbs of place and time and of the conjunctions are used also as postpositions; they are adduced under this heading again, but without their meaning.

Postpositions, i. e. words and letters (particles) placed after, or at the end of, nouns, pronouns, participles, etc. (see § 282), are:

ಅ, a particle of emphasis; a vocative particle; ಅಂ; ಅತ್ಯ (ಅತ್ಯದೆಂ, etc., see § 109, a, b); ಅತ್ತಲ್; ಅಸ್ತರೆ; ಅಸ್ತರೆಫೊಲ್; ಅಸ್ತೆ; ಅಸ್ತೆಫೊಲ್; ಅಸ್ಸು; ಅಸ್ತಂ; ಅಸ್ತೆಗಂ; ಅಲ್, in; to; at the time that, when, whilst (med., mod.; see § § 109, a, 5. 187, 1); 😌 (med., mod.; see §§ 109. 117 seq.); ಅಹಗೆ; ಆ, a particle of emphasis; a vocative particle (med., mod.); %, there (med., mod.); %o, from that place or time; thence (med.; See e. g. §§ 109. 120, a, 3); ಇದಿರ್; ಇನಂ; ಇನೆಗಂ; ಉ; ಉಂ; ಉದುಂ, at the time that, when (§ 286); on; a, by means of, from (see § 109, a, 3); a, at the time that, when; so that (med.; see § 187, 4); 2, 3, particles of emphasis; vocative particles; particles of interrogation (med., mod.); &, &, vocative particles; particles of interrogation (med., mod.); ಒಡನೆ, together with, along with (med., mod.); ಒಡೆ, if (med.); ఒళ్, (లుళ్), in, within; into (med.; see e.g. § 109); ఒళగి; కేళగి; సిన్దే; ಭೋಗ; ಬದ್ಕಂ, ಬದ್ಕ, ಬದ್ಕಂ, ಬದ್ಕು, ಬದ್ಯಂ; ಮುಟ್ಟಿ, as far as; till (med., mod.); ಮುನ್ದೆ; ಮೇಲೆ; ವರಂ, ವರೆಗಂ, until; ತೊಲ್, ತೋಲ್, like; as; in the manner in which; so that (med.; see § 242). [ಅಡೆ, if, another form of ಒಡೆ, appears in a šasana of 1076 A.D. (ಇದ್ದದೆ), in one of 1123 A.D. (ಎನ್ಡಡಿ, ಆವಡಿ), in one of 1181 A.D. (ಪೇಳ್ವಡೆ = ಪೇಣ್ವಡೆ), and in one of 1182 A. D. (ನಡೆವಡೆ); ಒಡೆ occasionally has the form of ಅದೆ and ಅರೆ in the med. dialect, and always that of ಅರೆ in the med. one;—ಅನಕ, till (med., mod.); ಆಗ, at the time that, when (med., mod.); ಆರೆ (see sub ಆಡೆ), ಆಚೆ; ಈಚೆ; ಒನ್ನಗೆ, together with (mod.); ಓಸುಗ, ಓಸುಗರ, ಒಸ್ತರ, on account of (med.; ಓಸ್ತರ also mod.); ತನಕ, till, until; as far as (med., mod.); ತುಸುಕ, for, on account of, in order to (mod.); ພຖ, ພຖ, on account of; concerning; for, in order to (mod.); ಮುಂಚೆ, previously, before; ಮುನ್ನೆ; ಹಾಗೆ; ಹೊರ್ತು, except (mod.).]

7, Some verbal forms, etc.

which are classed under the avyayas by the Sabdânušâsana, but of which only one, viz. ఇల్ల (see § 209, note 1), is called an avyaya by the Sabdamanidarpana.

They are:

ఆల్లు (=an ఆల్లకు § 122 or ఆల్లనుడు, of ఆల్, § 209, note 1), a bhavavačana or verbal noun, (literally 'a yet to be fit-it', 'a not actually being fit-it', used for all persons singular and plural, expressly put or not, in the three tenses, viz.) I am not fit or meant, thou art not fit or meant, he, she or it is not fit or meant; we, you or they are not fit or meant; I was not fit or meant, etc., etc. (see §§ 301. 338); అర్హే (i. e. అల్లు + ఎ) am I not fit or meant? etc.; I am indeed not fit or meant, etc. (§§ 301. 338); అల్ల (or అల్లం; see § 209, note 1; § 210; med., mod.; § 300); అల్లో, except (see §§ 170. 171; med., mod.; §§ 301. 338); ఆనుం — ఆనుం, either — or, § 293; ఇల్ల (or ఇల్లం; see § 209, note 1; § 210; med., mod.; mod. also ఇల్లక్ష; see § 298, 1-4; § 316, 1.2); ఇల్లో, in absence of, without (see §§ 170. 171; med., mod.; § 338); ఎల్లం, wholly (§ 301); సిగువం, what shall I do? (med.; § 301); సిన్, what? how? why? (med., mod.; § 301); సివం, what shall I do? (§ 301); సిన్ (or పిడం; see § 209, note 1; § 210; med., mod.; §§ 301. 318, 5).

8, Interjections.

ఆక, ah! (in admiration); alas! (in affliction or grief); అశ్హేట, ఆర్హేటం, alas! (in affliction or grief, med., mod.); ah! (in wonder or surprise, med.); [అమం, ha! ah!, in surprise and in grief, med., mod.); అయిత్, e. alas! (in affliction or grief, med., mod.); ah! (in pity, med., mod.); అయేత, alas! (in grief); aha! ah! (in surprise, med., mod.); అయేతం, oh! alas! (in pain); అయేతం, oh! (in pain); ho! stop!; ఆ, alas! (in affliction or grief, med., mod.); ఇస్తి, fie! (med., mod.); ಉ, fie!; ಉಸ. ah! ha! (in pleasure); fie!; alas! (in pain or sorrow); ఈ, fie!; ఆడి, alas! (in pain or sorrow); ఎమ, well, all right! certainly!; ఎలమే, ఎలమేక, ఎలి, ఎలిలి, ఎలిక, ah! oh! (in recollection); let us see! (in deliberation or investigation); ho! halloo! (in calling, med., mod.); ఓమేతం, ho! stop! (med.); o! alas! (in pain); ఈ, fie! (med., mod.); ఈ, fie!; మవే, oh! woe to me!; మేజ, మేజ, మేజ, మేజ, ho! stop! (med., mod.); o! alas! (in pain, med.). Cf. § 308.

9, Imitative sounds.

Imitative sounds (anukaraṇa, anukaraṇapada, anukṛiti), i. e. sounds used in imitation of the effects of the operations of nature (as the rolling of thunder, agitations of water, pattering of hail-stones, voices of birds, bodily functions, falling, breaking and the like) are very frequent in Kannaḍa and essential parts of the language; in fact there is scarcely any sound in nature that has not been imitated in it. Such sounds are often idiomatical and therefore strange to the ear of foreigners. For the vast number of imitative sounds the Dictionary is to be consulted.

Those mentioned in the Sabdamanidarpana and Sabdanusasana are ಕವಕವ, the sound of kavakava (a particular sound of the cuckoo) ; బదాలనే with the sound of khalil (in speaking); ಗಹಗಹಂ, the sound of gahagaham (in laughing); ಗದಗಡ, the sound of galagala (in running water); הטט של, the sound of gulgul (e.g. in the clanging of bracelets); הישטאישט, אימטאישט, the sound of gulugulu or gulugulu (in the gurgling of water, etc., med., mod.); ಭಟಭಟಂ, the sound of chatachatain (in breaking); ಛದ್ ಅನೆ, with the sound of čhalil; ಝುಮ್ಮನೆ, with the sound of jhum (in oozing); డోడ్లైనే, with the sound of darr (in belching, med., mod.); ఢమ్మనే, with the sound of dhamm (in banging, mod.); ತಳತಳ, ತದತದ, ತದ್ದದ, the sound of talatala or talatala or taltala (in boiling with a briskly bubbling noise, med., mod.); ದುಢುಮ್ಮನೆ, with the sound of dudhumm (in plumping or plunging into water, mod.); ಧಣಮ್ಮನೆ, with the sound of dhalamm (e. g. of a kettle-drum when beaten, med.); ಧುವ್ಮುನೆ, with the sound of dhumm (in jumping down suddenly from above, med., mod.); నేటాలనే, with the sound of nëlil (in breaking); నేట్లనే, with the sound of nělk (in breaking); ಪಠಿಲ್ಲನೆ, with the sound of pathill (in banging or slapping, mod.); ಪದಿಸರನೆ, ಪದ್ಮದನೆ, with the sound of palapala or palpala (e.g. in the pattering of hail-stones, mod.); ঝেগত, the sound of bhugil (e.g. in the blazing of flames, med., mod.); \$\$\$(56; the sound of bhôr (e.g. in the running of streams, med., mod.); ಸಿಗ್ಗನೆ, with the sound of sigg (in splitting); ಸುದ್ದನೆ, with the sound of surr (e.g. in flowing or showering); ಹಿಳ್ಳನೆ, with the sound of hill (in cracking). Cf. § 309.

Remarks.

- 1, The Sabdamanidarpana expressly calls only ಅರಮೆ. ಆರೆ, ಎ, ಎಲೆ, ಎಲೇ, ಏ, ಒ, ಓ and ಓಹೋ nipâtas, to which the Sabdânušâsana adds ಆ, ಆಃ, ಆಕ್ಕಟಾ, ಅಯ್ಯೋ, ಆರೆ ಉದ್, ಅಲ್ತೆ ಅಲ್ತೆ, ಅಹೋ, ಆ, ಆಃ, ಉ, ಊ, ಊಃ, ಎಡೆ, ಎಮ, ಎಲಮೆ, ಕಡು, ಗಡಾ (ಗಡ+ಆ), ಗಳಾ (ಗಳ+ಆ), ಚಿಃ, ಚೀಃ, ನಾಡೆ, ನನ್ನೆ, ನೆದ್, ಮಿಗೆ, ಮೊನ್ನೆ, ಹೋ, ಹೋ ಹೋ. Någavarma's Karnåtakabhâshâbhûshana has the following nipâtas: ಅಂ (used in bhêda and vismaya), ಆಃ, ಅಯ್ಯೊ, ಆಯ್ಯೋ, ಅರಮ, ಆರೆ, ಆಲ್ತೆ, ಆಹ, ಎ, ಎಲೆ, ಎಲೇ, ಏ, ಓಹೋ.
- 2, Regarding the formation of adverbs, etc. it may be stated that not unfrequently ఆగ్ or అనే appears at their end, e.g. శమ్మగ్, నిట్టగ్, బిన్షగ్, నుమ్మగ్; శమ్మనే, నిట్టనే, బిన్షనే, నుమ్మనే. అగే may be the same as ఆగ్, 'so that it becomes' (both అగు and ఆగు appearing as Kannada verbal themes, § 176); అనే may be another form of ఆగ్ (§ 176), or belong (especially in anukaranas which not unfrequently are written either with final అనే or ఎనే, e.g. భూలనే or భూలినే) to అనే and ఎన్, to say, and mean 'so that it says'. Cf. § 275; § 281 note below the text.
- 3, Some of the adverbs of circumstance and some imitative sounds exhibit consonants with strong aspiration or aspirates (mahāprāṇa, § 29), e.g. మడాలన, ధిగలన, భవింకాన, ఝుమ్మనే, మాల్లనే, దుడుమ్మనే (see § 218).
 - 4, There are no prepositions in true Kannada.

VII. Euphonic junction of letters.

213. Euphonic junction of letters (sandhi, samhitě) has not unfrequently been referred to in the preceding paragraphs. It occurs in the ancient, mediæval and modern dialect, especially in poetry. The colloquial dialect and modern prose writings often disregard it. We in the main follow the Šabdamaņidarpaņa in describing it.

Generally speaking it takes place when a consonant with a final vowel (svarayuktavyańjana) is followed by a vowel, e. ಕೂರ್ತು ಈವಂ becomes ಕೂರ್ತೀವಂ, ಎನ್ನ ಅರಸಂ ಎನ್ನರಸಂ, ಮುನ್ನೆ ಇಂಡಿವಂ ಮುನ್ನಿಂಡಿವಂ; and when a consonant without a final vowel (svararahitavyańjana) is followed by a vowel or consonant, e. g. ಜಾಣ್ ಉಣ್ಣು becomes ಜಾಣುಣ್ಣು, ಕುರುಳ್ ಕೊಂಕು ಆಯ್ತು ಕುರುಳ್ನೊಂಕಾಯ್ತು.

It would, therefore, be wrong to use e.g. ehoth ಒಂದಿ (for ehothell), ಮಸುಗುವ ಅಂಡಿಂ (for ಮಸುಗುವಂದಿಂ), ಪೊನ್ನ ಅನ್ಗಳಂ (for ವೊನ್ನನ್ಗಳಂ).

- 214. According to the place where euphonic junction of letters takes place, it is stated to be of two kinds, viz.
- a) the junction in the middle of words (padamadhyasandhi), i. e. either the junction of a declinable word and a case-termination (nâma-vibhakti), or that of a verbal theme and a personal termination (kriyâ-vibhakti), e. g. ಮಾತು+ ಅಂ becomes ಮಾತಂ, ಮಾತು+ ಇಂ ಮಾತಿಂ, ಮಾತು+ ಇಂಗೆ ಮಾತಿಂಗೆ, ಮಾತು+ ಇನ ಮಾತಿನ, ಮಾತಿನ+ ಅತ್ತಣಿಂ ಮಾತಿನತ್ತಣಿಂ, ಮಾತಿನ+ ಒಳ್ ಮಾತಿನೊಳ್ (see § 122); ನುಡಿದ+ ಅಂ becomes ನುಡಿದಂ, ನುಡಿದ+ ಅರ್ ನುಡಿದರ್, ನುಡಿದ+ ಅಯ್ ನುಡಿದಯ್, ನುಡಿದ+ ಇರ್ ನುಡಿದರ್, ನುಡಿದ+ ಎಂ ನುಡಿದೆಂ, ನುಡಿದ+ ಎವು ನುಡಿದೆವು (see § 198, 2);
- b) the junction at the end of words (padântyasandhi), i. e. either the junction of a declinable word (nâmapada) and another declinable word, or that of a conjugated verb (kriyâpada) and a declinable word, e. g. ಅವನ ಆಳ್ವನಂ becomes ಅವನಾಳ್ತನಂ, ಕಾಮನ ಅಣ್ಣಲೆ ಕಾಮನಣ್ಣಲೆ; ನುಡಿದರ್ ಅವರ್ becomes ಸುಡಿದರವರ್, ಬಿಸಸಿದಿವು ಒಳ್ಳಂ ಬಿಸಸಿದಿವೊಳ್ಳಂ.
- 215. Euphonic junction takes place by elision (lôpa), the insertion of our and of, the permutation of consonants (učitāksharāgama), and the doubling of final consonants.

Sometimes it is optional whether elision happens or our and are inserted, sometimes euphonic junction itself is optional, sometimes also

euphonic junction is forbidden, sometimes the permutation of consonants and sometimes their doubling are necessary, and sometimes do not take place.

1, Euphonic junction by elision.

- a) When the final vowel of a case-termination (vibhaktisvara), either of a Sańskrita declinable base (sańskritaprakriti) or of a Kannada (or Tadbhava) one (karṇâṭakaprakriti), is followed by a vowel, it suffers elision, e. g. ಕ್ರಮದೆ ಆಯಿತು becomes ಕ್ರಮದಾಯಿತು, ಇನ್ಪ್ರಂಗೆ ಐರಾವತಂ ಇನ್ಪ್ರಂಗೈ ರಾವತಂ, ಗಿರಿಯತ್ತಣೆನ್ದೆ ಇಟಿಂದ ಗಿರಿಯತ್ತಣೆನ್ದಿ ಬಿಂದ, ಗೃಹದಲ್ಲಿ ಇರ್ದಂ ಗೃಹದಲ್ಲಿರ್ದಂ, ಈಶ್ವರನ ಒಲವು ಈಶ್ವರನೊಲವು; ನೆಲದಿಸ್ದೆ ಉಣ್ಣಂ becomes ನೆಲದಿಸ್ಪಣ್ಣಂ, ಲೇಸಿಂಗೆ ಒಡೆಯಂ ಲೇಸಿಂಗೊಡೆಯಂ, ಮರದತ್ತಣಿಸ್ದೆ ಇಬಿಂದ ಮರದತ್ತಣಿಸ್ದಿಬಿಂದ, ಚಲದ ಆಣ್ಮಂ ಚಲದಾಣ್ಮಂ, ಪೊಲದಲ್ಲಿ ಇರ್ದಂ ಪೊಲದಲ್ಲಿರ್ದಂ, ಪೊಲದೆ ಎಟ್ಟಿಸ್ನಂ ಪೊಲದೆಲ್ತಿಸ್ನಂ.
- b) The same happens when a case-termination, or a conjugated verb, or the formative ಇಸು (§§ 150. 151, remarks) is suffixed to a Samskrita word ending in the vowel ಆ, e. g. ಬುಧ+ಅರ್ becomes ಬುಧರ್, ಉದ್ಧತ+ಅರ್ ಉದ್ಧತರ್; ದೇವ ಎಮ್ಬರ್ ದೇವೆಮ್ಬರ್; ರಾಗ+ಇಸು ರಾಗಿಸು, ಭಂಗ+ಇಸು ಭಂಗಿಸು, ಭಾವ+ಇಸು ಭಾವಿಸು (cf. 2, c).
- e) Likewise a final Θ , Θ , Θ , or a euphonic Θ (§§ 96. 98) suffers elision when it is followed by a vowel, e. g, Θ or Θ becomes Θ or Θ , Θ and Θ described by a vowel, e. G, Θ or Θ described by a vowel, e. G, Θ or Θ described by a vowel, e. G, Θ or Θ described by a vowel, e. G, G described by a vowel, G or G described by a variable G or G described G described G or G described G describe
- d) Also when the final vowel is that of a personal termination (§ 198) or of the participial suffixes ಇ, ತು and ದು (§§ 155. 156. 166), elision happens, e. g. ಮಾಡಿದಿವು ಒಳ್ಳಂ becomes ಮಾಡಿದಿವೊಳ್ಳಂ; ಕೂಡಿ ಇರ್ದಂ ಕೂಡಿರ್ದಂ; ಕೂರ್ತು ಈವಂ ಕೂರ್ತೀವಂ, ಪಸಿದು ಉಣ್ಣಂ ಪಸಿದುಣ್ಣಂ.

2, Euphonic junction by the insertion of od.

- b) If the final Θ of imitative sounds (\S , 212, 9) is followed by a vowel, ಯ್ is generally put between, $e.\ g.$ ಪಡಿಸಲಿ ಎನ್ಡು becomes ಪಡಿಸಬಿ ಯೆನ್ನು, ಗಡಿಗಡಿ ಎನ್ನು ಗಡಿಗಡಿಯೆನ್ನು (ef. 5, d).
- c) If to a class of Sańskrita and Kannada themes with final e the formative a is suffixed (cf. 1, b and 3, a), ಯ್ comes between, e.g. ಶುದ್ಧ+ a ಸು becomes ಶುದ್ಧಯಿಸು, e0 ಕಿ0 ಸು, e0 ಸು, e0 ಕಿ0 ಸು, e0 ಸು, e0 ಕಿ0 ಸು, e0 ಸ
- e) If the letter ಇ of a declinable base is followed by a cases termination beginning with a vowel, ಯ್ always comes between (§ 130), e.g. ಬಲ+ ಅಂ becomes ಬಲಿಯಂ, ಗರಿ+ಅಕ್ತಣಿಸಿ ಗರಿಯತ್ತಣಿಸಿ.
- f) If the letter ಇ of a declinable base is followed by a vowel that is not the initial of a case-termination (cf. 1, c), or if a verb with final a is followed by a vowel, ಯ್ is generally put between, e. g. ಕವಿ ಆರ್ becomes ಕವಿಯಾರ್, ನಿಷ್ಕಾಮಿ ಆವಳ್ ನಿಷ್ಕಾಮಿಯಾವಳ್, ಮುನಿ ಈತಂ ಮುನಿಯಿತಂ, ನದಿ ಎಲ್ಲಂ ನದಿಯೆಲ್ಲಂ, ದಧಿ ಇಲ್ಲದುಣಿಸು ದಧಿಯಿಲ್ಲದುಣಿಸು, ಕುಜಿ ಇದು ಕುಜಿಯಿದು, ಜತಿ ಇತ್ತಂ ಜತಿಯಿತ್ತಂ; ನುಡಿ ಎನ್ನು ನುಡಿಯೆನ್ನು, ಅಜಿ + ಅಶ್ ಅಜಿಯಿತ್ (§ 187, 1).
- g) If the letter ಈ is followed by a vowel, ಯ್ is mostly inserted (ef. 3, e), e. g. ಶ್ರೀ ಎಡೆ becomes ಶ್ರೀಯೆಡೆ, ಶ್ರೀ+ಅಂ ಶ್ರೀಯಂ, ಸ್ತ್ರೀ+ಅಂ ಸ್ತ್ರೀಯಂ (§ 130), ಸ್ತ್ರೀ ಎಮ್ಬ ಸ್ತ್ರೀಯೆಮ್ಬ; ವಿಸಾ+ಇಸು ವಿಸಾಯಿಸು (§ 151, a, a), ಈ+ಅಲ್ ಈಯಲ್ (§ 187, 1).
- h) If the letter ಎ of a declinable base is followed by a case-termination beginning with a vowel, ಯ್ is always put between (§ 130), e.g. ತೂಲ್3+ಆಂ becomes ತೂಲ್೨ಯಂ, ಕಲಾ³+ಆ ಕಲಾಯ.
- i) If the letter ಎ of a declinable base is followed by a vowel that is not the initial of a case-termination (ef. 1, e), or if a verb with final ಎ is followed by a vowel, ಯ್ is mostly put between, e.g. ಪಡೆ ಇದು becomes ಪಡೆಯಿದು, ಆಸೆ ಒಡ್ಡು ಆಸೆಯೊಡ್ಡು, ಕದುರೆ ಅಕ್ಕುಂ ಕುದುರೆಯಕ್ಕುಂ, ಪಸೆ ಇರ್ದಂ ಪಸೆಯಿರ್ದಂ; ನಡೆ ಎನ್ನು ನಡೆಯೆನ್ನು, ಮುಟ್ಟಿ+ಅಲ್ ಮುಟಿಯುಲ್ (§ 187, 1).
- k) If the letter ω is followed by a vowel, ω comes between, e.g. ತೀ + ಇಸು becomes ತೇಯಿಸು, ಮೇ + ಇಸು ಮೇಯಿಸು (§ 151 a, 5), ω ಎನ್ಡು ಎಯೆನ್ನು, ಉಘೇ ಎನ್ನು ಉಘೇಯೆನ್ನು, ತೀ + ಆಲ್ ತೇಯಲ್ (§ 187, 1).

- l) If the letter $\mathfrak S$ is followed by a vowel, $\mathfrak S$ is inserted, e.g. ರೈ ಒದವಿತ್ತು becomes ರೈಯೊದವಿತ್ತು, ದೈ ಎನ್ಡಂ ದೈಯೆನ್ಡಂ, ಭೈ ಎಮ್ಬಿನಂ ಭೈಯೆಮ್ಬಿನಂ.
- m) If the letter & is followed by a vowel, & is often put between (ef. s, g; s, a-d), e. g. ನೋ+ ಇಸು becomes ನೋಡುಸು (§ 151, a, s), ತೋ+ ಅಲ್ ತೋಯಲ್ (§ 187, i), ಭೋ ಎನ್ನು ಭೋಯಿನ್ದು, ಅವಧೋ ಎನಲ್ ಅವಧೋ ಯಿನಲ್.
 - 3, Euphonic junction by the insertion of 36.
- a) If to the class of Samskrita and Kannada themes with final ಅ mentioned under 2, c, the formative ಇಸು is suffixed, ವ್ comes frequently between, e. g. ತಾರವಿಸು, ಪೂರವಿಸು, ಬಿನ್ನವಿಸು, ಮೇಳವಿಸು, ಹಾರವಿಸು. See § 151, remarks.
- b) If e is followed by a vowel, e does not unfrequently come between $(ef.\ 2,\ d;\ 6,\ h)$, e. g. e හාධ්‍ය becomes පතුධ්e0, e0 හාඩ්ං පතුඩ්ං, e1 හාට් පතුවේ, e2 සිට පතුවේ.
- c) If ఈ, which stands for ఇదు and ఇవు, is followed by a vowel, వా comes between (cf. 2, g), e.g. ఈ అబ్బాం నం becomes ఈవుబ్బానం, ఈ ఇదు గ్రాన్థం ఈవిడు గ్రాన్థం, ఈ ఇవు గ్రాన్థంగళా ఈవివు గ్రాన్థంగళా, in which case the ఈ may be shortened, e.g. ఈ ఇదు may become ఇవిదు.
- d) If a radical ಉ (see §§ 97. 128) or radically used ಉ is followed by a vowel, at always comes between, e.g. ಪಟು ಏಕವಾಕ್ಯಂ becomes ಪಟು ವೇಕವಾಕ್ಯಂ, ವಿಧು ಇದು ವಿಧುವಿದು, ವಿಧು ಇಲ್ಲದ ವಿಧುವಿಲ್ಲದ, ನೆಗೆಬ್ಬಿ ನಾ ವಿಧು ಇಳೆ ಯೊಳ್ ನೆಗೆಬ್ಬಿ ನಾ ವಿಧುವಿಳೆಯೊಳ್, ಸುರಸಿನ್ದು + ಎ ಸುರಸಿನ್ದು ವೆ, ಗುರು+ ಇನ ಗುರುವಿನ, ಮನು+ ಇನ ಮನುವಿನ, ಕುಡು ಇಲ್ಲ ಕುಡುವಿಲ್ಲ, ಮಡು ಇದು ಮಡುವಿದು, ಮಡು+ ಇಂ ಮಡುವಿಂ; ಕುಡು+ ಉದು ಕುಡುವುದು.
- e) If ಊ is followed by a vowel, ವ್ is always inserted, e.g. ಭ್ರೂ ಇದು becomes ಭ್ರೂವಿದು, ವೂ+ಇನ ವೂವಿನ (§ 129).
- f) If \mathfrak{M} and \mathfrak{M} are followed by a vowel, \mathfrak{A} is always put between, e.g. ಕರ್ತೃ ಆದಂ becomes ಕರ್ತೃವಾದಂ, ಹೋತೃ+ಎ ಹೋತೃವೆ, ಪಿತೃ+ಇಂ ಪಿತೃವಿಂ (§ 129); \mathfrak{M} 0 ಎನ್ಡಂ \mathfrak{M} 0 \mathfrak{M} 3 \mathfrak{M} 3 \mathfrak{M} 4 \mathfrak{M} 5 \mathfrak{M} 5 \mathfrak{M} 6 \mathfrak{M} 9 \mathfrak{M} 9
- g) If the final ఓ of a declinable base is followed by a vowel, హ always comes between, e.g. గింగ+ ఆం becomes గింగవం, గింగ+ ఇన గింగ ఎన, గింగ+ ఇన్లం గింగచిన్నం (§ 129).
- h) If ఔ is followed by a vowel, వా always comes between, e.g. నా+అం becomes నావం, గాం. ాలం గాం. వెం, గాం. ా ఇవ గాం. ఎన (§ 129).

4, Cases wherein euphonic elision is optional.

If Kannada words end in (a), a, or a euphonically used a, elision is sometimes optional $(cf.\ 1,\ c)$, i. c. in its stead a or a may be inserted, a. a a a a a a a become a

- 5, Cases in which euphonic junction itself is optional.
- a) If ಅಲ್ is added to ಕರೆ (§ 187, 1) and ಅದೆ to ಇರ್ (§ 170), euphonic junction is optional, viz. ಕರೆ ಅಲ್ or ಕರೆಯಲ್, ಇರ ಅದೆ or ಇರದೆ.
- b) At the end of a half (kanda) verse (padyardha) euphonic junction is optional, e. g.

either

ಆಲ್ಲಿ ಯಿದುಣ್ಣಿವ್ಪುರ್ಥವೊ ಳಿಲ್ಲಿ ಯುಮುಳ್ಳೊಡೆಯವನ್ನ ಶಬ್ದ ಮುಮಕ್ಕು ೧ ಎಲ್ಲ ಸ್ಥ ದೊಳಂ ಪೋಲಿಸು

ವಲ್ಲಿ ಗುಣರಾಧಿಕರೊಳನ್ನೆ ವೋಲಿನಲಕ್ಕುಂ ॥ in the sense 'there is this' there occur everywhere the words ಉಳ್ಳ. ಒಡೆಯ, ವನ್ನ (§ 243, B, 20. 23. 36); where comparison in any way takes place among excellent persons, ಅನ್ನ, ತೋಲ್ are used;

or ಬನದೊಳಗೆ ಪೋಗಿ ಪೊಸೆ ಪೂ ಏನ ಗೊಂಚಲನಕ್ಕ ನಿನಗೆ ತನ್ದಪ್ಪೆಂ ನೀ। ನಿನಿಕೊನ್ನು ಬೇಗದಿಂ ನಿ

ಸ್ತನಯನ ಸದ್ಕ್ ಯೊಳರೆನ್ನು ಸಖಿ ತೊಲಗುವುದುಂ ॥ when the female friend said "Sister, I will go into the garden and bring thee a bunch of nice flowers; (go) thou a little quick (and) remain in the dormitory of thy beloved one", and went away.

c) In a quotation from Samskrita (vâkyavêshţana) euphonic junction is optional, e. g.

either

ಕಃ ಕೇನಾರ್ಥೀ ಕೋ ದರಿದ್ರ ಎನಿತುಮನಿತುಮಂ ಧರ್ಮಜಂ ಸೂಜಿಗೊಟ್ಟಂ,

or

ಕಃ ಕೇನಾರ್ಥೀ ಕೋ ದರಿದ್ರಃ ಎನಿತುಮನಿತುಮಂ ಧರ್ಮಜಂ ಸೂಜಿಗೊಟ್ಟ, "who? why a petitioner? who? a poor man": how much soever, Dharmaja gave (it) all away; either

ವರ್ಣಾನಾಂ ಬ್ರಾಹ್ಮಣೋ ಗುರು ಎಮ್ಮ ವಚನಂ,

OF

ವರ್ಣಾನಾಂ ಬ್ರಾಹ್ನ ಹೋ ಗುರುಃ ಎಮ್ಪ ವಚನಂ.

d) If a Kannada imitative sound (§ 212, 9) is followed by a vowel, euphonic junction is occasionally optional (cf. 2, b), e. g.

either

ಕವಕ್ಕವ ಎಲೆ ಎಲೆ ಉ ಊ ಭಾಗಲ್ ಭಾಗಲ್ ಎನ್ಡೊಚ್ಚತ ಊಳ್ವ ಕೋಗಿಲಿಯುಂ;

or

ಥಟಥಟಿನ್ನು, ಥನುನ್ನು, ಥುಮ್ಮೆನ್ನು.

But if the imitative sound is from Samskrita, it has always to retain its original form, e. g. ជុកជុក never becomes ជុកជុកជា before a vowel.

e) If not is preceded by a sonne or a vowel, euphonic junction is optional, e. g.

either

ಎಸೆಗುಂ ಯಜ್ವಾಗತಂ, ಕಣ್ಣೊ ೪ಸುಗುಮಳವಟ್ಟರ್ದ ಯಜ್ವಾಗತಂ; ಆಯನದ ಯತು; ಸ್ತ್ರೀ ಯತುಮತಿ; ಕೃತು ಯತ್ನಿಜರ್ಗೆ;

or

ಸರಸಮೃಜುನೀರನೆನ್ದಾ ತರುಣಿಯನೊಸೆದಿತ್ತಂ.

- 6, Cases in which euphonic junction is forbidden.
- a) If the nipâtas ending in ಎ, ಏ, ಒ and ಓ (§ 212, remark 1) are followed by a vowel, they do not form junction with it, e. g. ಅರಮೆ ಅರಲ್ಲ ಬಯಲ್ಪಾ ವರೆಗಳ್; ಅರೆ ಎಡೆ ಹಸ್ತಿತಿಕ್ಷಣವಿಚಕ್ಷಣರ್; ಅರೆ ಎಡೆಯೊಳ್; ಎಲೆ ಅಭಿಮನ್ಯು!; ಎಲೇ ಇದಲ್ಲಿ ತುಹಿನಕ್ಟೋಣೀಧ್ರದುತ್ತುಂಗಸಾನುಗಳ್? ಓಹೊ (or ಓಹೋ) ಇರಲಿಂ ಪೆಟಿ ವಟಿ ಮಾಹಾತ್ಮ್ಯಂ! Cf. remark 1.
- b) If the vowels ಎ, ಏ, ಒ and ಒ are used as nipâtas, ಎ, ಏ expressing emphasis (avadhâraṇa) or doubt (višankĕ, or also simple question) and ಒ, ಓ, doubt, and are followed by a vowel, there is no euphonic junction, e. g. ಇನ್ಸ ನಾತನೆ ಗುಣೋನ್ನತನಾತನೆ ಅಮ್ಭುಜೋದರಂ!;

ನುಡಿದನೆ ಕಾವುದನೇ ಎರ್ವೆ ಗಿಡದಿರ್ ಜವನಿಟ್ಟುರಕ್ಕೆ ನಿನಗೀವುದನೇ | ನುಡಿದನೆ ಆದು ಕಯ್ಯದು ಮೇಣ್

ನುಡಿದುದು ತಪ್ಪುಗುಮೆ ಗಂಗಚೂಡಾಮಣಿಯಾ || did he say he would certainly protect? Let not thy courage fail on account of Yama's gruffness! Did he say he would certainly give? That seems to be scarcely possible. But will what he said fail to occur, o best of the Gangas?; ಈತನೇ ಈವಂ; ಕೂರ್ಪನೇ ಆಪ್ತಂ; ಪೊರವನೇ ಆಲ್ವಂ;—ಇನಿಯನೆ ಬೆಲ್ಲದಿಸ್ಡಿ ನಿಯನೀವನೆ ಆಃ ಪಿರಿದೀವನಿತ್ತುದಂ ನೆನೆವನೆ ಚಿಃ ಅದಂ ನೆನೆಯಂ; ಗುರುವಿಲ್ಲ ಕರ್ಣನಿಲ್ಲ ಗುರುವಿನ ಮಗನಿಲ್ಲ ಎಸ್ನಿರೆ ಎನ್ನೆನಿನಿಯಂ ಕವಿರಾಜಕುಂಜರಂ; ಅಕ್ಕುಮೇ ಆಗದು;—ಆನೆಯೊ ಅದ್ರಿಯೊ?; ರಜ್ಜುವೋ ಅಹಿಯೋ?; ನಿಜಮನಃಪ್ರಿಯನಪ್ಪಿದನೋ ಅಗಲ್ಪನೋ?

- c) If & is used in approval (měčču) or abuse (âkshêpa) and followed by a vowel, there is no euphonic junction, e. g. ಎನ್ಡೆನ್ತೋ ಆಕ ಕಬ್ಬಮೊಳ್ಳಿ ತ್ತಾಯಿತು! ಏನೇನೋ ಓದಿನ ಪರಿ ಲೇಸು!;—ಎಡೆಯಿದನೋ ಅವನ ನೊಸಲಕ್ಕರವಂ ತೊಡೆ ದುದಕ್ಕುಂ; ಮುತ್ತಿದನೋ ಇನ್ನೆ ಕೋಣ್ಣೆ ಧೂಳಿಪಟಂ.
- d) If ಆಯ್ಯೋ and ಅಕ್ಕಟಾ express 'sorrow, grief' (khêda) and are followed by a vowel, there is no euphonic junction, e. g. ಆಯ್ಯೋ ಅಕ್ಕಟಾ ಇನ್ನಂಗೆ ಕೊಡಾಯಿತ?
- e) If ಎನು (§ 212, 8) is used in the sense of 'certainly, well' (angîkâra; cf. another ಎನು in 137, a, plural) and followed by a vowel, no euphonic junction takes place, e. g. ನಿಮಗಕ್ಕೆ ಮ ಅಜ್ಜಗರ್ಭನಾಯುಂ ಶ್ರೀಯುಂ!; ಸಿಂಗಮಕ್ಕೆ ಮ ಅಂಜಿಂ!
- f) If e is used in the sense of 'indeed' (gaḍa; § 212, 4. 6) and followed by a vowel, there is no euphonic junction, e.g. ಪಾಲಾ ಅವುರ್ದಾ ಇನಿದು ಗಡಾ!; ಆನಾ ಇರ್ವಡಿಯಾ ಎರಟ್ನುದುರೆಯಾ ಇರ್ವರ್ಗೆರಟ್ಟಿಯ್ನು ವಾ!
- g) If the Θ of the genitive or its lengthened form Θ is followed by the vowel of a nipâta, the Šabdânušâsana says (sûtra 45), there is exceptionally no euphonic junction (cf. 2, a), e. g. ಆತನ ಎ ತೋರದೊಡೆಗಳ್; ಕನ್ನುವ ಆಕ ಕಬ್ಬವಲ್ಲ ನೀತಂ ಮುಖ್ಯಿದಂ; ಎನ್ನಾ ಉತಿ ಪಾಪಫಲಂ.
- h) If e is followed by e and e, there is not unfrequently no euphonic junction (ef. 2, d; 3, b), and if followed by m and m, there is always none, the Šabdānušāsana says (sūtra 43), e. g. e ಅರಸಂ, e ಅಂಚೆ, ಮೃಡನಾ ಆರ್ಧೇನ್ದ, ಸತಿಯಾ ಆಯಲ್ಲಕಂ;—ಆ ಐಶ್ವರ್ಯಂ, ಆ ಐಲವಿಲಂ, ಆ ಔನ್ನತ್ಯಂ, ಆ ಔಫಂ.
- i) If ಪೊಟ್, ಒಳ, ಪೊಸ, ಪಟ and ಎಳ are followed by a vowel, there is no euphonic junction, e. g. ಪೊಟ್ ಅಡಿ, ಒಳ ಅಟ್ಟಂ, ಪೊಸ ಅಡಿಕೆ, ಪಟ ಅಲಗು, ಎಳ ಅಂಚೆ. Cf. § 246, b; § 247, d, s.
- k) If a protracted vowel (pluta, § 20) is followed by a vowel, no euphonic junction takes place, e. g. ಕು ಕೂ ಕೋ ಎನ್ದು, ಕೋಟಿ ಕೂಗಿತ್ತಾಗಳ್; ಹಾ ರಾಮ್ ಎನ್ದು, ಸೀತೆ ಬಾಯಟಿಿದಟ್ತಿಳ್; ಎಲೇ ಅಣ್ಣಾ, ಇತ್ತ ಬಾ!; ಅಕ್ಕಾ ಇಲ್ಲಿ ಬಾ!

Remarks.

1, With regard to 6, a and b it is to be observed that when the λ of emphasis loses its exact meaning, e. g. in ಅಲ್ಲದೆ (§§ 170. 171), or when the nipâta ಆರೆ (§ 212, 4; 212, remark 1) gets the meaning of 'half a thing', there is euphonic junction, e. g. ಮಾಮರನಲ್ಲದೆ ಇಲ್ಲ becomes ಮಾಮರನಲ್ಲದಿಲ್ಲ, ತನಗಮ್ಮನ ಮಲ್ಲಿಗೆ ಯಲ್ಲದೆ ಇಲ್ಲ ತನಗಮ್ಮನ ಮಲ್ಲಿಗೆ ಯಲ್ಲದೆ ಇಲ್ಲ ತನಗಮ್ಮನ ಮಲ್ಲಿಗೆಯಲ್ಲದಿಲ್ಲ (see § 338 under ಅಲ್ಲದೆ); — ಕುರುಸತಿಯುಂ ವಿಷ್ಣು ಬೀಡಿದಂ ಧರೆಯರೆಯಂ.

 If two rephas come together or in any other way cacophony (śrutikashta) happens, it is wrong to form sandhi, e.g. బన్ల రెక్ మర్; దేశవర్ శ్రీ నుగి; — పిద్ది ట్ర్ట్మీ (యర్.

- 3, If a bad notion (dushpratîti) is likely to be produced, sandhi is to be avoided, as e. g. ಪೂಜನಕೆಯನ್ನರವೇಜನೇ (does he not tell to bring a bodice with flowers?) may be read ಪೂಜನ ಕೇ ಅನ್ನರವೇಜನೇ; ಪೊಸ ತುಲ್ಲಾರಂ ಪೊಸ ತುಲ್ಲ ಆರಂ; ಮೆಚ್ಚು ತುಣ್ಣಿ ಮೆಚ್ಚು ತುಣ್ಣಿ. (Cf. § 241.)
- 7, Euphonic junction of consonants: their permutation in the formation of compounds (samasa, see §§ 244. 246. 247. 248. 249. 251. 252) and in their doubling when final.
- a) As a general rule it may be stated that the hard letters ಕ, ಶ, ಪ become the soft ones ಗ, ದ, ಬ (see § 28), e. g. ಪಬ ಕನ್ನಡಂ becomes ಪಬ ಗನ್ನಡಂ, ಗಬಿಳೆ ಕೂಸು ಗಬಿಳೆಗೂಸು, ಪಣೆ ಕಟ್ಟು ಪಣೆಗಟ್ಟು, ಅದಿ ಕುಲಿ ಅದಿಗುಲಿ, ವಿಶಾನ್ ಕುಲಿ ಮಿನಂಗುಲಿ; ಕಣ್ ತೆಯೆ ಕಣ್ಣೆದೆ, ಮೇಲ್ ತುಡುಗೆ ಮೇಲ್ದುಡುಗೆ, ಉಡಿ ತೊವಲ್ ಉಡಿದೊವಲ್, ನಿಯಿ ತಲೆ ನಿಯಿದಲೆ, ಬಳೆ ತುಡು ಬಳೆದುಡು; ಕಣ್ ಪನಿ ಕಣ್ಣನಿ, ತಣ್ ಪೆಲಿಲ್ ತಣ್ಣುಬಿಲ್, ಕಣ್ ಪೊಲಂ ಕಣ್ಣೊಲಂ; ಬೆಳರ್ ಕೆಮ್ಸು ಬೆಳರ್ಗೆಮ್ಸು; ಅಲರ್ ತೋರಣಂ ಅಲರ್ದೋರಣಂ; ಮುಗುಳ್ ಕಾಯ್ ಮುಗುಳ್ಳಾಯ್; ಅಮಳ್ ತೊಂಗಲ್ ಅಮಳ್ಡೊಂಗಲ್; ಎತ್ತುಂ ಕೋಲ್ ಎತ್ತುಂಗೋಲ್; ತೂಗುಂ ತೊಟ್ಟಲ್ ತೂಗುನ್ಡೊಟ್ಟಲ್; ಆಡುಂ ಪೊಲಂ ಆಡುಮ್ಬೊಲಂ; ಸಿಡಿಯುಂ ತಲೆ ಸಿಡಿಯುನ್ನಲೆ. See § 243, B, 26.

Exceptions are e. g. ತಲೆಕಟ್ಟು, ಬೆಸೆಕೋಲ್, ಒಳಕೆಯ್, ಏದುಪನ್ನಿ, ಬಿಣ್ಸೊಟಿಸಿ.

ಚ and \dot{u} always remain as they are, e.g. ಕಡುಚಾಗಿ, ಕಣ್ಣಲ್ಲಂ, ಚಿಕ್ಕಜೋ ಜಿಗಂ; ಕಡುಟಕ್ಕು, ಪೊಸಟೊಪ್ಪಿಗೆ, ಕಳ್ಳಟಿಪ್ಪಣಂ.

b) After vowels and radical consonants (sahajavyańjana) ಪ, ಒ and ಮ are generally changed into ವ, e.g. ಎಳ ಪೆರಿಸಿ becomes ಎಳವೆರಿಸಿ, ಬೆಳೆ ಪೊಲಂ ಬೆಳೆವೊಲಂ, ಕಡು ಬೆಳ್ಬು ಕಡುವೆಳ್ಳು, ಮರ ಮಣಿ ಮರವಣಿ, ಪಲ ಪಣ್ ಪಲವಣ್; ನೀರ್ ಪೊನಲ್ ನೀರ್ವೊನಲ್, ಬಾರಿಸ್ ಪೆಣಂ ಬಾರಿಸ್ತಿಣಂ; ಮೆಯ್ ಬಸಂ ಮೆಯ್ವಸಂ, ಗೇಣ್ ಬಾಯ್ ಗೇಣ್ವಾಯ್, ಆಳ್ ಬಲ್ಮೆ ಆಳ್ವಲ್ಮೆ, ತೋಳ್ ಬಲ್ಮೆ ತೋಳ್ವಲ್ಮೆ, ಬೇರ್ ಬೆರಸು ಬೇರ್ವೆ ರಸು; ಮೆಲ್ ಮಾತು ಮೆಲ್ವಾತು; ಪೊಗರ್ ಬಟ್ಟಿ ಪೊಗರ್ವಟ್ಟಿ; ಎಸಳ್ ಬರಿಸಿ ಎಸಳ್ವಲಿಸಿ (ಆ. ಮೂವತ್ತು, ಅರಿಸಿವತ್ತು, etc. see § 278, 1, ಮೂವಡಿ, etc. in § 280).

This rule holds good also in sentences (vâkya, i. e. cases of nouns or the infinitive of verbs to which a relative participle or a conjugated verb is suffixed), e. g. ತಮರೂರ್ಗೆವೋಪ (- ಪೋಪ) ಕುಲಜಾಂಗನೆಯರ್; ದಿವದಿಂ ಕೆಲಸಕ್ಕೆ ವರ್ಷ (- ಬರ್ಪ) ದೇವಾಂಗನೆಯರ್; ಬೆಂಗೆವನ್ದಂ (- ಬನ್ನಂ); ನೆಲೆಗೆವನ್ನಂ (- ಬನ್ನಂ); ತರ ವೇಬ್ದಿಂ (- ಪೇಬ್ದಿಂ).

Exceptions are e.g. ಕೆಯ್ಬುಟ್, ಪೂವಣಮ್ಪ, ಪಲ್ಪುಟ್, ಕಣ್ಪೇಟಂ, ಸುಡುಬಾಡು; ಬಾಳ್ಮೊನೆ, ಪಾಮ್ನಿನೆ, ಕತ್ತುರಿಮಿಗಂ, ಬಿಡುಮುಡಿ, ಬೆಳ್ನುಗಿಲ್.

Further specific exceptions are that after ಇರ್, two, the substitute of ಎರಡು, and after ಕೀಟ್, the substitute of ಕೆಳಗು, the letters ಪ, ಒ and ಮ remain unchanged, e.g. ಇರ್ಬಾಳ್; ಇರ್ಮಡ; ಕೀಟ್ರೌಡಿ (see sub letter a).

c) After final consonants the letter π generally becomes π and π , and when the numeral ಸಾಸಿರಂ is concerned, π , π , π , π , π and π and π and when the numeral ಸಾಸಿರಂ is concerned, π , π , π , π , π and π

Exceptions are ಕಣ್ಸೋಲಂ, ಬೆಳ್ಳರಿ, ಕಳ್ಳವಿ.

Further specific exceptions are that after ∞ and ω the letter π retains its shape, e.g. ω and ω and ω the letter ω retains its shape, ω and ω and ω and ω are that after ω and ω the letter ω retains its shape, ω and ω are ω are ω and ω are ω are ω and ω are ω and ω are ω are ω and ω are ω are ω and ω are ω and ω are ω are ω and ω are ω and ω are ω and ω are ω and ω are ω are ω and ω are ω are ω and ω are ω are ω and ω are ω are ω and ω are ω and ω are ω are ω and ω are ω an

d) When the vowel of monosyllabic declinable bases ending in నా, శా, లా, యా and φ is short, and such bases are followed by a vowel, their final consonant is doubled, e.g. బిడుముడి బినా అవ్వళిన becomes బిడు ముడి బిన్నవ్వళిన, భేంనా+ ఇం పోంస్నిం, పోంనా+ ಉಳ್ಳವನೆ భేంన్నుళ్ళవనే, జనా+ ఒన్న జన్నేన్ను; శాణా+ అం శాణ్ణం, జిణా+ అం బిణ్ణం, జాణా+ అం బాణ్ణం, బ్రాణా+ ఎం ఖెణ్ణిం; శలా+ ఆ శల్ల, శలా+ ఎల్లం శల్లీల్లం, పూలా+ అం పుల్లుం, నేలా+ అం సిల్లుం; మేయూ+ అం మేయ్యం, శాయా+ అం శాయ్యం; మూళా+ అం ముళ్ళం, శాళా+ ఆటం శాళ్ళాటిం, ఒళా+ ఆ శాళ్ళాళా, ఎళా+ అం ఎళ్ళం. (Cf. §§ 120, a; 247, d, 11.)

But if their vowel is long, that doubling does not take place, e.g. ವಿಶಾನಾಗಿಯುಮೆಸಡಿಯಾಗಿಯುಮೇನಾಗಿಯುಂ ತಾನೆಲ್ಲಂ, ಬಾನುದ್ದಂ, ಏನಾಯ್ತು; ಜಾಣಂ, ನಾಣಂ, ಏಣುಣ್ಟು; ಕೀಲಂ, ಕೇಲಂ, ಕೋಲಂ, ನೂಲಂ; ತಾಯೊರ್ವಳ್, ಬಾಯಾ ರ್ಮಳ್; ಆಳೋಳಿ, ತೋಳಾಟಂ, ಬಾಳೊಪ್ಪಂ; nor if the declinable base is polysyllabic (anêkâkshara), e. g. ಸರಣಾರ್, ಪರಶೆಲ್ಲಂ, ತೊದಳುಣ್ಣಿ, ಪವಣಿಲ್ಲ; nor if the final consonant of a monosyllabic avyaya having a short vowel meets with a vowel, e. g. ಕಲ ದಲಿವಂ (see § 212, 4).

e) When to monosyllabic verbal themes with a short vowel ending in ನ್, ಣ್, ಲ್ and ಳ್ the formatives ಆರ್, ಅರೊಡಂ (ಆರ್+ಒಡಂ) and ಎ are suffixed (cf. § 187, 1 and 4), there is no doubling, e.g. ತಿನಲ್ಕೊನ್ನಂ, ಉಣ ಲ್ಬನ್ಗಂ, ಮೆಲಲ್ಸೋದಂ, ಕೊಲಲ್ಬಗೆದಂ, ಕೊಳಲ್ಸಾರ್ದಂ, ಕಳಲ್ನೋಡಿದಂ; ಉಣಲೊಡಂ, ಕಳಲೊಡಂ; ಎನೆ, ಕೊಲೆ, ಉಣೆ; when such verbal themes end in ಯ್, the doubling is optional, e,g. ಪೊಡುಲುಂ (ಪೊಯ್+ಆರ್+ಉಂ) or ಪೊಡ್ಯುಲುಂ, ಕೊಡುಲುಂ or ಕೊಡ್ಯುಲುಂ, ಗೆಡುಲುಂ or ಗೆಡ್ಯುಲುಂ; — the verbal themes ಉಯ್, ನೆಯ್, ಸುಯ್ and ಬಯ್, however, always double their final consonant, e,g. ಉಡ್ಯುಲುಂ, ನೆಯ್ಯಲುಂ.

ಆರಯ್, which has a long initial and is dissyllabic, may or may not double the final consonant before ಆಶ್, ಅರೊಡಂ, ಎ, and before a personal termination, e. g. ಆರಯಲುಂ or ಆರಯ್ಯುಲುಂ; ಆರಯ or ಆರಯ್ಯ; ಆರಯಿಂ or ಆರಯ್ಯುಂ.

f) In the negative form of the verb, either the conjugation (§ 209) or the participle (§ 170), monosyllabic themes with a short vowel ending in నా, శా, లా, యో and ళా always double their final, e. g. ఎన్నం, ఎన్నరా; అణ్ణం, అణ్ణరా; అయ్యం, అయ్యరా; నేయ్యం, నేయ్యరా; మేల్లయా, మేల్లిరా; నుయ్యయా, నుయ్యరా; బయ్యనా, బయ్యవు; ಕೊಳ್ಳೆನా, ಕೊಳ್ಳೆವು; బయ్యదు, బయ్యవు; ఎన్నది, కిన్నది, అణ్ణది, ఒల్లది, బయ్యది, కిశాళ్లది.

The only exception forms కళ్, e.g. కళది బన్గం.

Remark.

When, in samasa, ్ is followed by నో, this నో may take the form of ో, e. g. కో నిబలో may become కోడ్డీబలో, కో నిబలో కోడ్డీబరో, కో నివింటిం కోడ్డీబ్లిం. Cf. § 222.

8, Rules concerning the final sonně (o) are the following:—If the sonně precedes a consonant, it may change into ನ್ (in the singular), into ಮ್ (in the plural) or retain its form, e. g. ಆನ್ ವಾದಿ or ಆಂ ವಾದಿ, ನೀನ್ ಶುಚಿ or ನೀಂ ಶುಚಿ, ತಾನ್ ಸುಜನಂ or ತಾಂ ಸುಜನಂ; ನೀಮ್ ಯೋಗ್ಯರ್ or ನೀಂ ಯೋಗ್ಯರ್, ಆಮ್ ಸುಖಗಳ್ or ಆಂ ಸುಖಗಳ್, ತಾಮ್ ಸೇವ್ಯರ್ or ತಾಂ ಸೇವ್ಯರ್;—

concerning the ವರ್ಗಪಂಚಮ see § 220;—when the sönně of the nominative singular of Kannada neuter nouns ending in & (§ 109) meets with a vowel, it often changes into ನ್, e. g. ಮರಂ ಇರ್ದುದು becomes ಮರನಿರ್ದುದು. నేలం ఇదు నేలనిదు, పూలం ఇదు పూలనిదు, నేలం ఒక్కిక్తు, నేలనూక్కిక్తు, but may also become ಮ್, e. g. ಮರಮಿದು, ನೆಲಮಿದು, ಪೊಲಮಿದು, ನೆಲಮೊಳ್ಳಿತು; in Samskrita and Tadbhava nouns (which are neuter in Kannada) it uses to change into ಮ್ or \mathfrak{a} , e. g. ವೃಕ್ಷಮಿದು, ಪ್ಲಕ್ಷಮಿದು, ಕಬ್ಬಮೊಳ್ಳಿತ್ತು, ಸಿರ್ದಾಣಮೆಸೆದುದು, ದೋಷವಿದು, ನಾಸಿಕವಡ್ತಂ;—when the sonne of the nominative singular of masculines and feminines ending in & (§ 117) is followed by a vowel, it becomes ನ್, e. g. ಜಿನನೀತಂ, ಅವನೊಳ್ಳಿದಂ, ಅರಸನಾಳ್ಯ ಪಂ, ಆಕ್ಕನಿವಳ್, ಅಮ್ಮನಿವಳ್; _ when the sonne of the pronouns ಆಂ, ನೀಂ and ತಾಂ (§ 137) is followed by a vowel, it becomes ನ್ in the singular, e. g. ಆನ ಲಿವೆಂ, ನೀನರಸಂ, ತಾನೆಚ್ಚಂ, and ಮ್ in the plural, e.g. ಆಮಲಿವಿಾಡಂ, ನೀಮಿರೆ, ತಾಮೊಳ್ಳಿದರ್;—when the sonne of the accusative singular and plural is followed by a vowel, it changes into ನ್, e. g. ಕೊಪ್ಪನೊದೆದು, ವರಮನರಸಂಗಿ ತ್ತರ್, ಎಡರಿಿದರನಟ್ಟ, ಅರಸುಗಳನನಿಬರುವುಂ ಗೆಲ್ದಂ, ಗಂಗೆಯ ಮಡುಗಳನಡಹಡಿಸಿ ವುಗುವಿನಂ; __when the sonne of the third person singular meets with a vowel, it becomes ನ್, e. g. ಗೆಲ್ಡನೊರ್ವನೆ ಪಾರ್ಥಂ, ಗೆಲ್ಡನಾ ವಿಭು;—when ಗುಂ and ಕುಂ (§ 203) precede a vowel, their sonne becomes ಮ್, e. g. ಬರ್ಕುಮೆ (ಬರ್ಕುಂ+ಎ), ಸೊಗಯಿಸುಗುಮೆ, ಪೋಕುಮವಳ್; _ when the ಇಂ and ಅಲಿಂ of the imperative (§§ 205. 207), the adverbs of time and postpositions ಬಲಿಕಂ, ಬಲಿಕ್ಕಂ, ಬಲಿಯಂ, the postpositions ಅನ್ನಂ, ಅನ್ನೆಗಂ, ಇನಂ, ಇನೆಗಂ, ಇನೈಗಂ, ಉದುಂ, etc., the copulative conjunctions ಅಂ, ಉಂ, and the ಒಡಂ in ಅಲೊಡಂ are followed by a vowel, their sonne becomes ಮ್, e.g. ತಿವ ಸುಖಮಂ ಮಾಡಿಮೆಮಗೆ ಪರಮಜಿನೇನ್ದ್ರರ್, ಬಗೆಯಲಿಮಾಗಳ್, ಬಲಿಿಕ್ಕಮಾತಂ, ವರ ವ್ಪುಡೆವನ್ನ ಮಾರಾಧಿಸಿದಂ, ಈವನ್ನೆಗಮಿರ್ದಂ, ಓಲಗಂ ಪರೆವುದುಮಾಲೋಜನೆಗೆ ಪೊಕ್ಕಂ, ಎಲ್ಲಿಡೆಯೊಳಮೆಲ್ಲ ತೆದಿದೊಳಂ, ಆರ್ಗಮಧಿಕಂ, ಎಲ್ಲರುಮಾ ಕರ್ಣನಸ್ತಿರೇನ್ ಚಾಗಿಗಳ್, ಶರಣಾರುವೊಳರೆ, ಗಾಳಿ ಬೀಸಲೊಡವೆುಲೆ ಕಟಿಲ್ದುವು, ಗುಣಮಾಣಮಿಲ್ಲೆ ನಲೊಡಮೇನು ವಿಲ್ಲಿ ಮೃರ್ಥಂ. - ಛಟಛಟಮೆಮ್ನ may become ಛಟಛಟೆಮ್ನ (see § 215, s, d).

216. In §§ 213-215 Kannada euphonic junction of letters has been introduced. Now as many Samskrita compounds, joined together according to the rules of Samskrita grammar, have been borrowed by Kannada scholars and used in their writings, it becomes necessary to point out also some of the principal ways of Samskrita euphonic junction of letters. Because there are no Samskrita rules of sandhi in the Šabdamanidarpana, etc., we make the following alphabetical selection ourselves.

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1, Junction of vowels (svarasandhi)).
                                  e. g. ಪಟ + ಅಭಿಷೇಕ = ಪಟ್ಟಾಭಿಷೇಕ.
0+0=0,
                                   e. g. dist + evol = disposition.
0+6=6.
世十四= D,
                                   e. g. = \pi x_3 + \pi x_3 = \pi x_3 x_4 x_5
                                   e. g. ಗಣ+ಈಶ=ಗಣೀಶ.
연+하= 3,
೮+ಉ=ಓ,
                                  0+ m= 2,
                                  e. g. ಗುಣ + ಊರ್ಜಿತ = ಗುಣೋರ್ಜಿತ.
\Theta + \infty = \Theta T^{\epsilon}, e. g. d(x) + \infty = d(x) = d(x).
e+カ=の,
                                  e. g. ug_{g} + ug = ug_{g}
6 + 3 = 3,
                               e. g. ರಾಮ + ಏಶ್ವರ್ಯ = ರಾಮೈಶ್ವರ್ಯ.
영 + ఓ = 없,
                                  e, g, \forall x \exists r + t : \vec{v} = x \exists r : \vec{v}.
                       (The \Theta + \& in \Theta \neq \emptyset + \&ੜ੍ਹ, ਪੈਨ੍ਹਾ + &ੜ੍ਹ, and
                             ಸ್ಥೂಲ + ಓತು may become either ಓ or ಟಿ.)
영+분= 문,
                                  e. g. \Delta x + 2 x + 2 x = \Delta x + x = 0
U+0=U,
                                  e. g. ವಿದ್ಯಾ + ಅಭ್ಯಾಸ = ವಿದ್ಯಾಭ್ಯಾಸ.
                                  e. g. \Delta m_s + \Theta = \Delta m_s = \Delta m_s = \Delta m_s
#+#=#.
                                  e. g. ಮಹಾ + ಇನ್ಪ = ಮಹೇನ್ಪ.
ピナマーの、
                                  e. g. ಇಲಾ + ಈಶ = ಇಲೇಶ.
ピナゼニカ.
당 + m = &,
                                  e. g. ಮಹಾ+ ಉತ್ಪಲ= ಮಹೋತ್ಪಲ.
# + m = &,
                                  e. g. above g. above g. above g.
e + m = e r, e. g. ಮಹಾ+ m k = m k = m k.
                                  ピーカーの、
                                  e. g. absize = absi
\forall + \mathfrak{D} = \mathfrak{D},
                                  e. g. ಮಹಾ + ಓಜಸ್ = ಮಹೌಜಸ್.
8+ &= E.
당 + 집 = 집,
                                  e. g. ಮಹಾ + ಔನ್ಯತ್ಯ = ಮಹೌನ್ಯತ್ಯ.
9 + 9 = 0
                                  e. g. ಅತಿ + ಅಲ್ಲ = ಅತ್ಯಲ್ಲ.
7+ 5 = cm2,
                                  e. g. ಆತಿ+ಆಕ=ಆತ್ಮಾಕೆ.
व+व= स.
                                  e. g. ಕವಿ + ಇನ್ನ = ಕವೀನ್ಪ.
9+共=共,
                                  e. g. \sin h + \sin g d = \sin h \sin g d.
a + ev = dv.
                                   e. g. ಅತಿ + ಉತ್ತಮ = ಅತ್ಯುತ್ತಮ.
a + m = ma, e. g. <math>b + m d_{r} = b d_{r} d_{r}.
a + b = \omega t
                                  e. g. ಪ್ರತಿ + ಏಕ = ಪ್ರತ್ಯೇಕ.
                                  e. g. ಶಾಲಿ + ಓದನ = ಶಾಲ್ಕೋದನ.
9+ 2= det,
                                  e. g. ಮಸ್ತಿ + ಔದಾರ್ಯ = ಮನ್ನ್ಯಾದಾರ್ಯ.
a + ii = \omega v
허+ '의= 하,
                                  e. g. ನದೀ + ಇನ = ನದೀನ.
                              e. g. ಮಹೀ + ಈ ಶ = ಮಹೀ ಶೆ.
허+하=하,
ಉ+ಅ=ವ,
                                  e. g. ಗುರು + ಅಕ ರ = ಗುರ್ವಕ ರ.
の+ t = 30,
                             e. g. ಮಥು + ಆಸವ = ಮಧ್ನಾಸವ.
ಉ + ಇ = ವಿ,
                               e. g. ಮರು + ಇವ = ಮಧ್ವಿವ.
w + w = w_0, e. g. a_0 + w_0 = a_0 + a_0 = a_0
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ಉ + ಊ = ಊ, e. g. ಸಿನ್ನು + ಊರ್ಮಿ = ಸಿನ್ನೂ ರ್ಮಿ

w + w = 3, e. g. thick + w = 0,
2, Junction of consonants (vyanjanasandhi).

ಕ್ arises from ಚ್ and ಶ್, e.g. ಋಕ್ = ಋಚ್, ತಿರ್ಯಕ್ = ತಿರ್ಯಚ್, ತ್ವಕ್ = ತ್ವಚ್, ವಾಕ್ = ವಾಚ್, ದಿಕ್ = ದಿಶ್, and remains unaltered when no special rule is given.

ಕ್ before a vowel becomes ಗ್, e. g. ತಿರ್ಯಕ್ + ಈಕ್ಷ = ತಿರ್ಯಗೀಕ್ಷ, ತ್ವಕ್ + ಅಂಕುರ = ತ್ವಗಂಕುರ, ವಾಕ್ + ಈ s = ವಾಗೀಕ, ದಿಕ್ + ಇಭ = ದಿಗಿಭ.

ಯ, ರ, ಲ, ವ becomes ಗ್, e. g. ಹುಕ್ + ಗಾಥೆ = ಹುಗ್ಗಾಥೆ, ದಿಕ್ + ಗಜ = ದಿಗ್ಗಜ, ತಿರ್ಯಕ್ + ಗ್ರಾಸ = ತಿರ್ಯಗ್ಗ್ರಸ, ದಿಕ್ + ಜಯ = ದಿಗ್ಜಯ, ತಿರ್ಯಕ್ + ಜೀವ = ತಿರ್ಯಗ್ಜೀವ, ದಿಕ್ + ದಿನ್ನ = ದಿಗ್ದಪ್ಪಿ, ತಿರ್ಯಕ್ + ಧಾರ = ತಿರ್ಯಗ್ಥಾರ, ದಿಕ್ + ಸಾಗ = ದಿಗ್ನಾಗ), ದಿಕ್ + ಬಲ = ದಿಗ್ಬಲಿ, ದಿಕ್ + ಭ್ರಮಣ = ದಿಗ್ಭ್ರಮಣ, (ದಿಕ್ + ಮಣ್ಣ ಲ = ದಿಗ್ನಣ್ಣಲ), ಹುಕ್ + ಯಜುಸ್ = ಹುಗ್ಯಜುಸ್, ವಾಕ್ + ರೋಧ = ವಾಗ್ರೋಧ, ದಿಕ್ + ಲಾಭ = ದಿಗ್ಲಾಭ, ಮಕ್ + ವೇದ = ಹುಗ್ಬೇದ, ವಾಕ್ + ವಿಭವ = ವಾಗ್ಯಭವ, ದಿಕ್ + ಏಜಯ = ದಿಗ್ನಜಯ.

ಕ್ before the consonants ನ and ಮ becomes also ಜ್, e. g. ತಿರ್ಯಕ್ + ನಾಸ = ತಿರ್ಯಜ್ನುಸ (or ತಿರ್ಯಗ್ನಾಸ), ದಿಕ್ + ನಾಗ = ದಿಜ್ನುಗ (or ದಿಗ್ನಾಗ), ದಿಕ್ + ಮಣ್ಣ v= ದಿಜ್ಜಿಣ್ಣ v= (or ದಿಗ್ನಣ್ಣ v=), ವಾಕ್ + ಮಯ = ವಾಹ್ನಯ (or ವಾಗ್ತಯ).

ర్ arises from మో in మమో = మర్, and remains unaltered when no special rule is given.

ਆ before a vowel becomes a^c , ϵ , g. ਕੀਆਂ + ಅಂಗ = ਕਰਨਾਂ, ਕੀਆਂ + ਸਮਤੀ = ਕਰ,ਤੀ.

ట్ before the consonants గ, జ,

ದ, ಧ, ಧ, ರ, ರ becomes ಡ್, e. g. ಷರ್+ ಗುಣ = ಷದ್ಗಣ, ಷರ್+ ಜ= ಷದ್ದ. ಷರ್+ ದರ್ಶನ = ಷದ್ದ ಶ೯ನ, ಷರ್+ ಧಾ = ಷದ್ದಾ, ಷರ್+ ಭಾಗ = ಷದ್ಭಾಗ, ಷರ್+ ರನ = ಷದ್ರಸ, ಪರ್+ ವರ್ಗ = ಷದ್ವರ್ಗ.

ట్ before the consonants న and మ becomes m^{ϵ} , e. g. షట్ + నవకి = షణ్ణవకి (న becoming <math>m), షట్ +ముబ = షణ్మబ.

ಕ್ before a vowel becomes ದ್, e. g. ಜಗಕ್ + ಅಮ್ಮೆ = ಜಗದಮ್ಮೆ, ಬೃಹತ್ + ಆರಣ್ಯ = ಬೃಹ ದಾರಣ್ಯ = ಜಗತ್ + ಈ = ಜಗದೀಶ.

ತ್ before ಚ becomes ಚ್, $e.\,g.$ ಜಗತ್+ಚಕ್ಷು ಸ್= ಜಗಚ್ಚಕ್ಷು ಸ್, ವಿಯುತ್+ಚರ= ವಿಯುಚ್ಚರ, ಸತ್+ಚರಿತ= ಸಚ್ಚರಿತ.

ತ್ before ಜ becomes ಜ್ $e.\ g.$ ಜಗತ್ + ಜೀವ = ಜಗಜ್ಜೀವ, ವಿದ್ಯು ತ್ + ಜಿಹ್ವ = ವಿದ್ಯು ಜ್ಜಿ ಹೈ, ಸಂತ್ + ಜಲ = ಸರಿಜ್ಜ ಲ.

ਭਾ before ಡ becomes a^e , e.g. ರಟತ್ + ಡಮರು = ರಟಡ್ಡ ಮರು.

ತ್ before ನ and ಮ becomes ನ್, e.g. ಜಗತ್ + ನಾಥ= ಜಗನ್ನಾಥ, ಝಣತ್ + ನೂಪುರ = ಝಣ ನ್ನೂಪುರ, ಚಿತ್ + ಮಯ = ಚಿನ್ಮಯ, ಜಗತ್ = ಮಯ = ಜಗನ್ಮಯ, ಭವತ್ + ಮತ = ಭವನ್ಮತ, ಸತ್ + ಮಾರ್= ಸನ್ನಾರ್ಗ.

ਭਾ before z becomes z^2 , $e. g. ਪੀਤਾਂ + <math>z^2$ = ਪੀਪ੍ਰੀ ਹੈ (z becoming z), ಮಹੰਤਾਂ + z^2 = z^2 =

ದ್ before the consonants ಕ,

ತ, ಪ, ಫ, ಸ becomes ತ್, e.g. ತದ್ + ಕಾಲ = ತತ್ಕ್ಕಾಲ, ವಿಸದ್ + ಕಾಲ = ವಿಸತ್ಕಾಲ, ತದ್ + ಸರ = ತತ್ತರ, ತದ್ + ಸರ = ತತ್ಸರ, ತದ್ + ಸರ = ತತ್ಸರು, ತದ್ + ಸರ = ತತ್ಸರು, ವಿಸದ್ + ಸಾಗರ = ವಿಸತ್ಸಾಗರ.

 \mathbb{Z}^r before \mathcal{U} becomes \mathcal{U}^r , $e. g. <math>\mathcal{U}^r$ + \mathcal{U}^r + \mathcal{U}^r = \mathcal{U}

 \Box before \Box becomes \Box , $e. g. <math>\exists \Box$ + \Box \Box = $\exists \Box$ \Box \Box + \Box \Box = $\exists \Box$ \Box .

ರ್ before ಟ becomes ಟ್, e. g. ಡರ್+ ಟೀಕೆ = ಡಟ್ಟೀಕೆ.

 \Box before \vec{a} and \vec{a} becomes \vec{a} , \vec{e} . \vec{g} . \vec{a} \vec{a} \vec{b} \vec{e} \vec{a} \vec{e} \vec

ದ್ before ಶ becomes ಚ್, e.g. ತದ್+ ಶೀಲ= ತಚ್ಛೀಲ (ಶ becoming ಳ), ತದ್+ ಶಾಸ್ತ್ರ= ತಚ್ಛಾಸ್ತ.

ಸ್ (preceded by \mathbf{q} and \mathbf{w})
before a vowel becomes \mathbf{v} , e. g. ಬಹಿಸ್ + ಅಂಗ = ಬಹಿರಂಗ, ಹೆಎಸ್ + ಅಶನ = ಹೆಎ \mathbf{v} $\mathbf{$

ನೋಹರ.

取 (preceded by つ, む, む)

ಧನುಸ್ + ϕ = ϕ ನುರ್ಥರ, ϕ ನುಸ್ + ψ = ϕ ϕ ψ ψ = ψ ψ ψ = ψ ψ ψ = ψ ψ = ψ

ಸ್ before ಚ and φ becomes \mathfrak{F} , $e.\ g.$ ತಪಸ್+ ಚರಣ= ತಪಶ್ವರಣ, ಪಯಸ್+ ಚರು= ಪಯ ಕ್ಷಯ, ಉರಸ್+ ಭದ= ಉರಕ್ಷದ, ಶಿರಸ್+ ಭೀದ= ಶಿರಶ್ರೀದ.

₹ (preceded by ¬ and εν) before the consonants ₹,

ಪ, ಮ often becomes ಷ್, e.g. ಬಹಿಸ್ + ಕೃತ = ಬಹಿಷ್ಕೃತ, ಸರ್ಪಿಸ್ + ಕುಣ್ಣಿ ಕೆ = ಸರ್ಪಿ ಷ್ಕುಣ್ಣಿ ಕೆ, ಆಯುಸ್ + ಕಾಮ = ಆಯುಷ್ಕಾಮ, ಧ ನುಸ್ + ಕೋಟಿ = ಧನುಷ್ಕೋಟಿ (or ಧನುಃಶೋಟಿ), ಧನುಸ್ + ಪಟ = ಧನುಷ್ಪಟ (or ಧನುಃಪಟ), ಚಕ್ಷು ಸ್ + ಪತಿ = ಚಕ್ಷು ಸ್ವತಿ, ಸರ್ಪಿಸ್ + ಮತ್ = ಸರ್ಪಿ ಸ್ವತ್, ಧನುಸ್ + ಮತ್ = ಧನುಷ್ಪ ತ್.

VIII. Particulars of some letters, also in prosody.

217. That the vowels ప, ఐ, ఓ and ఔ are no real diphthongs, i.e. compound vowels, in true Kannada has been stated in § 21. Kannada ప does never arise of ఇ preceded by ఆ, nor its ఓ of అు preceded by ఆ, i.e. they are never formed by Samskrita guņa (§ 22); likewise its ఐ does never arise of ఇ, ఈ and ప, nor its ఔ of అు, అం and ఓ, i.e. they are never formed by Samskrita vriddhi (§ 22). ప, ఐ, ఓ, ఔ are innate (sahaja) in Kannada or exist therein by nature (svabhāva). Kēšava states that an ఆయో or ఆయి may optionally be written ఐ, e.g. ఆయ్యారం may be written శృవారం, శంగరయిసీదం శంగర్భేసీదం, తీరయిసీదం తీర్యేసీదం, తీర్యమిసీదం తీర్యేసీదం, అంటే అల్లయిసీదం ఉంటే, సీదం (see § 151, under remarks); and an ఆవు ఔ, e.g. శవుంగు may be written శాంగు, శవుంశుహి శాంశుహి, ఆవృంశిదం ఔంశిదం, ఆవృణ్ణ ఔణ్ణ, శవృణ్ణ శాణ్ణ, కవుంశలో శాంశలో. It is also customary to write ఆవ for ఔ, as శవరు for శారు, నవళు for నాళు (see § 21).

218. In § 29 letters with strong aspiration or aspirates have been mentioned, in § 212, remark 3 it has been stated that some Kannada adverbs of circumstance and some imitative sounds exhibit aspirates;

and in § 215, 7, c the aspirate φ has been introduced, for which there is the instance ಪದಿಸೆಣ್ಟ್ರಾಸಿರಂ ಲೋಹವಕ್ಕರೆಯ ಜಾತ್ಯಶ್ವಂಗಳಿರ್ಛಾಸಿರಂ ಮದಮಂ ಮುಕ್ಕುಳಿಸಿರ್ದ ದಸ್ತಿಘಟೆಗಳ್, ನೂರ್ಛಾಸಿರಂಗಳ ವೋಲಾಯ್ತು ರಥಕಡುವೇಗದಿಂ.

Aspirates, however, are rare in pure Kannada. The grammarian Kêšava adduces the following probably for the greatest part uncommon Tadbhava terms (regarding the form of which MSS. disagree; cf. § 370) in which aspirates are used — at any (o. r. asy (o. r. asy (o. r. disy), suy (§ 370), esy (o. r.
The true place of aspirates is in some Kannada adverbs of circumstance (§ 212, 4 and remark 3, that originally were imitative sounds), e.g. ಖಣಿಲನೆ, ಖಬಿೌಲನೆ, ಖಬಿೌಲನೆ, ಘಬಿೌಲನೆ, ಧಿಗಿಲನೆ, ಭೋಂಕನೆ, ಭೋಂಕಲ್, ಭೋರನೆ; and in some imitative sounds (§ 212, 9), e.g. ಛಟಛಟಂ, ಝುಮ್ಮನೆ, ಧಮ್ಮನೆ, ದುಢುಮ್ಮನೆ, ಧಬಿಮ್ಮನೆ, ಧುಮ್ಮನೆ, ಘುಬಿಿಮ್ಮನೆ(o.r. ಘುಬಿುಮ್ಮನೆ), ಛಬಿೌಲನೆ, ಫಬಿೌಲನೆ, ಪಠಿಲ್ಲನೆ, ಭುಗಿಲ್, ಭೋರ್, ಛಲಲಲೆ, ಛಮ್ಮನೆ, ಧಣಮ್ಮನೆ, ಝುಲುಮ್ಮನೆ, ಝಲ್ಲನೆ, ಝಳ ಮ್ಮನೆ, ಥೊಪ್ಪನೆ, ಧೊಪ್ಪನೆ, ಫೊಟ್ಟನೆ (the form of a few of which is doubtful).

219. In § 33 it has been stated that the letters ಯ, ಲ, ವ are not nasal and sometimes nasal. Such is the case in some Kannada and Tadbhava (§ 370) words. According to Kêšava ಯ is not nasal in ಬಯಕ, ಬಿಯದ, ಬಿಯಳ, ದಯಕಾರು, ದಾಯಿಗ, ವಾಯ, ಬಯಲ್, and nasal in ಮೇಯಿಸಿದಂ, ನೋಯಿಸಿದಂ, ಮಯಣ, ನಯಣ, ಮಾಯ; ಲ is not nasal in ಹಾಲಿಗೆ, ಹಲಸಿಗ, ಹಲಗೆ, ನೆಲಕಲ, and nasal in ಕೊಲ್ಲಣಿಗೆ, ಅಲ್ಲಣಿಗೆ, ಹಲ್ಲಣ, ಇಲ್ಲಣ; ವ is not nasal in ಕವಳ, ಹವಳ, ತಿವಳಿ, ತವಕ, and nasal in ಸೇವ, ಸೋವೆ, ಸಾವೆ, ಚಾನ, ಮಾವ, ಮಾವನ್ಮ, ಕೋವಣ, ಕಾವಣ, ಸೇವಗೆ, ಸೋವಿ.

220. In § 39 it has been shown how the upper nasals without a vowel may take the form of the circlet called sŏnnĕ, and in § 40 how

they also in connection with a vowel may take that form. We give here an ancient Kanda verse quoted by Kêšava in which not the sönně, but the vargapańčama letters (§ 28) themselves have been used:

> ಬಿಜ್ಕುಮೈತ್ತಿಸೆವಞ್ಚಿಯ ಸಜ್ಕುಳಮುಂ ತೊಣ್ಣುಗೆಡೆವ ಶುಕಸಾರಿಕೆಯುಂ | ಸೊಜ್ಕು, ಬಲವನ್ದು ತೀಡುವ ತೆಜ್ಕಿಣ ಗಾಳಿಯುಮದೇವ್ಮನಜ್ಗೊಳಿಸುದುವೋ? ||

His further instances refer to final o or sŏnnë (see § 215, s) which may likewise take the form of the vargapančama letters without and within compounds, e. g. ಅವಂ ಕಡುಗಲಿ may be written ಅವಜ್ಞಡುಗಲಿ, ಅವಂ ಚಲವಾದಿ ಅವಜ್ಞಾಲವಾದಿ, ಕರಂ ಟಕ್ಕಂ ಕರಣ್ಟಕ್ಕಂ; ಕೆಂದಳಿರ್ ಕೆನ್ಡಳಿರ್, ಕೆಂಮಣ್ ಕೆಮ್ಮಣ್, ಹೊಂಬಣ್ಣಂ ಹೊಮ್ಬಣ್ಣಂ, ವೊಂಮದಿಲ್ ಪೊಮ್ಮದಿಲ್.

221. There are several words that in the ancient dialect always have the sonne or bindu (§ 34) or are nityabindugal, e. g. ಬೆಡಂಗು, ಕಡಂಗು, ಅಡಂಗು, ತೊಡಂಬೆ (ತೊಡಮ್ಬೆ), ತೊಡಂಕು, ಕೊಡಂತಿ (ಕೊಡ್ಡು), etc. (see Šabdamaņidarpaņa p. 48; Šabdānušāsana p. 69). In the mediæval and modern dialect this rule is not found; there is rather the tendency of leaving out the sonne, especially in the modern one wherein scarcely once the sonne is employed.

Other words of the ancient dialect optionally appear with the bindu and without it or are sabinduka and abinduka words, e. g. ಕದಂಪು (ಕದಮ್ಪು), ಕದಪು; ಕೊಡಂಕೆ, ಕೊಡಕೆ; ಇದುಂಪೆ (ಇದುಮ್ಪೆ), ಇದುಪೆ; ನೊರಂಜು, ನೊರಜು.

Others of the same dialect appear always with double letters or are nityadvitvangal, e. g. ಪಪ್ಪಕ, ಬಿಪ್ಪಣ್ಣ, ತಿಪ್ಪಟ್, ಬಗ್ಗ, ಮೊಗ್ಗರ, ಕೊರ್ಬು, ಕಟ್ಟ್ರಿ, ತೊಟ್ಟು, etc. This rule holds good also in the other dialects and regarding the same words as far as they occur in them.

- 222. It has been remarked in § 215 (7, remark after f) that in samasas or compounds ನ್ preceded by ಹ್ may become ಹ್. Such is also the case in the ancient dialect when there is no composition of words (asamasa, bhinnapada), e. g. ಕಹ್ ನೊನ್ನವುದು may become ಕಣ್ಣಿನ್ನವುದು, ಪುಹ್ ನಾಳಿವೋದವುದು ಪುಹ್ಣಾಳಿವೋದವುದು, ಜಾಹ್ ನೆರೆದವುದು ಜಾಣ್ಣಿರೆದವುದು.
- 223. The change of the letter z into z has been referred to in §§ 64 and 184. Kêšava teaches that in Kannada and Tadbhava words an initial z may optionally be changed into z, e. g. ఇన్రో may become జన్గార్,

ಪನಿ ಹಸ್ದಿ, ಪುಲ ಹುಲ, ಪಲಗೆ ಹಲಗೆ, ಪಲಸು ಹಲಸು (see § 370), and says that this change is (especially) beautiful (sundara, čělvu) in a provincial or native dialect (dêší).

But the change is bad (dushkara) and as a rule does not occur, if ಪ is not initial and is a double letter (dvitva), e. g. ಉಪ್ಪರಂ, ಕಪ್ಪುರಂ, ಟಿಪ್ಪಣಂ, ತಪ್ಪ, ಬಿಪ್ಪಣ್ಣಂ, ಮುಪ್ಪ, ಮುಪ್ಪರಿ, ಸೊಫ್ಪ, ಹೆಪ್ಪು.

Howbeit, as we have learned already from § 184 (cf. § 194), the present-future participle అఖ్య exceptionally becomes ఆంథ్, also when it stands at the end of ఆన్తు, ఇన్తు, అన్ను, ఎన్ను, viz. ఆన్తథ, being such as that, ఇన్తథ, being such as this, అన్తథ, being such as this intermediate one, ఎన్తథ, being like what?, which forms occur as well in the mediaval dialect (except అన్తథ) as in the ancient one.

Besides, the mediæval dialect has changed ఆన్లేజు, ఇన్లేజ and ఎన్లేజు into అన్లో, ఇన్లై and ఎన్లై, and, with a euphonic winto అనెల్లై. ఇనెల్లై and ఎనెల్లై, which forms exist also in the modern one; at the same time the modern one has also the mutilated forms ఆన్లై, ఇన్లై, ఎన్లై, అనెల్లై, ఇనెల్లె, ఎనెల్లై. See § 224.

224. Kêšava says that ఆన్లేజ్, ఇన్లేజ్, బాన్లేజ్, ఎన్లేజ్ (§ 223) in the ancient dialect become అన్న ఇన్ల లున్ల ఎన్న (cf. § 275), and, with the addition of ఆ, he, and o, the sign of the nominative (§ 115), అన్నం, such a man as that, ఇన్నం, such a man as this, లున్నం, such a man as this intermediate one, ఎన్నం, what kind of man?

He gives the following instances in which the genitive precedes అన్నం, etc.

ಸಿಡಿಲನ್ನಂ ಸಿಂಗದನ್ನಂ ಪ್ರರಹರನುರಿಗಣ್ಣನ್ನನೀ ನಾರಸಿಂಹಂ | Nârasimha is a man like a thunder-bolt, one like a lion, one like the flaming eye of Šiva.

ಮನಸಿಜನೆನ್ನನಿನ್ನನರುಣಪ್ರಿಯನನ್ನನನೆನ್ನನಿನ್ನನಾ ಧಿನಕರನೆನ್ನನಿನ್ನಂ | what kind of person Kâma is, such a one is this man; what kind of being the beloved son of Aruṇa (Jaṭâyu) is, such a one is this man; what kind of being the sun is, such a one is this man.

The feminine of అన్నం is అన్నళ్ (అన్న+ఆళ్, she, § 193 under remarks), e.g. మనదన్నళ్, such a woman as (is agreeable to) the heart, a dear woman, which takes also the form of అన్న, e.g. మనదన్న.

The neuter is అన్నదు (అన్న+అడు), such a child, etc. as that.

With reference to the terms అన్న, ఇన్ల and ఎన్ల, etc. in § 223 it is to be stated that the masculine forms are ఆన్లవను (ఆన్లవం, i. e. ఆన్ల + అవను,

ಆಸ್ಥ+ಅವಂ), such a man as that, ಇಸ್ಥವನು (ಇಸ್ಥವಂ), such a man as this, ಎಸ್ಥವನು (ಎಸ್ಥವಂ), what kind of man?, the feminine ಅಸ್ಥವಳು (ಅಸ್ಥವಳ್), ಇಸ್ಥವಳು (ಇಸ್ಥವಳ್), ಎಸ್ಥವಳು (ಎಸ್ಥವಳ್), and the neuter ones ಅಸ್ಥರು, ಇಸ್ಥದು, ಎಸ್ಥರು.

If ಅಸ್ಥವನು, ಆಸ್ಥವಳು, ಆಸ್ಥದು are added to another word, this is put in the genitive, e. g. ನಿನ್ನಸ್ಥವನು, such a man as thou, ತಾಯಿಯನ್ಥವಳು, such a woman as a mother, ಸಕ್ಕರೆಯನ್ಥದು, such a thing as sugar, (or also ನಿನ್ನಸ್ಥಾವನು, ತಾಯಿಯನ್ಥಾವಳು, ಸಕ್ಕರೆಯನ್ಥದು, ef. § 223).

225. The letter ಮ appears also as ವ, as for ತಾಮರೆ there is likewise ತಾವರೆ, for ಸಾಮನ್ವಂ ಸಾವನ್ವಂ, for ತಿಮಿರ್ ತಿವಿರ್, for ತೆಮರ್ ತೆವರ್, and for ಸಾಮಿ ಸಾವಿ. See the datives plural ಎಮಗೆ and ಎವಗೆ, ತಮಗೆ and ತವಗೆ in § 137, b; § 304.

226. Regarding the lengthening of the letter s into s in the accusative and genitive singular (see § 141) Kêšava quotes the following instances:

ಎನಿತ್ತೆನಿತ್ತಮ್ಬುಜಪತ್ರನೇತ್ರೆಯಾ ಘನಸ್ತನಂಗಳ ಒಳೆಗುಂ ಕಿರಾತೆಯಾ, | ಅನಿತ್ತನಿತ್ತಂ ವನದೊಳ್ ವನೇಚರಂ ತನತ್ತು ಬಿಲ್ಲಾ ನದಸನ್ತೆ ಕೀಸುಗುಂ. || (see § 303, 2, a). ಈದ ಪ್ರಲಿಯಾ ವೋಲಿರ್ದಳ್ |

and adds that such a lengthening occurs optionally within some words, as one may use ಇನ್ನೊಳ or ಇನ್ಸ್ಪೇಳ (Tadbhava of ಹಿನ್ನೋಲ), ಆರೊಗಿಸಿದಂ or ಆರೋಗಿಸಿದಂ, ಎಣೆಗೊಣಾಂ or ಎಣೆಗೋಣಾಂ, ಗೀಯುಂಗಂ or ಗೀಯಾಂಗಂ.

- 227. In §§ 15. 17 (under ಳ) and 31 the so-called ಕ್ಷಳ (a grammatical invention) has been introduced. A few instances showing how it may be optionally used for Samskrita ಲ, are the following: -ಜಳ or ಜಲ, ತಿಳ or ತಿಲ, ಫಳ or ಫಲ, ಬಳ or ಬಲ, ಖಳ or ಖಲ, ಕಮಳ or ಕಮಲ, ಕುಳ or ಕುಲ, ಅಳೆ or ಅಲಿ, ಸಳಿಲ or ಸಲಲ, ಮಳ or ಮಲ, ಮರಾಳ or ಮರಾಲ. Cf. § 231, also §§ 239. 370.
- 228. The so-called ಕುಳ or the Kannada ಳ (that in fact is not different in form and sound from the so-called ಕ್ಷಳ of § 227) has been mentioned in §§ 15. 17 (under ಳ) and 31. Kêšava adduces a few of the words in which it has to occur, viz. ಇಳಿದಳಿದು, ಏಳಿದ, ಸೂಕುಳಿ, ಓಕುಳಿ, ಕಳಲು, ಪೆಳಲು, ಮಟ್ಟುಕುಳಿ, ಅಳಿದು, ಕುಳಿಯ, ಮಾಳಿಗೆ, ಜಾಳಿಗೆ, ತಳಿಗೆ, ಒಳಲು,

ಬಳಸು, ಬಳಸಿಗ, ಮೊಳೆ, ಆಳಿಸಿದ, ಪೇಳಿಸಿದ, ಕೇಳ, ಜೂದಾಳಿ, ಅಳಿಲೆ, ಕಳವಳ, ಮೆಯ್ಮೇಳ, ಮಾಳ, ತಾಳಿಗೆ, ಈಳಿಗೆ, ಇದಿಯಕುಳಿ'.

Rustics use ಳ erroneously (according to Kêšava) in the Kannada words ಬೆರಲ್, ಎರಲ್, ಒರಲ್, ಕೊರಲ್, ಸರಲ್, ಅರಲ್, ಸರಲ್, ಮರಲ್, ಮರಲ್, ನರಲ್, pronouncing them ಬೆರಳ್ (ಬೆರಳು), ಎರಳ್ (ಎರಳು), ಒರಳ್ (ಒರಳು), ಕೊರಳ್, ಸರಳ್, ಅರಳ್, ಪರಳ್, ಮರಳ್, ನರಳ್. ಎರಳೆ often stands for ಎರಲಿ.

Occasionally ಳ is also represented by ಣ, e.g. ಅಳಿಶೆ or ಅಣಿಶೆ, ಓಳಿ or ಓಣಿ, ಕೊಳ or ಕೊಣ, ಕೊಳಗು or ಕೊಣಗು, ಗಂಜಲ or ಗಂಜಣಿ, ಗಿಣಿ or ಗಿಳಿ, ನೊಳ or ನೊಣ, ಮಳಲ್ or ಮಣಲ್, ಗಳೆ (the ancient ಗಬಿತಿ) or ಗಣೆ, ಕೊತ್ತಳಿ (the ancient ಕೊತ್ತಬಿತಿ) or ಕೊತ್ತಣಿ, ತಲ್ಲಳ (the ancient ತಲ್ಲಬಿ) or ತಲ್ಲಣ, ಸೆಳಸು or ಸೆಣಸು. Cf. § 235.

ಳ is frequently employed for the ancient ಬ in the mediæval and modern dialect (see § 32) in which e. g. ಅರ್ಬಿ appears as ಅಳ್ (ಅಳು), ಅರ್ಬಿ as ಅಳಿ, ಇಂಟ್ as ಇಳಿ, ಉಂಟ್ as ಉಳು, ಕಟ್ as ಕಳಿ, ಪೊಂಚಿ as ಪೊಳೆ or ಹೊಳೆ, which peculiarity partly dates back about as far as 900 A.D. (see § 32, note). As stated in the same paragraph, the letter ಬ has has been retained in the present grammar.

About the change of & into \$\varphi\$ see § 229, and about that of \$\varphi\$ into \$\varphi\$ \$230. For words in which \$\varphi\$ or \$\varphi\$ may occur see § 232.

- 229. Letter ట is changed into & in the following words when they are in the apabhramsa state or are tadbhavas i.e. words corrupted from Samskrita స్టటీక, పోటీక, పోటీక, ఫోటీక, వరాట, రఫోటీ, స్టుటీక, స్టోటీక, అమ్మటీ, గుంటీక, మంటీక, వరాటీ, రఫోటీ, స్టుటీక, లమ్మటీ, in which case their forms are వళిక, పోళిగే, ఏకిగి, గుళిగే, వరాళ, రగళి, ప్రళ, ಹೋಳಿಗೆ, లమ్మళ. స్టూటిక and లమ్మటీ may once appear as ಹೋಟ್ h and లమ్మటి. See § 370.
- 230. When the words ದಾಡಿಮ, ಕೂಪ್ಮಾಣ್ಡ, ಗೌಡ, ಗುಡ, ಝಗಡೆ, ವಿಡಂಗ, and ಏಡಕ are in the apabhramsa state or are tadbhavas i. e. words corrupted from Samskrita, their ಡ is usually converted into ಳ, and they appear as ದಾಳಿಮ್ಬ, ಕುಮ್ಬಳ, ಗೌಳ, ಗುಳ, ಝಗಳೆ (ಜಗಳಿ), ವಿಳಂಗ, and ಎಳಗ. See § 370. (The change of ಡ into ಳ takes place also in Samskrita itself; ef. § 15.)

¹⁾ As there evidently are a few Tadbhavas (regarding which see § 370) among the words, it seems as if, at least in this case, such words on account of their ∇^{ξ} (that was taken for the #35) were considered to have become true Kannada words, losing their Tadbhava character.

231. In the apabhramsa or tadbhava state the letters ಟ, ಠ, ಠ, ಠ, and the ಕ್ಷ್ ಳ (see § 227) of the words ಘಟಕ, ಘೋಟಕ, ಧಾಟ, ಲಾಟ, ಲಾಟ ಭಾಷಕ, ಘೋಟಾರೂಢ, ಕುಕ್ಕುಟ, ಮಠಿಕೆ, ಪೀಠಿಕೆ, ಪ್ರತಿಹಸ್ತ, ಪ್ರತಿಪಾದುಕ, ಕ್ರೂರ, ಝಲ್ಲರಿ, ತಾಳ (ತಾಲ), ಪುಳಿನ (ಪುಲಿನ), ಕಳಮ (ಕಲಮ), ಅರ್ಗಳ (ಅರ್ಗಲ), ಮನ್ಯಾಳಿ (ಮನ್ಯಾಲಿ, ಂ. r. ಮಾನ್ಯಾಳಿ), and ಅಳಿಕಾಬದ್ಧ (ಅಲಿಕಾಬದ್ಧ) become ಟಿ according to Kêšava, in which case the words appear as ಗಟಿಗೆ, ಗೋಟಿಗೆ, ದಾಟಿ, ಲಾಟಿ, ಲಾಟಿಬಾಸೆಗ, ಗೋಟಿಕಾಯಿಲ, ಕೋಟಿಕಿ, ಮಟಿಗೆ, ಪೀಟಿಗೆ, ಪಟಿಹತ್ತ, ಸಟಿಕಿ ವಾವುಗೆ, ಕೂಟ್, ಝಲ್ಲಟಿಕಿ, ತಾಬ್, ಪುಟಿಕ್, ಕಟವೆ, ಅಗುಟಿಕಿ, ಮನ್ನಟಿಕಿ, and ಅಟಿಕಿಗೆವಿದ್ದ. See § 370.

The Śabdānušāsana (under its sūtra 140) adds ಪರ್ಪಟ=ಹಪ್ಪಲಿ, ಆಕ್ಟ್ರೋಟ= ಆಕ್ಟ್ರೋಬಿ, ಮಾಠರ= ಮಾಡಿಲ, ಪಾಠೀನ= ಪಾಚಿಲ್, ಅತಿಪಾತ= ಅಚಿತವಾದ, ಮರಿಚ=ಮೆಬಿಸು (see § 370), ವಾಗುರಾ= ಬಾಗುಬಿ, ಭೃಂಗಾರಿ= ಬಿಂಗಬಿ, ಅಂಗಾರ = ಇಂಗಬಿ, ವಾಹ್ಯಾಳಿ= ವಯ್ಯಾಟಿ.

232. There are twelve words regarding which it is to be remarked that it is somewhat doubtful whether they ought to be written with \$\forall \text{ or CU; they are County or Cultive (\$\forall \text{ 370}), County \text{ Cultive Cu

233. Kėšava saw the following words with CO in the works of the first great poets:—

ಅಗಬಿತ್ತೆ, ಅಗುಬ್, ಅಗ್ಗಬಿಕೆ (ಂ. r. ಅರ್ಗಬಿಕೆ), ಅದವಬಿಶ್, ಅವಗಬಿಯ, ಅಸ ಕಬಿ, ಅರ್ಬಿ, ಅರ್ಬಿ, ಅಬಿತು, (ಅಬ್ಬಿಟ), ಅರ್ಬ್ಡಿಮೆ, ಅರ್ಬ್ಡಿಟ್, ಅರ್ಬ್ಡಿ, ಅರ್ಬಿ, ಅರ್ಬಿ, ಅರ್ಬಿ, ಅರ್ಬಿ, ಉರ್ಬಿಗಿ, ಉರ್ಣಿಬಿ (ಂ. r. ಉರ್ಬಿಗು), ಉರ್ಬ್ಡಿ, ಎಸರ್, ಎಬ್, ಎರ್ಬಿ, ಎರಿಶ್, ಎರಿಶ್, ಎರಿಪ್, ಎರ್ಬಿ, ಎರ್ಬ್ಡಿಮೆ, ಎರ್ಬಿ, ಎರ್ಬ್ಡಿಮೆ, ಎರ್ಬ್ಡಿಮೆ, ಎರ್ಬ್ಡಿಮೆ, ಕರ್ಬಿಸಿ, ಕರ್ಬ್ಡಿಮೆ, ಕರ್ಬಿಸಿ, ಕರ್ಬ್ಡಿಮೆ, ಕರ್ಬಿಸಿ, ಕರ್ಣಿಸಿ, ಕರ್ಟಿಸಿ, ಕರ್ಣಿಸಿ, ಕರ್ಣಿಸಿ, ಕರ್ಣಿಸಿ, ಕರ್ಣಿಸಿ, ಕರ್ಣಿಸಿ, ಕರ್ಣಿಸಿ, ಕರ್ಣಿ

ಘುಟಿಂ, ಘುಟುಂ, ಚಕ್ತಟೀ, ಚಾಟ್, ಫಟೀರ್, ಜಗುಟ್, ಜೀರ್ಕೊಟವಿ, ತಲ್ಲಟ್, ತಟ ತಲಿ, ತಲಿತಲಿನೆ, ತಲಿಲ್, ತಲಿ, ತಲಿಸಿ, ತಲ್ಕಿಯ್ಸು, ತಲ್ಲು, ತಲ್ತಿಲ, ತಾಲಿ, ತಿವ್ಯಲ್, ತುವುದಿತ, (ತುಮುಬಿತ್), ತುಟಿತಿ, ತುಟಿತಿಕರ್, ತುಟಿತರ್, ತೆಗಟ್, ತೇಟ್, ತೊಟಿತ್, ತೊಟ್ರು, ತೊಟ್ರುಟಿ, ದಣ್ಡುಟಿಗ, ದಟ, ದಟದುಟ (ಂ. r. ದಟವುಟ), ದಟ್ಟಟ್, ಧರಿತಿಂ, ನಾಟ, ನಾಟವಾಸಗೆ, (ನುಟ್ಸು), ನೆಗಲ್, ನೆಗಲ್ತಿ, ನೆಟಿಲ್, ನೆಟಿಲ್, ನೆಟ್ರಿನೆ, ಪಟಿಗ, ಪಟಿದು, ಪಟಿಪಟಿನೆ, ಪಟಿವು, ಪಟಿಯಿಗೆ, (ಪಟಿಸು), ಪಟಿಹ, ಪಟಿ, ಪಟುವು, ವಬ್ಲಿ, ಪಬ್ಲಿ, ಪಬ್ಬಿಲಿನೆ, ಪಾರ್ಟಿ, ಪಾರ್ಚಿ, ಪುಜ್ಜಿಲಿ, ಫುಟ್ಗು, ಪೆಬಿಕು, ಪೆಬಿವ, ಪೇಟ್, ಪೊಕ್ಕುಟ್, ಪೊಗಟ್ತಿ. (ಪೊದಟ್ or ಪೊದಳ್), ಪೊಮ್ಪುಟಿ, ಪೊಟಕು, ವೊಟರ್, ವೊಟ್, ವೊಟ್ರಡ, ಪೊಟ್ರು, ವೋಟ್, ವೋಟರ್, ಫಟಿರ್, ಫಟ್, ಒಟ್, ಬರಿ೨ಕಂ, ಬರಿ೨ಕೆ, ಬರಿ೨ಕ್ಕಂ, ಬರಿ೨ಕ್ಕೆ, ಬರಿ೨ಯಂ, ಬರಿ೨ಲ್ (೦. r. ಬರಿ೨ಲ್), ಬರಿ೨ವರಿ೨ (o. r. ಬಟುವಟಿ), ಬುಟ್ಡುಂಕು, ಬಾಟ್, ಬಾಟುಕ, ಬಾಸುಟ್, ಬಾಟ್ತಿ, ಬಿಟ್, ಬಿಟ್ರಿ, ಬೀಟ್, ಬೀಟ್ (o. rs. ಬಿಟ್) ಶ್, ಬಿಟಲ್), ಬೆಮ್ನಟ್, ಬೆಟಲ್, ಬೋಟ್, ಬೋಟ, ಬೋಟಿತರ, ಬೋಟಿ, (ಮಗುಟ್), ಮಣ್ಮಟಿ, ಮಲ್ಲಟಿ, ಮಟಿಮಟಿಸು, ಮಟಿಲ್, ಪುರಿತಿ, ಮೆಟ್ಟಿ, (ಮಿರಿಸ್ತಿ), (ಮುಮ್ಮರಿತಿ), (ಮುರಿಸಿಂಗು), ಮುರಿಸ್ತಿ, ಮುರಿಸ್ತಿಗೆ, ಮೊರಿತಿ, ಮೊಟ, ಮೊಟಕಾಲ್, ಮೊಟಗು, ಸಾಟಿಗೆ (o.r. ಜಾಟಿಗೆ), ಸುಟಿ, ಸೂಟ್, ಸೂ ಬಿತಾಯ್ತ, ಸೂಬ್ದಿಕೆ, (ಸೊಮ್ಸುಬಿತಿ), ಹಬ್ಬಿ, ಹಾಬ್ಡಿನೆಹಾಬಿ, ಹಿಬಿತಿ.

To these are to be added the tadbhava words of § 231, as far as they are not repeated here, and under circumstances the words of § 232. In § 32, note 1 there are in the šāsanas also కార్ (to be), కోబగ్, గోడ్డు, గోడ్డు, కోడ్డార్, డింగ్ (for కింగ్, డింగ్). See also § 234; Kēšava's Dhātupāṭha (Sabdamaṇidarpaṇa pp. 330.331); and regarding the meaning of the terms with a the Dictionary.

Concerning the anukarana words that have no aspirate (§§ 29. 218) at the beginning, Kêšava observes that they may appear either with □ or ♥.

The Sabdânušâsana (under sûtra 140) adduces nearly the same terms in which \square has to be used, as the Sabdamanidarpana. Besides, it adds a small number of others; but as their meaning is not given (the work does not give the meaning of any term with \square there) and thus the possibility of explaining them becomes difficult, as the reading of at least a few may be doubtful, and as the use of \square in a few of them was seemingly wrong at Kêšava's time, we mention them with diffidence. They are the following:—

 Mr. Rice's Index), ಪೊರತೆ (=ಪೊಳವು?), ಬದ್ರ (the act of living?). ಬದ್ರಲೆ (=ಬತ್ತಲೆ?), ಬಿದ್ಕು (?), ಬಿದಗು (=ಬೆಳಗು; the Index has ಬಿದವು), ಬೆದಿ (=ಬೆಳೆ?), ಮದ್ದ್ (?), ಮುಗುದ್ (=ಮುಗುರ್), ಮುದ್ತ (=ಮುಲ್ಲ, the state of being irritated?), ಮೆದಿ (=ಮೆಳೆ?), ಮೊದಿ (=ಮೆಳೆ?), ರಾದ್ ಕಡ್(?), ಸೆದವು (=ಸೆಳವು?), ಸೆದಸು (=ಸೆಳಸು?).

234. It is a rule of the ancient dialect (and to some extent of the mediæval one too, but which uses & instead of ಬ್ರ್) that a final ಡು becomes ಬ್ when it euphonically joins a following consonant (see § 215, 7, under a), e. g. ಕಡುಕಿಚ್ಚು becomes ಕಾಬ್ಬ್ರೀಚ್ಚ, ಕಾಡುವುರ ಕಾಬ್ಬುರ, ಕಾಡುತುದು ಕಾಬ್ಬುಟು, ಕಿವುಡು ಕೇರ್ವಂ ಕಿವುಬ್ರ್ಕೀಚ್ವಂ, ಕೋಡು ಕುಟ್ಟು ಕೋಟ್ಕುಟ್ಟು, ಕೋಡು ಮೊನೆ ಕೋಲ್ಡುತ್ತಿನೆ, ನಾಡುಕಡೆ ನಾಬ್ಚಿಡೆ, ನಾಡುತುಡುಗುಣಿ ನಾಬ್ಪುಡುಗುಣಿ, ನಾಡು ತೊಲೆ ನಾಬ್ಬುಡು, ನಾಡುಪಗರಣ ನಾಬ್ಬಿಗರಣ, ನೀಡುಕರಿಸು ನೀಬ್ಬಿರಸು, ಮುದುಡು ಗಣ್ಟು ಮುದುಬ್ಗಿಣ್ಟು, ಬೀಡು ಕೊಳ್ ಬೀಬ್ಲೊಳ್, ಬೀಡುತಾಣ ಬೀಬ್ಲುಾಣ, ಸೆಡು ಪಡು ಸೆಬ್ಬಿಡು, ಎರಡುಕಡಿ ಎರಬ್ಭಿಡಿ, ಎರಡುತರ ಎರಬ್ತಿರ, ಎರಡುಮಾತು ಎರಬ್ಲಾತು, ಎರಡು ಮೂಜು ಎರಬ್ಲೂಟು. Cf. § 58.

In the formation of the present-future participle a similar rule exists, e.g. ಮಾಡುವ may become ಮಾಟ್ರಿ, ನೋಡುವ ನೋಟ್ಫಿ, ಬೇಡುವ ಬೇಟ್ಫಿ, ಬಿಸುಡುವ ಬಿಸುಟ್ಫಿ, ಬೆಗಡುವ ಬೆಗಟ್ಫಿ (§§ 58. 183, 4).

A similar change of ಡ into ಬ್ we find also in ತಡ ಕೆಯ್ಸು=ತಬಿಕ್ಕಿಯ್ಸು, ನೀರಡಿಕೆ=ನೀರಬಿಕ್ಕಿ, ನಾಡಿಕಾ=ನಾಬಿಿಗೆ, ಎಸಡಿಗೆ (dative of ಎಸಡಿ)=ಎಸಬ್ಸಿ.

- 235. The middle of in the Kannada words ಮರಲ್, ಅರಲ್ (cf. § 228) and ಎರಲ್ may become e, viz. ಮಲಲ್, ಅಲಲ್, ಎಲಲ್, in which case the final ef may be changed into of, viz. ಮಲರ್, ಅಲರ್, (ಎಲರ್). ಮಲಲ್ appears also as ಮಣಾಲ್, and in the mediæval and modern dialect as ಮಳಲ್ or ಮಳಲು.
- 236. Words in which it was customary at Kêšava's time to use a half rêpha (೯), are e.g. ಉರ್ದು, ಬಿರ್ದು, ಗರ್ದೆ (=ಗಬ್ದಿ, cf. § 32 and § 233), etc.; ನುರ್ಗು (ನುಬ್ಗು), ತರ್ಗು (=ತಬ್ಬು), ಕರ್ಗು (=ಕಬ್ಬು), etc.; ಇರ್ವು, ಕೆರ್ವು, ಕೂರ್ವು, etc.; ಆರ್ದಂ, ಸಾರ್ದಂ, ಪೋರ್ದಂ, etc.; ಊರ್ಗಳ್, ಕೇರ್ಗಳ್, ಬೇರ್ಗಳ್, etc.

It will be observed that in some words టి had been given up in the common language of that time and \digamma had taken its place, which peculiarity we found also in the participles ఎడు౯, బిడు౯, ఆడు౯ (§ 160, 1; see also § 32, note; § 239 regarding a kind of prâsa). The remaining words (ఇవ్ర౯, etc.) present no irregularities.

237. It is a peculiarity of the modern dialect that it changes a middle of before a v into v, e. g. ಅರಳು may become ಅಳ್ಳು, ಅರಳಿ ಅಳ್ಳಿ, ಉರಳಿ ಉಳ್ಳಿ, ಉರುಳು ಉಳ್ಳು, ಒರಳು ಒಳ್ಳು, ಕರುಳು ಕಳ್ಳು, ಕುರುಳು ಕುಳ್ಳು, ಕೊರಳು ಕೊಳ್ಳು, ಗುರುಳೆ ಗುಳ್ಳಿ, ತಿರುಳು ತಿಳ್ಳು, ನೆರಳು ನೆಳ್ಳು, ಮರುಳು ಮಳ್ಳು, ಹರಳು ಹಳ್ಳು, ಹೊರಳು ಹೊಳ್ಳು.

238. In § 33 it has been stated that when two consonants are produced in (about) the same place or by (about) the same organs, they are called êkasthâni in grammar. The êkasthâni letters are ♂ and ♂, ♂ and ♂, ౿ and ♂ (see § 239).

239. Grammars of the Kannada language are based chiefly on poetical standard works, because almost every thing of its literature was composed in verse in the three periods; it is, therefore, to be expected that they contain some terms connected with prosody (čhandas) and the way of poetical composition (kâvyamârga).

Such terms employed by Kêšava are ಪ್ರಾಸ (called also ನಿಯಾಮ or ನಿಯಮ by him), ವರ್ಣಾವೃತ್ತಿ, ಯಮಕ, and ರೂಪಕ.

generally a consonant with or without a vowel) of the first line of a stanza is set in the same place in every other line.

ಪರ್ತಾವೃತ್ತಿ is an additional alliteration in which the prasa letter or a cognate one is set also in other places in the course of a stanza.

ಯಮಕ is the repeating or setting in opposition alliteratively in the same stanza of words or syllables different in meaning but similar in sound (paronomasia).

ರೂಪಕ is metaphorical diction.

Kêšava, when introducing the first three terms, does so in order to show the proper use of the êkasthâni letters ස and සා, හ and ද, ස and සා (§ 238) in them, presupposing that ස and ස, ස and සා, හ and හ, අ and ද, ස and ස, ස and සා, හ and හ, අ and ද, ස and සා, ස and සා, ස and සා, සා and සා, සා and සා

He states that ಕುಳ and ಕ್ಷಳ (§§ 227. 228) form a right prâsa, e. g. ಕಿಳಿದಾರಿ ಹಯಂಗಳ್, ಗರ್ಜಿಸಿ ಜಳದನಿಭಂಗಳ್ ಗಜಂಗಳ್ | but that ಲ and ಕ್ಷಳ cannot form a right one, e. g.

ಓಲಗದೊಳೊರ್ಮೆ ನತನರ ಸಾಳಕಚೂಡಾಮಣಿದ್ಯು ತಿವು ತಚರಣಂ | as also e and ಕುಳ cannot do, e. g.

ನೆಲದೊಳ್ ಪಗೆ ಪುಗೆ ಫಣಿಯ ವೊ ಲೊಳ ಪೊಕ್ಕಳೀಬಿಸಿದಂ | .

Further ರ and ಆ are wrong in pråsa, e. g.

ಧುರದೊಳ್ ಪಟ್ಟಿಮಟ್ಯಿಯಾಡುವ
ತೆಟಿದಿನ್ನುಟಿದಿಟ್ಟಿದಂ |

as also to and to are wrong, e. g.

ಕೋಡದಿಟಿಿದಿನ್ದ್ರರಾದ ರ್ನಾಟಿಗೆಯೊಳ್ ವೀರರ್ 1

Regarding varņāvritti Kēšava says that it is properly formed by σ and \mathfrak{CO} , e.~g.

ಸುರಗಿಱಿದೊಟಗಿದ ಬಿರುದರ ಕರುಳಂ ಕೊಟಿಕೊಟಿಸಿದು ಮರುಳಿರುತ್ತಿಮೈಡೆಯೊಳ್ |

and by a and co, e. g.

ಖಟಿಲಿ ನುಡಿದಟಿಲೆ ಬಗ್ಗಿಸಿ, ಘಟಿಲಿನ ನಡೆಯೆನ್ನು, ಜಡಿದು ಸಾರಥಿಯಂ |

and also by e and of (the kula), e. g.

ದೆಸೆಗಳನಳುರ್ದುದು; ಮಿಳಿ

ರ್ಮ, ಸುಲಿದು, ಬಲಿದುದು, ಕೆಳರ್ದು ವೋಯಿತ್ತಾಗಳ್ | . (This half Kanda verse bears various shapes in the MSS.; its purpose, however, appears clearly in the present reading.)

Concerning the vamaka Kêšava says that the employment of z and co, o and v (the kula), and o and co as letters of alliteration is wrong in it (as in the prâsa), and in order to show this brings forward only the following anomalous instance:

ಕರೆಯಂ ನೆರವಂ, ವಂಶಂ

ಕೆಟ್ ಯುಂ ವೊತ್ತವ್ಪುದೆನ್ದು ಸಂಗರಮುಖದೊಳ್ | , remarking "herein the application of words is spoiled, and if for ಕಟ್ಟಿಯುಂ ಕರೆಯಂ be read, no meaning is brought about; therefore there is not the characteristic (lakshaṇa) of the yamaka".

With regard to the prasa with co it is to be added (according to Kêšava) that a double consonant formed by means of a half repha may be substituted for co (cf. § 236), e. g.

..

ಬಲ್ದುದು ಬಳ್ಳವಾಡಿ, ನೆಜಿ ನ
ಮ್ಟರ್ದುದಾರುಹತಂ, ಜಿನೇನ್ಪ್ರನ
ಸ್ತಿರ್ದ ಮಹಾನುಭಾವರ್ |
and
ಚುರ್ಚಿದ ವೋಲ್ ಜಿಸಿಲಳುರೆ ಕಿ
ಮುಬ್ಜಿದ ತಳಿರನ್ತೆ ನೊನ್ದು ಗುಣನನ್ನಿ |
and
ಒರ್ಕುಡಿತೆನೀರ್ಗೆ, ಪಜಿ ಪ
ಟ್ಟರ್ಕೆಯ ಪಣ್ಣೆಲೆಯ ಮುಜಿಗೆ ದೇಸಿಗರಂ ದೇ |
ವರ್ಕಳ್ಗೊ ಡೆಯರ್ ಮಾಬ್ಬಿರೇ?
ನೀಟ್ಕಿರಿಸದೆ, ನಿಮ್ಮ ದೊರೆಗೆ ಬೋಜಿಯೆಯರೊಳರೇ? ||

The Šabdanušasana remarks that also co and \$\varphi\$ may be used as letters of alliteration in the prasa.

Rûpaka has been mentioned in § 104 with regard to nouns, e. g. నల, which are of neuter gender, but receive another gender when they are used metaphorically. There is the following quotation concerning నల in the Šabdamaņidarpaņa.

ಉದಯಾಸ್ತೋನ್ನತಶೈಲಸೇತುಹಿವುವತ್ತುತ್ತೀಲವರ್ಯನ್ತಸ ವ್ಪುದೆಯಂ ವಾರ್ಧಿತರಕ್ತರಂಗನಿನದತ್ಕಾಂಚೀಕಲಾಪಾಂಚಿತಾ | ಸ್ಪದೆಯಂ ಸಾಧಿಸಿ ಕಬ್ಬಿಗಂಗೆ ನೆಲನಂ ನಿರ್ವ್ಯಾಜದಿನ್ದಂ ನಿಮಿ ರ್ಜಿದಗೆಲ್ಲಂ ಧುವನೈಕರಾಮಮಹಿವಂಗಕ್ಕುಂ. ಪೆರ್ಚಿರ್ಗಕ್ಕುಮೇ? || ;

and concerning ಜಗದ್ದರ್ಪಣ there are the instances ಆತಂ ಜಗದ್ದರ್ಪಣಂ, ಆ ಪೆಣ್ ಜಗದ್ದರ್ಪಣಂ, ಅದು ಜಗದ್ದರ್ಪಣಂ.

240. Double consonants (§§ 20.38) in prosody are sometimes "slack" (šithila), i. e. they have not the power of lengthening a preceding syllable. Such double consonants appear

1, in the nominative plural and dative singular of nouns ending in ಬ್, ಳ, ರ್, and ಬ್, e.g. ಆಗಬ್ಬಳ್, ಉಗುಬ್ಬಳ್, ಎಸಬ್ಬಳ್, ನೆಗಬ್ಬಳ್; ಅಗಬ್ಬಿ, ಉಗುಬ್ಬಿ, ಎಸಬ್ಬಿ, ನೆಗಬ್ಬಿ; — ಅಮರ್ಗಳ್, ಎಸರ್ಗಳ್, ಪುಗುಳ್ಗಳ್, ಮುಗುಳ್ಗಳ್; ಅಮಳ್ಳೆ, ಎಸ್ಟ್, ಪುಗುಳ್ಗೆ, ಮುಗುಳ್ಗೆ; — ಅಲರ್ಗಳ್, ಉಗುರ್ಗಳ್, ಉಸುರ್ಗಳ್, ಎಲರ್ಗಳ್, ಎಸರ್ಗಳ್, ಪರ್ಗಳ್, ಒಗರ್ಗಳ್, ಒಸರ್ಗಳ್, ಕದಿರ್ಗಳ್, ಕನರ್ಗಳ್, ಕುದಿರ್ಗಳ್, ಕುಳಿರ್ಗಳ್, ಕೊನರ್ಗಳ್, ಚಿಗುರ್ಗಳ್, ತಳಿರ್ಗಳ್, ತಿಮರ್ಗಳ್, ತೆಮರ್ಗಳ್, ನವಿರ್ಗಳ್, ಪರ್ಸಿಗಳ್, ಬಿದರ್ಗಳ್, ಬೆಮರ್ಗಳ್, ಅಲರ್ಗೆ, etc.; — ಎಡರ್ಗಳ್ (ಎಡಬ್ಲಿಳ್), ಕೆಸರ್ಗಳ್ (ಕೆಸಬ್ಲಿಳ್), ಪೆಸರ್ಗಳ್, ಬಸಿರ್ಗಳ್, ಹರ್ಗಳ್, ಎಡರ್ಗ್, etc.

Exceptions are formed by words with a long initial, e. g. ಬಾಸುಬ್ರೀ, ಇಕ್ಕುಬ್ ಪೊಕ್ಕುಬ್, and by some words with final ಳ್, e. g. ಕುರುಳ್, ವುರುಳ್, ಮರುಳ್. ಕಾದಲರ್ಗಳ, though its initial is long, generally has a slack double consonant.

2, in the conjugation of verbs ending in ಒ್, ಳ್, ರ್, and ಒ್, e. g. ಅಗುಬ್ಬಿಂ, ಜಗುಬ್ಬಿಂ, ತಗುಬ್ಬಿಂ, ತುಮುಬ್ಬಿಂ, ತೆಗೆಬ್ಬಿಂ, ನೆಗೆಬ್ಬಿಂ, ಮಗುಬ್ಬಿಂ; ಜಗುಬ್ಬಿಂ; ಜಗುಬ್ಬಿಂ; ಜಗುಬ್ಬಿಂ; ತೆಗೆಬ್ಬಿಂ, ನೆಗೆಬ್ಬಿಂ, ವೊಗೆಬ್ಬಿಂ;— ನುಗುಲ್ಬಂ, ನುಸುಲ್ಬಂ, ಮಸುಲ್ಬಂ; ಮಸುಲ್ಬಂ; ಮಸುಲ್ಬಂ; ನುಸುಲ್ಲಂ, ಮಸುಲ್ಲಂ, ಮಸುಲ್ಲಂ; ಮಸುಲ್ಲಂ; ಮಸುಲ್ಲಂ, ನಿರ್ಮಿಂ, ಬಿದಿರ್ದಂ; ನಿಮಿರ್ದಂ, ನಿರ್ಮಿಂ, ಬಿದಿರ್ದಂ; ನಿಮಿರ್ದಂ, ನಿರ್ಮಿಂ; ಅದಿರ್ದಂ, ತೊಡೆಗೇ; ಅಮರ್ಗುಂ, ನಿಮಿರ್ಗಂ; ಎಡರ್ದಂ (ಎಡೆಜ್ಜಿಂ), ಅಳರ್ದಂ; ಎಡರ್ಗೆ, ಅಳರ್ಗೆ.

Exceptions are formed by verbs with a long intial, e. g. ఆరో, నేంరో, నిందో; and by some verbs with final లో, e. g. కిరళ్, పుందళ్, in which the use of slackness is optional.

- 3, in words ending in రా and ళా the first syllable of which is short and which form the first member of a compound (samāsa), e. g. బిళగామ్ము, అలద్యೋరణం, బిదిదాట్ట్, ప్రేగమ్ష్, బిమమాని, అల జింగామ్మం, శదిజింగాన్నం; ముగుళ్గాయా, అమళ్నింగలా, ఎనక్వస్, అమక్షన్తం. $Cf. \ \ 246, a.$
- 4, in some words in which it is inherent (sahaja). They are ಆದಿರ್ಮುತ್ತ, ಅವುರ್ದು, ಎರ್ದೆ, ಗರ್ಮಗು, ಬರ್ದಿಲಂ. (ಅದಿರ್ಮುತ್ತೆ seems to belong to No. 3.)
- 5, optionally in the dative plural of Samskrita and Kannada terms that are masculine or feminine, e. g. ಬಾನ್ಧವರ್ಗೆ, ಬುಧರ್ಗೆ; ಕಾನ್ತೆಯರ್ಗೆ, ಸ್ತ್ರೀ ಯರ್ಗೆ; ಎರೆವರ್ಗೆ; ಸೂಳೆಯರ್ಗೆ.

When, however, in their dative plural no "slackness" (šithilatva) is to occur, it is customarily indicated by doubling the n of the dative in the ancient dialect, viz. బాన్డవగ్గ్, బుధగ్గ్; కాన్డయగ్గ్, స్త్రియగ్గ్, స్టియగ్గ్, ఎరివగ్గ్, గూళీయగ్గ్ (see § 119, a, under dative). Cf. § 371, 1.

Remark.

Some people have thought that in the elaborate prose composition called not which belongs to prosody (chandas) and frequently is found in poetry, it is allowed to treat a double letter with repha, e. g. &, &, as "slack" i. e. as not lengthening a preceding short syllable; but this their thought is quite wrong according to Kêšava. Cf. § 241.

..

241. In writing stanzas (pada) it is bad to leave no space between the different words unless they fall under the rules of sandhi (§ 213 seq.). Thus one has to write:

ಬನ್ನಿಯ ತರು ಡಕ್ಕೆಗೆ ಸುರ ಹೊನ್ನೆಯ ತರು ಡಮರುಗಕ್ಕೆ ಕರುವಿಡಿದಿರ್ಪಾ। ಚೆನ್ನಂಗಿಯ ತರು ಡಾಣೆಗೆ ಹೊನ್ನಂ ಕುಡುವೆಡೆಗೆ ಕಲ್ಪತರು ಡಾಕರಸಾ॥

and not ಬಸ್ನಿಯತರುಡಕ್ಕೆಸುರ etc., in this case especially also because the obscene word ತರುಡು might be thought of in four places (ef. § 215, 6, remark 3).

Likewise one has to write:

ಬರಿಸಿ ಪ್ರಧಾನರಂ ಕು ಳ್ಳಿರಿಸಿ ಪ್ರಿಯಕುಶಲವಾರ್ತೆಯಂ ನೆಯಿ ಕೇಳ್ದು | ಸ್ಥಿರವಿರ್ದು ಪ್ರಭು ನುಡಿಯೆ ಪ್ರರೂಢಮುದನಾದನಾತನ್ . . . ॥

and not ಬರಿಸಿಪ್ರಧಾನರಂಕುಳ್ಳರಿಸಿಪ್ರಿಯ etc., as the prosodical length of the short-vowelled syllables ಸಿ, ರ್ವ and ಯ results at once from the following double letters ಪ್ರ, ಪ್ರಿ and ಸ್ಥ (see § 20) to an observing eye. Some use to write ಪ್ರ, ಪ್ರಿ, ಸ್ಥಿ, which is unnecessary. Cf. § 240, remark.

IX. On primitive nominal bases.

242. Nominal bases (nāmalingas) or crude nouns in general have been mentioned in § 68, 4. As slightly indicated there under No. b by Kēšava's introducing the compounds (samāsas) ຜແນວເປັ, ຂໍເລືອກອບ, etc., they finally include also all the other true declinable bases, viz. taddhita, samāsa, sarvanāma, guṇavačana, sankhyĕ and kṛit, which in fact are nothing but nominal bases or nouns in their crude state.

In § 100 a number of crude nouns has been given that are identical with verbal themes (nijadhātu). Such are, therefore, primitive nominal bases without any suffixes (taddhitas or taddhitapratyayas) and also the simplest bhāvavačanas or verbal nouns (cf. § 243).

Another primitive nominal base, that is a mere verbal theme, is still to be adduced, viz the ancient విండా, which has also the forms పూలా, బోఖలా, 'likeness', 'equivalence'. In the mediæval dialect its forms are వేంటా, వేంటా, మేలు, ఓలా, ఒలు; in the modern one it has

ř:

remained as ఓలు, 'equivalence': 'bail', etc. Its original form was పోంటా (డోంట్లో, డోంటు); the change of z into z or బ was done, because it was originally mostly used as the second member of a compound (see § 215, 7, a. b); for the omission of z see Dictionary under ఓ 1 and ఓ 1. In rendering it into English its meaning often becomes 'like', 'as', etc. In the ancient dialect పోంటా or పోలా is frequently preceded by ఆస్తే which is nearly identical in meaning, so that the forms become ఆస్తేపోంటా, "without the fault of tautology" (punarukti) according to Kêšava, its meaning remaining the same, viz. 'as', 'like', etc. టోంట్, టోంట్ are used only in compounds, when they are always preceded by a euphonic sŏnně.

Kêšava quotes the following instances to elucidate the use of ప్రేంట్,

ಜಲನಿಧಿಯ ವೋಲ್ ಗಧೀರಂ,
ಬಲವೈರಿಯ ವೋಲ್ ಸಮಗ್ರವಿಭವಸನಾಥಂ, |
ಕುಲಗಿರಿವೋಲ್ ನಿಷ್ಕಪ್ಪುಂ,
ಬಲಿಯಸ್ತೆವೊಲಧಿಕದಾನಿ ದಾನವಿನೋದಂ || .

ರವಿಸುತನಸ್ತೆವೋಲಧಿಕದಾನಿ, ಪರಾಕ್ರಮಿ ಸಿಂಗದಸ್ತೆವೋಲ್ | .
ಆ ಮುನೀಶ್ವರಂ ಶಾಸ್ತ್ರರಸದ ಕಡಲ ವೋಲಿರ್ದಂ | .
ನಿಜತೇಜಂ ನೀಳ್ದ ಕರ್ನೆಯ್ದಿಲ ವೊಲಿರೆ | .
ಇನ್ಪುಂಬೋಲ್ ವಿಭವಯುತಂ,
ಚನ್ಪುಂಬೋಲ್ ಕಾಸ್ತ್ರಿವನ್ತನಾದಿತ್ಯಂಬೋಲ್ |
ಸಾಸ್ತ್ರಪರಿವೂರ್ಣತೇಜನು
ಪೇಸ್ಪ್ರಂಬೋಲ್ ನೀತಿನಿವುಣನಾ ನರನಾಥಂ || .

The Šabdanušasana has the following additional instances:

ಹರಿವೊಲ್, ಹರಿವೋಲ್; ಗಿರಿವೊಲ್, ಗಿರಿವೋಲ್; ವಿಧುವೊಲ್, ವಿಧುವೋಲ್; ಪಿತೃ ವೋಲ್, ಪಿತೃವೊಲ್; ಮಾತಂಗದ ವೋಲ್; ರಾಜ್ಯದ ವೋಲ್; ವೃತ್ತದ ವೋಲ್; ಧರ್ಮದ ವೋಲ್; — ಅಣ್ಣ ಂಬೋಲ್, ಸೋಮಂಬೋಲ್; — ಇನ್ಪ್ರನ ವೋಲ್, ಇನ್ಪ್ರನ ವೊಲ್; ಹರಿಯ ವೋಲ್, ಹರಿಯ ವೊಲ್; ವಿಧುವ ವೋಲ್, ವಿಧುವ ವೊಲ್; ಪಿತೃವ ವೋಲ್, ಪಿತೃವ ವೊಲ್.

Other bhâvavačanas or verbal nouns formed, without taddhita suffixes (§ 243), by a mere change in the verbal theme are ಆಟ, ಪಾಟ, ಸೋಟ, ತೀಟ, ಕೂಟ, ಬೀಟ, ಮಾಟ, etc. (of ಆಡು, ಪಾಡು, etc.; see § 58), ಈಡು, ಬೀಡು, ಸೂಡು (of ಇಡು, etc.; see § 101), ಕೀಡು, ಏಸು (of ಕಿಡು, etc.; see § 101),

.,

ಕೋಡು, ತೋಡು (of ಕುಡು, etc.; see § 101). These may perhaps be classed with the primitive nominal bases; but others are apparently not found in Kannada.

X. On secondary nominal bases.

243. Taddhitalingas or taddhitas have been referred to in § 68, 2; 99. 100. 102, s, f. They are secondary nominal bases or nouns, as they are formed by means of suffixes (taddhita, taddhitapratyaya) from nouns and verbs.

When neuters and derived from verbs, they express the abstract notion (bhâva) of a verb either as to state or action, i. e. are bhâvavačanas or verbal nouns; when neuters and formed from nouns, they have a similar character. [About bhâvavačanas in general see §§ 100 (ఆట్ట్, etc.); 188 (ఆరులా, ఆరులు, etc.); 194, remark (ಉಣ್ಣು); 198 (ఓదిదుడు, etc.); 200 1.3 (ಕುಡುವುದು, ಹೇಟುವದು, etc.); 203. 204 (ఆಳ್ಗಂ, ಬೇಬ್ಕುಂ, etc.); 205, 1, c (ಈವುದು, etc.); 205, 1, d (ಗೆಯ್ಗೆ, etc.); 242; 254, remarks 1 and 2 (ಮಾಟ್ಟುದು, ಮಾಡದದು, etc.); 298, 3 (ಆದುದಿಲ್ಲ, ಇರುವದಿಲ್ಲ, etc.); cf. 316, 2.]

- A. The chief suffixes for forming neuters are:
- 1, ಅ, e.g. ಆದ, ಗೆಲ, ನೀಳ, ಸಾಲ, ಸೋಲ (of the verbs ಆದ್, etc.; see § 100).
- 2, ω , e. g. కోట్టి, కోంలి, నగి (of the verbs కోట్టు, కింలో, నగు; see § 100), and (by altering the vowel of the theme) కోటి, కేటి, నేలి, బోలి (of the verbs కిందో, etc.; see § 101).
 - 3, ಅಮೆ, e. g. ಅದ್ವಮೆ, ತೀರಮೆ (of the verbs ಅದ್ಯು, ತೀರ್).
- 4, ಅವು, e.g. ಇರವು, ಒಲವು, ಕಳವು, ಗೆಲವು, ನಲವು, ಬರವು, ಬಲವು, ಸಲವು (of the verbs ಇರ್, ಒಲ್, ಕಳ್, etc.).
- 5, ಇಕ್, e.g. ಆಯತಿಕೆ, ಉದ್ಧತಿಕೆ, ಸನ್ನತಿಕೆ, ಬಲ್ಗಣ್ಣಿಕೆ, ಮಾನಸಿಕೆ (of the nouns ಆಯತ, etc.). The Sabdânušāsana has ಅಲಸಿಕೆ, ಗರುವಿಕೆ, ಚದುರಿಕೆ, ಚೆಲ್ವಿಕೆ, ಜಾಣಿಕೆ (of ಅಲಸ, etc.), ಆಟಕಾಜಕ, ಓಲಿಕಾಜಕ, ಕಂಚುಗಾಜಕ, ಬಳಗಾಜಕ (of ಆಟಕಾಜ, etc.). In another place it adduces ಅಂಜಕೆ, ಒನ್ನಕ, ಕನ್ನಕ, ನನ್ನಕ, ಪೊನ್ನಕ (of the verbs ಅಂಜು, etc.), ಅವಡಿಕೆ, ಓದಿಕೆ, ಕದಡಿಕೆ, ಕವಡಿಕೆ, ಮುದುಡಿಕೆ, ಮೋದಿಕೆ, ಸುನ್ನಕ, ಸೇನ್ನಕ, ಹರಡಿಕೆ (of the verbs ಅವುಡು, etc.), ಆಡಿಕೆ, ಚಿವಡಿಕೆ, ತಲೆವಡಿಕೆ, ಪೊಡಮಡಿಕೆ, ಬಿಡಿಕೆ (of the verbs ಆಡು, etc.).

Kêšava says that ਚਾਲੀਵੇਂ (of verb ਚਾਲਾਂ), ਬੁਲੀਵੇਂ (of ਬੁਲਾਂ), ਭੋਹਵੇਂ (of ਵੇਹਵਾਂ) in which ਅਵੇਂ has been suffixed to verbs ending in consonants, are wrong (dôsha; see under ਦੇ); consequently the Šabdânušâsana's ਵੋਹਵੇਂ (of ਵਹਾਂ, under sútra 568) would also be wrong according to him.

Instead of ಇಕೆ also ಇಕ್ಕೆ occurs, e. g. in ಉನ್ನತಿಕ್ಕೆ, ಉದ್ದತಿಕ್ಕೆ.

- 6, ਕੁਨੇ, e.g. ತಾಜ್, ಪಾಡಿಗೆ, ಬೇಡಿಗೆ, ಮಾಜ್, ಮೂಡಿಗೆ (of the verbs ತಾಜು, etc.), and ಪೊಲಿಗೆ (of the verb ಫೊಲ್). This is only in Šabdānušāsana, sûtra 565.
- 7, ఇసు, e.g. ಉణిను, కినిను (of the verbs బాఠా. etc.; Šabdānušāsana, sūtra 578).
- 8, ಉಮೆ, e.g. ತಕ್ಕುಮೆ (of the noun ತಕ್ಕ). The Šabdanušásana's sútra 572 seems to refer to this suffix when it teaches that ತಕ್ಕುಮೆ and ಬರ್ಕುಮೆ are derived from the verbs ತರ್ and ಬರ್ by means of ಉಮೆ and the insertion of ಕು. This sútra might have taken notice of ತರ್ಕು, ಬರ್ಕು, verbal nouns which are used for the third person (§§ 203. 204), to which the suffix ಉಮೆ would have been added.
- 9, ಕ, e.g. ಉಡುಕ (of the verb ಉಡು), ನಡುಕ (from the verb ನಡುಗು, the final ಗು having been dropped; cf. No. 16).
- 10, $\frac{1}{3}$, e.g. ಕಾರ್ಡೈ, ಫೂರ್ಜೈ, ತೋರ್ಕ್, ತೆರಳ್ಳಿ (of the verbs ಕಾರ್ಡ್, etc.), ಮಡಿಕೆ, ಹಡಿಕೆ (of the verbs ಮಡಿ, ಹಡಿ). The Šabdānušāsana has no ಮಡಿಕೆ, ಹಡಿಕೆ, but adds ಆಯ್ಕೆ, ಆರಯ್ಕಿ (of the verbs ಆಯ್, etc.), ಆಸ್ತೆ, ಕೂಸ್ಕೆ, ಸೇಸ್ಕೆ, ಬಾಸ್ಕೆ, ಸೀಸ್ಕೆ (of ಆಸ್, etc.), ನೇಲೈ, ಫೋಲೈ, ಸೋಲೈ, ಕವಲೈ, ಮಡಲೈ (of ನೇಲ್, etc.), ಅದಿಕ್, ಫೊಡ್ರ್, ಬಡಿಕ್, ಸಾರ್ಕೆ (of ಆದಿರ್, etc.), ಉಣ್ಣೆ, ಪಣ್ಣೆ, ಮಾಣ್ಣೆ (of ಉಹ್, etc.), ಕಿಜಾಕೆ (of ಕಿಜಾ = ಕಿಜ್), ತಿಜಾಕೆ (of ತಿಜಾ = ತಿಜ್), ಫೊಡುಕೆ (of ಪೊಡಾ = ಫೊಡ್), ಅಡ್ಕಿ, ಉಣ್ಣಿ, ಬ್ಯೂ ಅಡ್ಕಿ (of ಆರ್, etc.), ಬಾಜ್ಕಿ ಮಾಡ್ಕೆ (of ಬಾಡ್, etc.).

Compare the termination # of the imperative in § 205.

- 11, గుళ్, e. g. పోయ్స్ క్ (beating, of the verb పోయో) బయ్స్ క్ (of బయో), This suffix is given only in the Šabdānušāsana.
- 12, ಗೆ, e.g. ಉಡುಗೆ, ಸಣ್ಣುಗೆ, ಪತ್ತುಗೆ, ಪಸುಗೆ, ಬಿಸುಗೆ (of the verbs ಉಡು, etc.), ಪೊಲ್ಗೆ (of ಘಾಲ್), to which the Sabdânušâsana adds ಅಡುಗೆ, ಅರ್ಮಗೆ (for ಅದ್ದುಗೆ), ಅದುಗೆ, ತಾಳ್ದುಗೆ, ತುಡುಗೆ, ತುಮ್ಪುಗೆ, ತೆಮಳ್ದುಗೆ, ನಮ್ಮಗೆ (of ಅಡು, etc.), ಏಜ್ಗೆ, ಬೇಳ್ಗೆ, ಸಲ್ಗೆ (of ಏಡ್, etc.).

Compare the termination of the imperative in § 205.

- 13, ತ, e. g. ಅದಿತ, ಉದಿತ, ಕಡಿತ (of the verbs ಅದಿತ, etc.), ಎರ್ತ (of ಎರ್=ಎರು), ಭೌರ್ತ (of ಭೌರ್=ಫೌಡು), ಏತ (= ಏಡುತ of ಏಡು), ಓತ (= ಓದುತ of ಓದು), to which the Šabdânusâsana adds ಈತ, ಈನ್ನ, ಕಾಯ್ತ, ಕೆಯ್ತ, ಗೆಯ್ತ, ತೊಯ್ತ, ಸಾಯ್ತ, ಸುಯ್ತ (of ಈ, ಈನ್, etc.), ಅಗಿತ, ಇದಿತ, ಕುಣಿತ, ತಿರಿತ, ಬಿಗಿತ, ಮಣಿತ, ಮುಗಿತ, ಮುದಿತ, ಸುಗಿತ, ಓತ (the act of loving, of ಓ, which is different from Kêšava's ಓತ).
- 14, ತನ, e. g. ಆರ್ತ್ವನ (of the verb or noun ಆರ್), ಎಗ್ಗತನ, ಕಲತನ, ಸಿಣ್ತನ, ಮರುರ್ತ್ತನ (of the nouns ಎಗ್ಗ, etc.). The Šabdânušâsana addaces ಕೆಳೆಯುತನ, ಚಿಲ್ಪತನ, ಬಲ್ಲತನ (of the nouns ಕೆಳೆಯ, etc.), ಗರತಿತನ, ಸೂಳಿತನ (of the tadbhavas ಗರತಿ, etc.). Kêšava adds that ತನ is not suffixed to Samskrita nouns, and e. g. ಆರೋಹಕತನ is wrong (ಆಬಧ್ಘ); the Šabdânušâsana (sûtras 430 seq.), however, expressly teaches how to form ಪುರುಷತನ, ನೀರತನ, ಶೂರತನ, ಉನ್ನತಕನ, ಪನ್ನತಕನ, ಸುಖತನ.
 - 15, ತೆ, e.g. ಅಗದ್ತ್, ನೆಗದ್ತ್, ಪೊಗದ್ತ್, ಮುಗುಳ್ತ (of the verbs ಅಗದ್, etc.), ಉಗುತೆ, ಪುಗುತೆ, ಮುಗುತೆ (of ಉಗು, etc.), (ಸಿಜತೆ, of the verb ಸಿಜ್).

..

16, ಪ, e. g. ತೆಗೆವ, ತಗೆವ, ತೊಡೆವ, ನಡೆವ, ಮೊಗೆವ, ಕಡೆಪ, ಅಜೆಪ, ಪೊರೆಪ, ನನೆವ, ತೊನೆವ, ಅರೆಪ, ಬರೆಪ, ಒರೆಪ (of the verbs ತೆಗೆ, etc.), ಕುದಿವ, ಬುದಿವ, ತಳವ (of the verbs ಕುದಿ, etc.), ಕೊಳಪ (of the verb ತೊಳೆ). This suffix and the instances (except ಬರೆಪ which is used also in the Sabdamanidarpana) are mentioned only in the Sabdamusasana. We adduce still (from the Dictionary) ಬರಪ, ಬಐಪ (of ಬರೆ, ಬಐ) in which the final ಎ of the verbal theme has been dropped (cf. § 60 and the ತೊಳಪ above), and ತಳಪ (of ತಳಗು = ತೊಳಸು), ತಿರಪ (of ತಿರಗು) in which the final ಗು is dropped (cf. § 211, 7; see under No. 18, a).

Compare the suffix &.

17, పి, e. g. కల్పి, నింబప్ప (of the verbs కలో, నింగనో).

18 a, పు, e. g. బడేపు (of the verb బేడి), కేంబక్, మాఫ్ (of the verbs కేంబడ్, మాజ్), నడాపు (of the verb నడి), కోడుపు (of the noun కోడు), కొన్ను, నుణ్బు, బల్బు, మేల్బు (of the nouns కోడా, etc.), కోషూ, కోమ్ము (of the nouns కోడా, కోమ్మా), కొంపూ, నింపూ (of the nouns కోడా, నింగా), ఓళ్ళు, కోళ్ళు బిళ్ళు (of the noun బిళ్ = బిళ్), బేశుపు (of the noun బిశు), ఓబ్. కాపు, మేంబు (of the verbs ఓ, etc.). బిమ్ము comes from the noun పిరి. The Sabdânusâsana adds that హిళాపు is to be derived from the verb భోశాగు; likewise there are కేంశాపు, ముజుపు (of the verbs కేంశాగు, ముజుపు, see under No. 16). Cf. § 185. Could గేందమ్ము be a formation of గేంబుగు, the గు being dropped?

Compare the suffix ಹು.

18 b, (ಮ, e. g. ಪೊರಮ, of the verb ಪೊರೆ).

18c, (ಮು, e. g. ಅಣ್ಣು, of a verb ಅಹ್ ?; ಇಮ್ಮು of the noun ಇಮ್).

19, ಮೆ, e.g. ಒಲ್ಬೆ ನಲ್ಟೆ ಬಲ್ಮೆ (of the verbs ಒಲ್, etc.), ಕೂರ್ಮ (of the verb ಕೂರ್), ಪೆರ್ಮೆ (of the noun ರ್ಜೆ), ಕಡುಮೆ, ಮೆಯ್ಮೆ (of the nouns ಕಡ), etc.), ಜಾಹೈ (of the noun ಜಾಹ್).

Compare the use of this suffix for the numerals in § 279.

The curious form ఆజంయమే is found e.g. in Čandraprabha 4, 2; Abhinavapampa 7, after 11; 8, 45; 11, 54. It is quite possible that its meaning is 'the not knowing', 'absence of knowledge'. If thus, it would have been formed from ఆజంయ, yet to know, i. e. not to know (see e.g. §§ 170. 171) and మే, so that it would be a negative noun. Cf. the noun ఇల్లో under No. 25. The meaning given to ఆజంయమే in the Dictionary is possibly wrong.

- 20, (ವ, e. g. ಇಕ್ಕುವ, ಹಣ್ಣುವ, ಹಳಿದಿಸುವ; of the verbs ಇಕ್ಕು, etc.; cf. ಹ).
- 21, (ವಣಿಗೆ, e. g. ನೆಜನಣಿಗೆ, Šabdamaņidarpaņa pp. 219. 387, ಮೆಜನಣಿಗೆ, mediæval and modern dialect, of the verbs ನೆಜೆ and ಮೆಜ್. Regarding the dropping of the ಎ see under ವಿ. Cf. ವಣಿಗೆ and ಅಣಿಗೆ under B).
 - 22, ವಳಿ, e. g. ಸಲ್ವಳ (of the verb ಸಲ್), ನಡೆವಳಿ, ನುಡಿವಳಿ (of ನಡೆ, etc.).
- 23, ఏ, e. g. కేందిన, బళన (of the verbs కేందా, బళ), తళని. Observe that in కేందిని, బళన the final ఎ of the verbal theme is dropped; cf. § 60.

24, వు, e. g. ఆరావు, ఆరావు, లుబావు, కెళ్ళు, నూపు, నస్పు, నబావు, నస్పాపు (of the verbs ఆరా, etc.); — ఎరఫు, శ్రీపు, నేదిపు, నేదిపు, నేదిపు, నేశ్ఫు (of the verbs ఎర్, etc.); — శ్రీపు (?), పేళపు (or నేదిపు? see § 233); — శ్రీపు, నేశ్ఫు, నాపు (of the verbs శ్రీ, etc.). Observe that in ఎరఫు, శాద్ఫు, etc. the ఎ of the verbal theme has been dropped; cf. § 60. See § 185.

A few nouns ending either in \$ or 5 are given in § 96.

25, ਹੈ, e. g. ਵੈਲਹੈ, ਹਮਲਹੈ (of the verbs ਵੈਲੈ, etc.), ਹੱಳਹੈ (?), ਪੱਖਰੈ (? o. r. ਪੱਕਰੈ). Observe that in ਵੈਲਹੈ, ਹਮਲਹੈ the final ω of the verbal theme has been dropped; cf. § 60.

ಇಲ್ಲವೆ, the state of being not, may be compared with ಅಹ್ಯಯಮೆ under No. 19.

26, ಸು, e. g. ಮುನಿಸು, ಮುಳಿಸು (of the verbs ಮುನಿ, etc.); ಕಿನಸು, ಬೆಳಸು; ಪೊಲಸು (of the noun ಪೊಲಿ). Observe that in ಬೆಳಸು (of the verb ಬೆಳೆ) the final λ of the verbal theme has been dropped; cf. § 60.

27, ಹ (cf. ವ), e. g. ಮಾಹ, ಇಕ್ಕುಹ, ನಡಹ, ಬರಹ (of the verbs ಮಾ, ಇಕ್ಕು, ನಡೆ, ಬರಿ). Observe that in ನಡಹ, ಬರಹ the ಎ of the verbal theme has been dropped; cf. § 60. Compare the suffix ಪ.

28, ಹು, e. g. ಕಾಹು, ಬಾಹು, ಮೇಹು (of the verbs ಕಾ, etc.).

Compare the suffix ♥.

These and others are the suffixes for forming neuter nouns (Kėšava says).

Remarks.

- a) Kėšava states that some taddhitalingas end also in ಉ, and gives the instances ಉಗ್ರು, ಸಿಗ್ಗು, ಎಗ್ಗು, ಕಿಪ್ರಡು, ಕೆಂಚು, ಗುಜ್ಜು. Their suffixes (taddhitas) are not adduced by him. ಉಗ್ಗು may belong to the primitive nominal bases (§ 242); ಸಿಗ್ಗು may be connected with ಸಿಡಿ, perplexity; ಎಗ್ಗು seems to be another form of ಎಂದು, the quality of a simpleton; ಕಿಪುಡು may be ಕೆಪ and ಉಡು (= ಉಡಿ), 'earbreakage'; ಕೆಂಚು is ಕೆಂ and ಚು (= ಸು); ಗುಜ್ಜು is ಗುಚ್ (= ಕುರು) and ಜು.
- b) Other taddhita nouns are పిన్ను (పిన్+డు) or సిన్ను and మున్ను (మున్+డు). They optionally take the form of పిన్ను (పిన్+కు) and మున్ను (మున్+కు, see § 122). Their final $\mathfrak W$ may become $\mathfrak A$, in which case they appear as పిన్దే (సిన్దే), మున్దే, పిన్నే, మున్దే.

The same change of final ∞ into ω may take place also in the taddhita nouns $\omega \forall \pi \cup (\omega \forall + \pi \cup)$, $\exists \forall \pi \cup (\exists \forall + \pi \cup)$, $\exists \forall \pi \cup (\exists \forall + \pi \cup)$, $\exists \forall \pi \cup (\exists \forall + \pi \cup)$, in which case they become $\omega \forall \vec{n}$, $\vec{n} \in \vec{n}$, \vec{n}

- B. The chief suffixes for forming masculines, feminines, (epicenes and neuters) are
- 1, ಆಟಗ (ಅಟ+ಇಗ. a player, a man who busies himself with, one who is occupied with), e.g. ಕೊಲ್ಲಟ್ಗ ದೀವಟಿಗೆ, ಮಾವಟಿಗೆ.
 - 2, ಅಡಿಗ (ಅಡ+ಇಗ, = ಅಟಿಗ), e. g. ದೇವಡಿಗ, ಪಾವಡಿಗ (o. r. ಹಾವಡಿಗ), ಭೂವಡಿಗ.
 - 3, ಆಣಿಗೆ (ಅಣ+ಇಗ, = ಅಡಿಗ), e. g. ಎರವಣಿಗ, ಪೂವಣಿಗ.

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- 4, ಅಯಿಲ (=ಆಯಲ), e. g. ಘೋಡಯಲ, ಸಚ್ಚಯಲ, ಸದಯಲ. This is only in the Sabdânušâsana. See ಘೋಡಯಲ in Dictionary.
- 5, ಆಯ್ತ್ರ, e. g. ಅಚ್ಚುಳಾಯ್ತ, ಕಡೆಂಗಾಯ್ತ, ಕಲ್ಲಾಯ್ತ, ಝಳಸ್ಪಾಯ್ತ, ಸೂದಾಯ್ತ. It occurs also as ಆಯತ, ಆಯಿತ; see Dictionary. The Šabdânušâsana adds ಬಾಗಿಲಾಯ್ತ, ಅವಸರಾಯ್ತ, and says that the suffix means 'superintendent', 'controller' (adhikṛita).
- 6, ಆಯಿಲ (=ಆಯಲ), e. g. ಆಡ್ಡಾಯಲ, ಓಜಾಯಲ, ಘೋದಾಯಲ, ಪೂರ್ಗಾಯಲ (o. r. ಪುಗ್ಗಾಯಲ), ರೇಖಾಯಲ. It has also the form of ಆಯ್ಲ (see Dictionary), and is used for Kannada and Samskrita nouns. In the Šabdamaņidarpaņa p. 30 ಘೋದಾ ಯಲ appears as tadbhava of ಘೋಟಾರೂಢ.
- 7, ఆశ్ (another form of ఆది, 'that moves, plays, performs', etc.; see Dictionary), e.g. పటాంశ, ఓదాశ, ఈడాంశ, జందాశ, వడాంశ, (o.r. తడాంశ), మాకంశ, మాజాంశ, సిబ్బాళ. It forms epicene nouns which occasionally are used also as neuters, e.g. ఓదాశ ఇవం, ఓదాళ ఇవళ్, ఓదాళ ఇదు.
- 8, ಇ (a feminine suffix added to ಉಗ, etc.), e. g. ತಾಳುಗಿ (ತಾಡುಗಿ), ನಾರುಗಿ, ಬೂತುಗಿ, ಬೇರುಗಿ, ಮಾತುಗಿ (cf. Nos. 16. 17. 28); ನಿಡುಗಣ್ಣಿ, ನಿಡುವೆರಲಿ, ಸುರ್ಕುಂಗುರುಳಿ; ಕರಿಕಿ, ಬಿಳಿಕಿ, ಮುದುಕಿ; ಸೂಳಾಯ್ತ, ಅವಸರಾಯ್ತ; ಅರಸಿ;— (a masculine and neuter suffix) e. g. ಅಜಗುಲಿ, ಆನೆಗುಲಿ, ಇಲಿಗುಲಿ, ಮಾವುಗುಲಿ (see No. 26 b);— (an epicene suffix) e. g. ಕಡುಗೆಲಸಿ, ಕಡುಚಾಗಿ, ಚಲವಾದಿ, ನಿಡುಮೂಗಿ.
- 9, ಇಕ್, e.g. ಅಸಿಕ, ಕರಿಕ, ದಸಿಕ (o. r. ಹಿಸಿಕ), ಬಾರಿಕ. The Šabdanušasana has ಕುಸಿಕ, ಸಸಿಕ, ಬಾರಿಕ. It refers ಕರಿಕ to suffix ಕ, teaching that it is formed of ಕರಿದು which drops its final syllable; see No. 24.
- 10, ಇಗ, e. g. ಕಬ್ಬಿಗ, ತೋಣ್ಣಿಗ, ಸರವಸ್ಥಿಗ, ಸಿಂಗರಿಗ, ಪಟ್ಟಸಾಲಿಗ, ಮನ್ದುರಿಗ, ಬಾಣಸಿಗ;— ಗಸ್ಟಗ, ದೂಸಿಗ, ತಮ್ಬುಲಿಗ;—ಅಡಸಿಗ, ಚಾಮುರಿಗ, ಕರಹಟ್ಟಿಗ (o. r. ಕರಹಟಿಗ);—ಅಟಮಟಿಗ, ಮಾಳಿಗೆ (o. r. ಮಾಲಿಗ), ಪ್ರಸಿಗ;—ಜೋಯಿಸಿಗ, ಲೆಕ್ಕಿಗ, ಪೊಲಮ್ಬಿಗ;—ಸಾಲಿಗ, ಹಂಗಿಗ;—ದೇಗುಲಿಗ, ಅಕ್ಕರಿಗ, ಛಾನ್ಡೆಸಿಗ;—ಚಿಪ್ಪಿಗ;—ಮೂಲಿಗ.

The Sabdânušâsana has the following series:—ತಮ್ಬಾಲಿಗ, ದವಸಿಗ, ದೂಸಿಗ, ಕಾಯಿಗ, ಪ್ರಣ್ಣಿಗ;—ಮದ್ವಳಿಗ, ಸರವಸ್ಥಿಗ, ಬೀಣಿಗ, ಗಾಣಿಗ, ಕೇಣಿಗ;—ಸಡಿಸಣಿಗ, ಅಟಮಟಿಗ, ಪುಸಿಗ, ಉಪವಾಸಿಗ, ನಿಯಮಿಗ, ಪ್ರತಿಗ;—ಜೋಯಿಸಿಗ, ಗಣಿದಿಗ, ಸಿದ್ಧಾಸ್ತಿಗ, ಲೆಕ್ಕಿಗ, ಕಾಸ್ತ್ರಿಗ, ಬಾಗರಣಿಗ;—ಗಸ್ಪಿಗ, ಮೆಣಸಿಗ, ಶಿಸ್ಪಲಿಗ;—ದೇವಿಗ, ಪಾಕಿಗ, ಅಡುಗಿಗ, ಕಬ್ಬಿಗ, ಚೌಸದಿಗ;—ಕಮ್ಮಿಗ, ಕುಮ್ಬಿಗ, ಅಕ್ಕರಿಗ, ಮದನವತಿಗ; ಸುಂಕಿಗ, ಬಾಗಿಲಿಗ, ದ್ವಾರಿಗ, ಭಹ್ಮಾರಿಗ;—ಕಾಲೂರಿಗ, ಕರಹಾಡಿಗ, ಒಳ್ಳೂರಿಗ, ಬಾನಿಗ, ಸಟ್ಟಣಿಗ, ಕನ್ನಡಿಗ.

- 11, ಇಚ್, e. g. ಅಲರಿಚ, ಪೊಜಲಿಚ. The Šabdânušâsana has ಕನ್ನಡಿಚ. In some instances a preceding vowel is shortened, e. g. ಕಾಲುರಿಚ (for ಕಾಲೂರಚ). The Šabdânušâsana adduces also ಒಳ್ಳುರಿಚ (for ಒಳ್ಳಾರಿಚ), ಮೆಲುರಿಚ (for ಮೇಲೂರಿಚ), ಬನಚ (for ಬಾನಚ), ಕಲಿಚ (for ಕಾಲಿಚ), ಕರಹಡಿಚ (for ಕರಪಾಡಿಚ).
- 12, ಇತ್ರಿ (a feminine suffix added to ಇಗ, etc.), e. g. ಚಾಮರಿಗಿತಿ, ಮದ್ದಳಿಗಿತಿ, ಆವರ್ಜಿತಿ, ಕನ್ನಡಿಗಿತಿ, ದೇಸಿಗಿತಿ, ಲೇಪಾಳಿಗಿತಿ, ಸಂಚಮಿಗಿತಿ, ತೆಲ್ಲಿಗಿತಿ, ಚಿಪ್ಪಿಗಿತಿ, ಒಕ್ಕಲಿಗಿತಿ, ಹಾದರಿಗಿತಿ. The Sabdânušâsana has also ಗಾಣಿಗಿತಿ, ಅಗಸಿಗಿತಿ, ಕೊಂಕಣಿಗಿತಿ, ಸುಂಕಿಗಿತಿ, ಕೋಣ್ಣಿಗಿತಿ, ಪಾವಡಿಗಿತಿ, ಸರವಷ್ಟಿಗಿತಿ, ಪಟ್ಟೆಸಾಲಿಗಿತಿ, ಗಸ್ಪಿಗಿತಿ;—ದೇವುಳಿಗಿತಿ, ಪಾಕುಳಿಗಿತಿ, ಕೆಯ್ಡುಳಿಗಿತಿ;—ಮಾತುಗಿತಿ, ನಾರುಗಿತಿ, ಪೇರುಗಿತಿ, ತಾಳುಗಿತಿ (ತಾಡುಗಿತಿ);—ಲಂಚೆಗಿತಿ.

Occasionally ಇತಿ is suffixed to simple Kannada nouns, e. g. ಒಕ್ಕಲಿತಿ, ಕುಜುಮ್ಮಿತಿ, ತೆಲುಂಗಿತಿ, ಸಾರ್ವಿತಿ, or to tadbhavas, e. g. ಆಕ್ಕಸಾಲಿತಿ, ಆರಸಿತಿ, ಜೋಗಿತಿ, ತಳವರಿತಿ, ನಾವಿದಿತಿ, ಪಟ್ಟಸಾಲಿತಿ, or to secondary forms of tadbhavas, e.g. ಕನ್ಮುಣಾತಿ, ಕುನ್ಪುಣಾತಿ, or also to Samskrita nouns, e.g. ಕ್ಷತ್ರಿಯತ್ನಿ ಪ್ರಧಾನತಿ, ಬ್ರಾಹ್ಮಣಿತಿ.

13.a, ಇಲ್, e. g. ಸಚ್ಚೆಯಲ, ಭೆಳಯುಲ (೨), ಪಡೆಯಲ, ಗಾವಿಲ, ನಾವಿಲ. (Cf. ಅಯಲ ಆಯಲ೨).

- 13b, ఇల (a negative form of ఇలో), e.g. బద్గల. Cf. § 209, note 1, and No. 14.
- 14, ಇಲಿ (a negative form of ಇಲ್, used for masculines, feminines and neuters), e. g. ಆಗಲಲ, ಕಣ್ಣಿಲ, ಕೂರಲ, ನಾಣಿಲ, ಬೆಳಗಲ.
- 15, ಉಕ್ಕ e. g. ಅಣ್ಟುಕ, ಕಟ್ಟುಕ, ಕಾರುಕ, ತಟ್ಟುಕ, ದಿಣ್ಡುಕ, ಬೊನ್ಡುಕ, ಸಣ್ಣುಕ. The Sabdânusâsana has also ಚಟ್ಟುಕ, ಪಟ್ಟುಕ, ಸಣುಕ (=ಸಣ್ಣುಕ).
- 16, ಉಗ, e.g. ಊರುಗ, ಕಾಡುಗ (ಕಾಳುಗ), ನಾರುಗ, ನೇಣುಗ, ಬೇರುಗ, ಮಣ್ಣುಗ, ಹೆಣ್ಣುಗ. The Sabdanusasana has also ಕಲ್ಲುಗ, ಅಚ್ಚುಳುಗ, ತಾಳುಗ (ತಾಡುಗ್ರ, ಪರಳುಗ, ಪಾಲುಗ, ಪೊನ್ನಗ, ಸೂದುಗ. Cf. No. s.
- 17, ಉಗಿ (a feminine suffix), e. g. ತಾಳುಗಿ (ತಾಯಗಿ), ನಾರುಗಿ, ಬೂತುಗಿ, ಬೇರುಗಿ, ಮಾತುಗಿ. This is only in the Šabdanušasana. Cf. No. 8.
- 18, ಉಣಿ (of verb ಉಣ್, a masculine, feminine and neuter suffix), e. g. ಅವುರ್ಮಣಿ, ಕಳ್ಳುಣಿ, ತುಡುಗುಣಿ. The Šabdānušāsana adds ಅರಲುಣಿ, ಅಲರುಣಿ, ಎರಲುಣಿ, ಎಲರುಣಿ, ಕಮ್ಮಣಿ, ಪಾವುಣಿ, ಬಣ್ಣುಣಿ.
- 19, ಉಳಿಗೆ (= ಉದ್ಗ), e. g. ದೇವಳಿಗ, ಮಣ್ಣುಳಿಗ. The Šabdānušāsana has also ಅಡುಗುಳಿಗ, ಕಬ್ಬಳಿಗ, ಚೌಪದುಳಿಗ, ಪಾಕುಳಿಗ.
- 20, ಉಳ್ಳ, which is the present participle of ಉತ್ (see § 180, remark after 6; § 215, 5, b), and by adding the suffixes ಅಂ, ಅಳ್, ಉದು, (ಅವನು, ಅವಳು, ಅದು) may be used to form masculines, feminines and neuters (see §§ 185. 186). Kéšava's instances are all of the masculine gender, viz. ಧನಮುಳ್ಳಂ (ಧನಂ+ ಉಳ್ಳಂ), ಧಾನ್ಯಮುಳ್ಳಂ, ಗುಣಮುಳ್ಳಂ, ಓದುಳ್ಳಂ, ತೇಜಮುಳ್ಳಂ. See § 273.
 - 21, ಉಲ್ಲಿಂಗ (= ಉಳಗ; cf. ಊಳಗ in Dictionary?), e. g. ದಣ್ಣು ಹಿಂಗ.
- 22, ಎ (a feminine suffix; cf. § 74), e. g. ಚದುರೆ, ಜೋಡೆ, ಪಾಣ್ಪೆ, ಸಿತಗೆ. The Šabdānušāsana adds ಎಗ್ಗೆ, ಕಳ್ಳೆ, ಕೆಪ್ಪೆ, ತುಣ್ಪೆ, ತೀಪೆ, ಬಣ್ಡೆ, ಬೆಳ್ಳೆ, ಬೊಳ್ಳೆ, ಮುಣ್ಡೆ, ರುಂಚೆ, ಲಣ್ಡೆ, ಹೆಡ್ಡೆ;—ಸೂರಾಯ್ತೆ, ಅವಸರಾಯ್ತೆ;—ಕಾಲುರಿಚೆ, ಕರಹಡಿಚೆ;—ಲಂಚವಣೆಗೆ, ಊಟವಣೆಗೆ;—ಸಿರಿವನ್ನೆ, ಗುಣವನ್ನೆ.
- 23, ಒಡೆಯ (a noun of the masculine gender preceded by the genitive), e. g. ಕೊಡೆಯೊಡೆಯ, ಜಗದೊಡೆಯ, ಜಾಣೊಡೆಯ, ನೆಲದೊಡೆಯ (Mdb. ನೆಲನೊಡೆಯ), ಪೆರ್ಮೆಯೊಡೆಯ. See § 215, 5, b. Its feminine is ಒಡತಿ.
- 24, ಕ, e. g. ಅದಿಕ, ಒಣಕ, ಕಿಡುಕ, ಕೊಳಕ (ಕೊದಕ?), ತೊಳಕ, ನಿಡುಕ, ಬಡಕ, ಬಣುಕ, ಬೆಳುಕ (o. r. ಬಳಕ). The Šabdānušāsana has ಕರಿಕ (see under ಇಕ), ಕಡಿಕ, ತೋರಿಕ, ಬಿಳಿಕ.
- 25, ಕ್ರಾಯಿ, e. g. ಇಚ್ಚೆ ಕಾಜ, ಕೆಯ್ದು ಕಾಜ, ಗೆಟಿಕಾಜ, ಸಗೆಕಾಜ, ಸಾಬಿಕಾಜ, ಬಗೆಕಾಜ, ಬಸ್ಸಿ ಕಾಜ, ಬೇಟಕಾಜ, ಬೇಹುಕಾಜ, ಒಳ್ಳು ಡಿಕಾಜ, ನಗೆವಳಿಕಾಜ (o. r. ನಗೆವಡಿಕಾಜ). The Šabdânušāsana has ಆಟಕಾಜ, ನಗೆಕಾಜ, ನುಡಿಕಾಜ, ಮುಣ್ಣು ಕಾಜ, ಮೋಸಕಾಜ. Cf. No. 29.
- 26 a, ಕುಟಗ, e.g. ಕಲ್ಕಟಗ, ಕಣ್ತಿಕುಟಿಗ, ನೀರ್ಕುಟಿಗ, ಮರಕುಟಿಗ. The Šabdánušásana makes it ಗುಟಿಗ (according to the sandhi rule in § 215, 7,a) in the following words:—ಕೆಯ್ಸುಟಿಗ, ಗಣಿಗುಟಿಗ, ದಾರಿಗುಟಿಗ.

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26b, ళులి. It is used with the application of the sandhi rule in § 215, τ , a. See No. 8.

- 28, ಗ್ರ. e. g. ಎಡೆಗ, ಕನ್ನೆಗ, ನವಸಿಗ, ಬಿದಿಗ, ಬೂತುಗ, ಬೊನ್ನೆಗ, ಮಾತುಗ, ಸೆಟಿಗ. See under No. 8. The Šabdānušāsana adduces also ಊಟಗ, ಜೂದುಗ, ಪಣೆಗ, ಪಾಡುಗ, ಮಾರಿಗ, ಲಂಚಗ.
- 29, ಗಾರಿಡಿ (= ಕಾಜ, with the application of the sandhi rule in § 215, 7, a), e. g. ಒಂದಿಗಾರ, ಗೆಜ್ಜಿಗಾರ, ಬಳೆಗಾರ, ಮಣಿಗಾರ, ಮಣಿಗಾರ, ಮಾಲಿಗಾರ.

When ਜ਼ਰ is preceded by ಉ, a euphonic sonne is put after the ಉ, e.g. ಅಲಸುಂಗಾಹ, ಓದುಂಗಾಹ, ಜೂದುಂಗಾಹ, ಪಾಡುಂಗಾಹ, or the ಉ may be dropped, e.g. ಕಂಚ ਜ਼ਰ (for ಕಂಚುಗಾಹ).

ಕಮ್ಮ and ಕುಮ್ಪ drop the ಗಾ of ಗಾಜ, so that they become ಕಮ್ಮಜ, ಕುಮ್ಪಜ.

- 30, ກ່າຈ (= ອັງຈ, with the application of the sandhi rule in § 215, 7, a, preceded by a euphonic sonne), e. g. ఆటింగుຈ, ອ່ນສົ່ງດກາຈ (o. r. ອ່ນສົ່ງດກາຈ), ສຫວກາຈ, ຍວຜ່ວກາຈ, ກາຍວກາຈ. The Šabdânušâsana has also ອາໝາງຈ.
- 31, ತಿ (a feminine suffix), e. g. ಎಡತಿ, ಎಐತಿ, ಗೆಣತಿ, ನರತಿ, ಫೊಲತಿ (with the elision of final ಎ); ಪೆಣ್ಡತಿ, ಕಣಿತಿ, ಪಾರ್ವತಿ, ಸೆಟ್ಟಿತಿ; ಕಮ್ಮಣತಿ, ಕುಮ್ಬಣತಿ (see under No. 29); ಆಟಕಾರ್ತಿ, ಗಾಡಿಕಾರ್ತಿ, ನಗೆಕಾರ್ತಿ, ನುಡಿಕಾರ್ತಿ, ಬಗೆಕಾರ್ತಿ, ಬೇಟಕಾರ್ತಿ (of ಆಟಕಾಣ, etc., with the elision of final ಅ); ಒಪ್ಗಾರ್ತಿ, ಕಂಚಗಾರ್ತಿ, ಜಾಲಗಾರ್ತಿ, ಜೂಜುಗಾರ್ತಿ, ಬಳೆಗಾರ್ತಿ, ಮಣಿಗಾರ್ತಿ, ಮಾಲೆಗಾರ್ತಿ, ಸಂಚಗಾರ್ತಿ (of ಒಪ್ಗಾರ್ಡಿ, ಕಂಚಗಾರ್ತಿ, with the elision of final ಅ); ಆಡಸವಳ್ಳ, ಘಟ್ಟವಳ್ಳ, ಪಡೆವಳ್ಳ, ಮಡಿವಳ್ಳ, ಸೆಜ್ಜಿವಳ್ಳ (of ಅಡಸವಳ, etc., with the elision of final ಅ).
 - 32, (ධ, = ම, e. g. ඒ අධ, නුවෙඩ, with the dropping of final ω).
- 33, ವರ್ಟಿಗ, e.g. ಗರವರ್ಟಿಗ, ಗಡಿವರ್ಟಿಗ, ನೀರ್ವರ್ಟಿ. This suffix is only in the Sabdanusasana. (Regarding ಗರವರ್ಟಿಗೆ it says ಗರ ಇತಿ ಜಲಯನ್ವವಿಶೇಷಃ । ತತ್ರ ನಿಯುಕ್ತಃ ॥ ಅಥವಾ ಗರವರ್ಟಿ ಇತಿ ದುರ್ಗಾದ್ ಪ್ರಹರೇ ಸರ್ಯಾಟನಾದಿನಾ ಕ್ರಿಯಮಾರ್ಡೋ ರಕ್ಷಾ ವಿಶೇಷಃ । ತತ್ರ ನಿಯುಕ್ತೋ ವಾ ॥.)
- 34, ವಡಿಗ, e. g. ಕುಂಚವಡಿಗ, ಶಲ್ಪವಡಿಗ. The Šabdānušāsana has ಕೆಂಚುವಡಿಗ, ಮಾಲಿವಡಿಗ.
 - 35, ವಣಿಗ, e. g. ಕೂದ್ರಣಿಗ, ಊಟವಣಿಗ, ಲಂಚವಣಿಗ, ಸಾಲವಣಿಗ.
- 36, ਹਨੂ, e. g. ಜಸਤਨੂ (o. r. ಜಯਤਨੂ), ਮੈਹੈਤਨੂ, ಹೊನ್ನਤਨੂ (o. r. ಭೂಗ್ಯಾನನ್ನ). See § 215, 5, b.
 - 37, ವಳ, e. g. ಅಡಸವಳ, ಅಡುವಳ, ಸಡೆವಳ, ಮಡಿವಳ, ಮಾಸವಳ, ಸೆಜ್ಜಿವಳ, (ಸೇನೆವಳ).
 - 38, ವಳ್ಳ (= ವಳ), e. g. ಅಡಸವಳ್ಳ, ಅಡುವಳ್ಳ, etc.

These and others are the suffixes for forming masculine, feminine (and neuter) nouns (Kêšava says).

The taddhita nouns mentioned under letters A and B are more or less used in the three dialects.

Remark.

According to § 115 (cf. § 249) masculine nominal bases are frequently formed by the addition of the suffixes ಆ, he, and o, the grammatical sign of the nominative, to the genitive. Kêšava adduces the following additional instances:— ಬಲದಂ (ಬಲದ+ಅ+೦), a man of the right, ತೆಂಕಣಂ (ತೆಂಕಣ+ಅ+೦), a man of the south, ಬಡಗಣಂ, ಪಡುವಣಂ, ಮೇಗಣಂ, ಕೆಳಗಣಂ, ನಡುವಣಂ, ಒಳಗಣಂ, ಪೊಜಗಣಂ, ಅಲ್ಲಿಯಣಂ (ಅಲ್ಲಿಯಣ+ಅ+೦, see § 139), ಇಲ್ಲಿಯಣಂ, ಎಲ್ಲಿಯಣಂ, ಕಡೆಯಣಂ (see § 139), ಮುನ್ತಣಂ (ಮುನ್ನಣ+ಅ+೦), ಪಿನ್ನಣಂ, ಅತ್ತಣಂ, ಇತ್ತಣಂ.

The feminine forms in the ancient dialect are ತೆಂಕಣಳ್ (ತೆಂಕಣ+ಅಳ್), a woman of the south, ಬಡಗಣಳ್, ನಡುವಣಳ್, ಕಡೆಯಣಳ್. In the modern dialect ಅವ (ಅವನು) and ಅವಳು are added to the genitive, e. g. ತೆಂಕಣವ (ತೆಂಕಣವನು), a man of the south, ಕಡೆಯವ, ಒಳಗಿನವ, ಮುಸ್ಥಿನವ, ಅಲ್ಲಿಯವ; ಕಡೆಯವಳು, a woman of the side, etc.

A strange form, however, appears, when in the ancient dialect Ξ and \circ are suffixed to అల్ల, ఇల్ల, బల్ల, and ఎల్ల, viz. ఆల్ల దం, a man of that place, ఇల్ల దం, a man of this place, లల్ల దం, a man of what place, e. g.

ಕೆಲವನಲ್ಲಿ ದನಿಲ್ಲಿ ದನೀಗಳಿಮ್ಪಿ ನಂ ಮುತ್ತಿ ದನೊನ್ದೆ ತೇರೊಳವುರೇನ್ಪ್ರ ಸುತಂ । . ವಿನೋ

ದದ ಮೊದಲೆಲ್ಲಿ ದಂ ಸೊಬಗಿ ನಾಗರಮೆಲ್ಲಿ ದನಿಚ್ಚೆ ಯಾಣ್ಮನೆ ಲ್ಲಿ ದನೆರ್ದೆಗಾಣ್ಮ ನೆನ್ನ ರಸನೆಲ್ಲಿ ದನೋ ಲಲಿತಾಂಗಿ ವಲ್ಲ ಭಂ ? ॥ .

A α and α are found in the attributive nouns ಒಳ್ಳದಂ, ಕಮ್ಮದಂ, ಕೂರಿದಂ, ತೆಳ್ಳದಂ, ತೋರಿದಂ, ನೇರಿದಂ, ಬಲ್ಲಿದಂ, ಬೆಟ್ಟದಂ, ಮೆಲ್ಲಿದಂ (§§ 273. 274. 276).

How is the దేం in అల్లి దేం, etc. to be explained? Let us take the corresponding modern form అల్లియవను, a man of that place, as our guide. It is composed of అల్లి, that place, యో, a euphonic letter to connect the అ of the genitive with the crude base of the noun (§§ 109 under genitive; 130; 141, remark under dative), అ, the termination of the genitive, ఆవె, he, and ను, the grammatical sign of the nominative (§ 114). It is evident that the దో in అల్లి దేం is a substitute for the euphonic యో in అల్లి యవను, which connects the అ of the genitive with అల్లి, so that అల్లి దే (for అల్లియ) is obtained, to which అ, he, and ం, the grammatical sign of the nominative, are suffixed. (See under ఒళ్ళింద in § 276.)

The feminine forms of ಅಲ್ಲಿದಂ, etc. are ಅಲ್ಲಿದರ್, ಇಲ್ಲಿದರ್, ಉಲ್ಲಿದರ್, ಎಲ್ಲಿದರ್.

XI. On compound bases.

244. Compound bases (samâsalingas) have been mentioned in § 68, 3; 102. s, d; 215, 7, a seq. "When (two or more) nominal bases (etc.) seek for a meaning (directly, without intermediate augments and terminations) as a calf does for the close union of its mother, a compound is produced", Kêšava says. In such a case intervening augments (âgamas) and termi-

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nations (vibhaktis) are elided, e. g. ತೊರಿಸಿಯ (i. e. ತೊರಿಸಿ+ಯ್+ಅ) ಮಾವು becomes ತೊರಿಸಿವಾವು, ತೊಡೆಯ ಸೆಕ್ಕೆ ತೊಡೆಸೆಕ್ಕೆ, ಎಡೆಯ ನುಡಿ ಎಡೆನುಡಿ, ಮಾತಿನ ಬಲ್ಲಹಂ ಮಾತುಬಲ್ಲಹಂ, ನೂರಿರಿ ಪತ್ತು ನೂರಿಸುಪತ್ತು (§ 278, 1), ತೆಂಕಣ ಪಕ್ಕಂ ತೆಂಕವಕ್ಕಂ (cf. § 215, 7, b), and also substitutes (âdêšas) are introduced, e. g. ಮೆಲ್ಲಿತು ಅಡಿ becomes ಮೆಲ್ಲಡಿ (§ 247, 11), ಕೆಳಗಿನ ಕೊಮ್ಬು ಕಿರಿಸ್ಕ್ರಿಮ್ಬು (§ 246, b), ಕಿರಿಸಿದು ಅಡಿ ಕುತ್ತಡಿ (§ 247, 13), ಒನ್ದು ಮೊದಲ್ ಒರ್ಮೊ ದಲ್ (§ 248, 1), ಎರಡು ಮೆಯ್ ಇರ್ಮೆಯ್ (§ 248, 2).

Compounds are used more or less in the three dialects; about the extent of their use in each dialect the Dictionary is to be consulted.

The rules about euphonic junction (sandhi) in § 215, 7, a seq. are to be remembered.

- 245. First there are six compounds in Kannada which are also in Samskrita, viz. కెక్సురువ, ఆముధారయ, ద్విగు, బయ్పుర్రెడ్డి, and ఆమ్యయిని భావ. About three other Kannada compounds see § 253.
- 246. The first Kannada compound is 33303. It is called so, because the leading instance of this class in Samskrita is tatpurusha, the servant of him, indicating that the last word purusha governs the preceding one tat, requiring in this case (and in Kannada, it may be said, generally) the genitive. Cf. § 253, 2.
- a) Instances in which the first member of the compound is unaltered, are:—ತೊರಿಸಿವಾವು, a mango of a river (i.e. a mango grown near a river), ಎಡೆನುಡಿ, a word of inferiority, ಮಾಮರಂ, a tree of the mango, ಮಲ್ಲಿಗೆನನೆ, ಮಾಣಿಕಗೆಮ್ಟು, ಅಲರ್ವಕ್ಕಿ, ಕನ್ನಡವಕ್ಕಿ, ಕಡೆಸೆದಿಂಗು, ಉಡೆನೂಲ್, ಕುಳಿರ್ಗಾಳಿ, ಬೆಳ ಗೇಮ್ಟು, ಅಲರ್ಮೇಟಂ, ಅಲರ್ದೋರಣಂ, ತಳಿರ್ದೋರಣಂ, ಬಿದಿರ್ದಟ್ಟ, ಪೊಗರ್ವಟ್ಟಿ, ಬೆಮರ್ವನಿ, ಅಲರ್ಜೊಟಂ, ಅರ್ಜಿನ್ನಲ್ಲಿಗೆ, ನೇಸರ್ಮಯಣಂ, ಬೇಸರ್ನುಡಿ, ಕದಿರ್ಜೊನ್ನಂ, ಮುಗುಳ್ಗಾಯ್, ಎಸರ್ಟ್ನಸೆ, ಅಮಳ್ದೊಂಗಲ್, ತನಿಗಮ್ಲು, ಕಣ್ಣೀರ್, ಕಣ್ಣೋಟಂ, ಗುಪಿಗೊಸು, ಉಡಿದೊವಲ್, ಪಣೆಗಟ್ಟು, ಕಣ್ಣೊಲಂ, ತಲೆಕಟ್ಟು, ಬೆಸೆಕೋಲ್, ಕಣ್ಣಲ್ಲಂ, ಅಲರ್ದೊಂಗಲ್, ಬೆಳೆವೊಲಂ, ಮರವಣಿ, ಎಳನೀರ್ವೊನಲ್, ಆರ್ಟ್ನೈ, ತೋರ್ಟ್ನಲ್ಲಿ, ಬಾಳ್ಮೊನೆ, ವೂಪೂಮ್ಟು, ಕಣ್ಟೇಟಂ, ಪೊಂಜುರಿಗೆ, ಕಣ್ಗೋಲಂ, ಕಳ್ಳವಿಗೆ, ಬಾಯ್ಸವಿಗೆ, ಮೆಯ್ಗೊಬಗು, ಕೆಯ್ಸುರಿಗೆ, ಕಲ್ಸರಿ, ಕಳ್ಳಾಟಂ, ತೋಳಾಟಂ, ಬಾಳೊಪ್ಪಂ.

In such compounds a double letter may appear after a rêpha (೯), e. g. సింగ్గ్ జ్ఞు (for సింగ్గ్ జ్ఞు), ಊ ష్వే కాలీ, సింద్యా వేస్, కాగ్గాల్. See § 371, 4.

Also where there is no compound such a doubling happens, e.g. ಬೇರ್ಪ್ಪಬ್ಬಿದುದು, ತೇರ್ಪ್ಪರಿದುದು, ನೀರ್ತ್ತಿಳಿದುದು, ಕೇರ್ಕ್ಲೆಡೆದುದು (cf. § 119, a, dative). See § 371, 4. b) Instances in which the first member loses its last syllable, or a homogeneous letter (učitákshara) together with elision is introduced, or a homogeneous letter without elision comes in, are—ಒಳಕೋಣ್ಟೆ (=ಒಳಗು or ಒಳಗಣ ಕೋಣ್ಟೆ), ಒಳಕೆಯ್, ಒಳವಾಲಂ, ಪೊಜಿಕೋಣ್ಟೆ (=ಪೊಜಿಗು or ಪೊಜಿಗಣ—), ಪೊಜಿಕಟ್ಟು, ಒಳತೋಟಂ, ಜೇನೆಯ್ (=ಜೇನ್ or ಜೇನ—), ತೆಂಗಾಳಿ (=ತೆಂಕ or ತೆಂಕಣ—), ಅರಮನೆ (=ಅರಸು or ಅರಸಿನ—);—ತೆಮ್ಟೆ ಲರ್ (i.e. ತೆಂ+ಒ+ಎಲರ್=ತೆಂಕ or ತೆಂಕಣ ಎಲರ್), ದಾಂಗುಡಿ (=ದಾಣ್ಟು or ದಾಣ್ಟಿನ ಕುಡಿ), ಮಾಂಗಾಯ್ (=ಮಾವು or ಮಾವಿನ ಕಾಯ್), ಆಂಗೊಳಗು (=ಆವು or ಆವಿನ ಕೊಳಗು), ಕಮ್ಮಂಗಣೆ (=ಕಮ್ಮು or ಕಮ್ಪಿನ ಕಣಿ), ಕಿಟ್ಕೊಮ್ಬು (=ಕೆಳಗು or ಕೆಳಗಣ—), ಕಿಮ್ಕಿವಲ್, ಕಿಮ್ಕಿಣಿ, ಕಿಟ್ಕಿಟ್ಟ, ಕಿಟ್ಕಿಡಲ್, ಕಿನ್ನೀರ್ (=ಕೆಳಗು or ಕೆಳಗಣ—), ಕಿನ್ನೆಲಂ;—ಬಾನಂಗುಳಿಗೆ (i.e. ಬಾನ್ +ಅಂ=ಬಾನಿನ—), ಮಾನಮ್ಬುಟು (i.e. ವಿೂನ್+ಅಂ=ವಿಸಾನಿನ ಪುಟು), ಕಣ್ಣ ನ್ನೊಟಲಿ (i.e. ಕಣ್+ಅಂ=ಕಣ್ಣಿನ ತೊಟಲಿ), ಜಕ್ಕನ್ನೊಟಲಿ (i.e ಜಕ್ಕ+ಂ=ಜಕ್ಕದ ತೊಟಲಿ), ನಟ್ಟಿಗೊಮ್ಬು (i.e. ನಟ್ಟ+ಎ-ಕೊಮ್ಟು, which finally is=ನಡುವಿನ ಕೊಮ್ಮು), ನಟ್ಟಿ ವನೆ, ನಟ್ಟಿವನಿ, ನಟ್ಟಿವಾನ್, ಕಾಟ್ಕಿಚ್ಚು (=ಕಾಡು or ಕಾಡಿನ ಕೆಚ್ಚು), ನಾಟ್ಕಿಡೆ, ಕಾಟ್ತು ವನೆ, ನಟ್ಟಿವನಿ, ನಟ್ಟಿವಾನ್, ಕಾಟ್ಕಿಚ್ಚು (=ಕಾಡು or ಕಾಡಿನ ಕೆಚ್ಚು), ನಾಟ್ಕಿಡೆ, ಕಾಟ್ತು ದು, ಕಾಟ್ರು ರಂ, ನಾಟ್ಕುಡುಗಣಿ, ನಾಟ್ಟಿಗರಣಂ (see § 234).

Observe that there is no sandhi when ಒಳ and ಭೂಜಾ are followed by a vowel, e.g. ಒಳ ಆಟ್ಟಂ, ಭೂಜಾ ಅಡ; see § 215, s, i.

- 247. The second compound is శమంధాంరయ. Kêšava says that "when the (two members of a) tatpurusha are in the same relationship (êkâšraya), it is a karmadhâraya". That is to say, in a karmadhâraya the component words stand in the same case (as two nouns in apposition), the first word being but the predicate of the second one or expressing a peculiar quality of it. Kêšava elucidates this by saying that అంగంతో means ఆలరన కే కోతో, an eye that is like a flower. Cf. § 253, 2.
- a) Instances in which the first word remains unaltered, are:—ಸುಡು ಗಾಡು, a burning-wild (a wild where corpses are burnt), ಅಡುಗೂಲ್, boiling-rice (rice that has been boiled), ಬಿಡುಗಣ್, an opening-eye (an eye that is opened), ಬಿಡುಮುಡಿ, ಬಿಡುಮುತ್ತು, ಬಿಡುವಾಯ್, ಇಡುಗಿಜ್ಜು, ಉಡುಗೊಟ್ಟಿ, ಮಾಟು ದಾಣ್ಟು, ತುಡುಜೊಡರ್, ಅಟುಗೆಟ್, ತಡಗಾಲ್, ಅಲರ್ಗಣ್, ಪೆಟಿಸೊಸಲ್, ತುಮ್ಬಗು ರುಳ್, ತೊಂಗಲ್ಗುರುಳ್, ಉರ್ಕಾಳ್, ಕಡುಟಕ್ಕು, ಕಡುವೆಳ್ಳು, ಗೇಣ್ವಾಯ್, ಕಳ್ಳಟಿಪ್ಪಣಂ, ನಿಟಿಂದಲೆ, ನಗೆಗಣ್, ಬಾಬ್ಸಿಣಂ, ಸುಡುಬಾಡು.
- b) Instances in which a euphonic sonne is inserted after the first word, are:—ఎక్కుంగోంలో, ಕುತ್ತುಂಗೆಯಿ, ಪೊತ್ತುಂಗೊರಿಡು, ಪುಟ್ಟುಂಗುರುಡಂ, ಸುರ್ಕುಂಗು ರುಳ್, ಕರ್ಚುಂಗಲ್ಲಂ, ಇಡುಕುಂಗಬ್ಬಂ, ಕಡುಕುನ್ದರು, ಉರ್ಕುನ್ದೊರು, ತೂಗುನ್ದೊಟ್ಟಲ್,

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ಆಡುನ್ದೊಲೆ, ತೂಗುನ್ದೊಲೆ, ಬತ್ತುವ್ಪುಯಂ, ಬತ್ತುವ್ಬುಲಿ, ಅಟ್ಟುವ್ಬುರಿ, ಆಡುವ್ಬೊಲಂ, ಮಂಡುವ್ಬುಲು, ಪೆರ್ಚುಮ್ಬುರುಳ್, ತೋಯಿವ್ಬೊಣೆ, ಪಾಯಿವ್ಬುಳೆ, ತೂಗುಂಜೊಡರ್, ಅಟ್ಟುಂಜಗಳಂ, ಕಟ್ಟುಂಜುರಿಗೆ, ಕಟ್ಟುಂಜೋಳಂ, ಏಯಿಂಜವ್ವನಂ, ಬೆಟ್ಟುವ್ಬೊಯೆ (here: a hill-like load), ದಕ್ಕುನ್ದಲೆ, ತಾಯಿವ್ಬುಟಿ, ಬಕ್ಕಮ್ಬಯಲ್, ಕಳ್ಳಂಗಡಲಿ, ತಡಂಗಾಲ್.

- c) Instances in which an en is put before that sonne, are: ಸಿಡಿಯುನ್ದಲೆ (ಸಿಡ+ಉ+ಂ-), ಇಟಿಿಯುವ್ಬೊಟ್ತು. Cf. ಬೆಳ್ಳುವ್ಬುಟ್ಟಿ under d, No. 23.
 - d) Instances in which substitutes (cf. §§ 273. 277) are used. In them
- 1, ಪೆසಗು becomes ಬೆಡ or ಬೆಡಂ, e. g. ಬೆಡಗೆಯ್ or ಬೆಡಂಗೆಯ್, ಬೆಡದಲೆ or ಬೆಡನ್ಡಲೆ (cf. \S 251);
- 2, ಎಲ್ಲ retains its form or becomes ಎಲ್ಲಾ $(cf. \S 266)$, e.g. ಎಲ್ಲ ಕಾರ್ಯಂ or ಎಲ್ಲಾ ಕಾರ್ಯಂ, ಎಲ್ಲ ರತ್ನಂ or ಎಲ್ಲಾ ರತ್ನಂ, ಎಲ್ಲ ರುಷರ್ or ಎಲ್ಲಾ ಪ್ರರುಷರ್, ಎಲ್ಲ ಕಾನ್ತೆಯರ್ or ಎಲ್ಲಾ ಕಾನ್ತೆಯರ್;
- 3, ಮಹತ್ becomes ಮಾ, e. g. ಮಾದೀನಂ, ಮಾಕಾಳಿ, ಮಾದಾನಿ, ಮಾಶೌರ್ಯಂ, ಮಾಸಾವನ್ನಂ, ಮಾಲಕುಮಿ, ಮಾನಾಮಿ;
- 4, ಬಡವು becomes ಬಡ, e. g. ಬಡನಡು; ಅರಸು ಅರ, e. g. ಅರನೇಜಿಲ್, a kingly Eugenia jambolana tree (cf. § 246 under b about ಅರಮನೆ);
- 5, పోల్లదు appears as పోల్ల, నటడు as నట, ప్రసేశకు as పోంగ, ఎళడు as ఎళ, e. g. పోల్ల మేఖగం, నటగన్నడం, పోంగపూ, ఎళవేజీ; (if పోంగ, నట and ఎళ are followed by a vowel, there is no sandhi; see § 215, 6, i);
- 6, ಬಟ್ಟಿತು appears as ಬಟ್ಟ, ಬಿಟ್ಟಿತು as ಬಿಟ್ಟ (cf. No. 21), ದಟ್ಟಿತು as ದಟ್ಟ, ϵ . g. ಬಟ್ಟದೊಡೆ, ಬಿಟ್ಟವೆಸೆಗೆ, ದಟ್ಟವಳ್ಳಿ;
- 7, ಕೆಳ್ಳಿತು appears as ಕೆಳ್, ಒಳಿತು as ಒಳ್, ಬಲ್ಲಿತು as ಬಲ್, ಮೆಲ್ಲಿತು as ಮೆಲ್, e. g. ತೆಳ್ಗದನ್ನು, ಕೆಳ್ನಸಿದ್, ಒಳ್ಗನ್ನಡಂ, ಒಳ್ಳಡಿ, ಬಲ್ಟುಗುಳ್, ಬರ್ಸ್ಗೇನೆ, ಮೆಲ್ಲರಂ, ಮೆಲ್ನುಡಿ, ಮೆಲ್ವಾತು (cf. No. 11);
- 8, ಬಿಣ್ಣಿತು appears as ಬಿಣ್, ತಣ್ಣಿತು as ತಣ್, ನುಣಿತು as ನುಣ್, ಇನಿಮ as ಇನ್ (ಇಮ್, etc.), e. g. ಬಿಣ್ಣೊನೆ, ಬಿಣ್ಣೊಜಿ, ತಣ್ಪುಬಿಲ್, ತಣ್ಣೊಡರ್, ನುಣ್ಣನಿ, ನುಣ್ಣರಂ, ಇಮ್ಬುಳಿ, ಇಮ್ನಾವು, ಇಂಗಡಲ್, ಇಂಚರಂ (cf. No. 10. 11);
- 9, ಪಿರಿದು, before consonants, appears as ಪೆರ್, ಬಿಳಿದು as ಬೆಳ್ (cf. Nos. 10. 11), e. g. ಪೆರ್ಮಲಿ, ಪೆರ್ಮರಂ, ಪೆರ್ಮಾತು, ಬೆಳ್ಡಂಗಳ್, ಬೆಳ್ಳುಗಿಲ್, ಬೆಳ್ಡಲ್, ಬೆಳ್ಡಯಲ್, ಬೆಳ್ಡರಿ;
- 10, ಪಿರಿದು, before vowels, appears as ಪೇರ್, e. g. ಪೇರಾನೆ, ಬೇರಡವಿ, ಬೇರೊಕ್ಕಲ್, ಪೇರಡಿ, ಪೇರೊಡಲ್; (regarding ಇನ್ of ಇನಿದು, see No. 8, it is to be remarked that before consonants it may appear also as ಈನ್, e. g. ಈಂಚರಂ, ಈನ್ಬುಳಿ, ಈಂಗಡಲ್, ಈನ್ಜುಟ್);
- 11, ಇನ್, ಒಳ್, ತಹ್, (ತೆಳ್, see No. 33), ನುಹ್, ಬಲ್, ಬೆಳ್, ಮೆಲ್ (see Nos. 7. 8. 9) and ಅಳ್, ಪೆಹ್ take dvirbhåva, i.e. double their final before a vowel, e.g. ಇನ್ನುಡೆಸು, ಒಳ್ಳಾಳ್, ಒಳ್ಳುಡೆಸು, ತಹ್ಲೆ ಲರ್, ನುಹ್ಲ ರಿಸಿನಂ, ಬಲ್ಲಿಹ್ಯಾಯಂ, ಬೆಳ್ಳಾನೆ, ಮೆಲ್ಲಡಿ, ಆಳ್ಬೇಜು, ಪೆಣ್ಣು ಡೆ;
- 12, \forall an, before vowels, appears as \forall br, \land an as \land br, \land an as \land br, \land the final br being doubled, e.g. \forall br, \forall br,

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- 13, కిజిందు, before vowels, appears as కితో and కాంతో (cf. § 151, b, 2; No. 14), the final తో being doubled, e. g. కిత్త, కిత్త, కిత్తా, కాంత్రం, - 14, ಕಡಿದು, before consonants, appears as ಕಡು, ನಡಿದು as ನಡು, ನಡುವು as ನಡು, ಕಿಹಾದು as ಕಿಹು and ಕುಹು, e. g. ಕಡುಗುದುರೆ, ಕಡುಗಾಳಿ, ನಡುದೋಳ್, ನಡುವಯಣಂ, ನಡುಮಾಳಂ (o. r. ನಡುಮಾಳಂ), ನಡುಸೆಹಂಗು, ಕಿಹುಗೂಸು, ಕಿಹುನೆಲ್ಲಿ, ಕಿಹುವಿದಿರ್, ಕಿಹುವಲೆ, ಕಿಹುನಾಯ್, ಕುಹುದಡಿ, ಕುಹುಗಡಂ, ಕುಹುಗಡ್ಡಂ, ಕುಹುಗಡ್ಜು, ಕುಹುಗೆಯ್; ನಡಿದು appears also as ನಿಡಿ, e. g. ನಿಡಿದೋಳ್, ನಡಿಯಲರ್ಗಣೆ;
- 15, ಪಚ್ಚನೆ, ಕೆಚ್ಚನೆ, ಬೆಚ್ಚನೆ appear as ಸಂ, ಕೆಂ, ಬೆಂ (ef. § 251), e. g. ಸನ್ದಿ ವಲ್, ಸನ್ದಲೆ, ಸನ್ಡಳರ್, ಕೆಂಗುಣ, ಕೆಂಗುಣಿ, ಕೆಂಗುಡಿ, ಕೆಂಗೊಡೆ, ಕೆಂಜಿಡೆ, ಕೆನ್ಡಳರ್, ಕೆಮ್ಬಟ್ಟಿ, ಕೆಮ್ಬಸಿಲ್, ಬೆಂಗಲ್, ಬೆಸ್ಟೀರ್;
- 16, ಕೆಚ್ಚನೆ appears also as ಚಿಂ, e. g. ಚಿಂಗಣಿಗಿಲ್, ಚೆಂಗೊರಲ್, ಚಿನ್ದುಟ, ಚೆನ್ದೆಂಗು, ಚಿನ್ನೆಯ್ದಲ್, ಚಿನ್ನೋತಂ, ಚಿನ್ನೊನ್;
 - 17, ಕೆಚ್ಚನೆ, before vowels, appears as ಕೇಸು (ಕೇಸ್), e. g. ಕೇಸಕ್ಕಿ, ಕೇಸಡಿ, ಕೇಸುರಿ;
- 18, ಕೆಚ್ಚನೆ, ಬೆಚ್ಚನೆ appear also as ಕಿಸು, ಬಿಸು, e. g. ಕಿಸುಗಣಿಗಲ್, ಕಿಸುಗಲ್, ಕಿಸುಗಟ್ಟ, ಕಿಸುವೊನ್, ಕಿಸುಸಂಜಿ, ಬಿಸುಗದಿರ್, ಬಿಸುನೆತ್ತರ್, ಬಿಸುನೀರ್, ಬಿಸುಗಾಳ;
 - 19, ਸਮੁੰਨ, before vowels, appears also as ਸਮਮੁ(ਸਮੁੰਨ, e.g. ਸਮੁੰਨ, ਦੇ, ਸਮੁੰਖ ਚੈ, ਸਮੁੰਦੀ,
 - 20, ಸಚ್ಚನೆ appears also as ಪಸು followed by a euphonic sonne, e. g. ವಸುಂಗಹಾ;
 - 21, ಬೆಟ್ಟಿತು (see No. 6) appears also as ಬಿಜು, e. g. ಬಿಜುನೊಯ್ಲು ಬಿಜುವಡೆ, ಬಿಜುಗಾಳಿ;
- 22, ಕೊಂಕು appears as ಕುಡು, e. g. ಕುಡುವುರ್ವ, ಕುಡುಗೋಲ್, ಕುಡುವೆಜ್, ಕುಡುದಾಡೆ, ಕುಡುಮಿಂಚು;
- 23, ಬೆಳ್, ತೆಳ್ (see No. 11) may be followed by a euphonic ಉಂ, e. g. ಬೆಳ್ಳು ವ್ಯುಟ್ಟಿ, ತೆಳ್ಳುವ್ಪುಸುಜ್.
- 248. The third compound is డ్రైగు, i. e. (worth) two cows, this word being in Samskrita an example after which this whole class of compounds is called. Kêšava says that "when (the last word of) a tatpurusha is sankhyâpûrvaka, i. e. preceded by a numeral, it becomes a dvigu". The numeral is the predicate of the noun which follows. Also ಕೆಲವು and ಪಲವು are reckoned among the numerals (cf. § 90; § 278, 4).

Substitutive forms are often employed in dvigus, especially in the ancient dialect:

- 1, ఓన్ను often appears as ఓరో, e.g. ఓను౯డి (for ఓన్ను నుడి), ఓర్కాలి (for ఓన్ను కలి), ఓర్కోబర్, ఓమేక్ డిల్, ఓప్కోబ్, ఓరుకల్లు, and as ఓరో before vowels, e.g. ఓరింజలో, ఓరేంన్ను. See § 278, ι and Dictionary under ఓకో 1.
- 2, ఎరడు often appears as ఎరద్ $(ef. \S\S 215, 7, a; 234)$, e. g. ఎరద్పుదురే, ఎరద్పుడు, ఇవకాడి, ఇవకాడి, ఇవకాడి, ఇవకాడి, ఇవకాడి, ఇవకాడు, ఇవక
- ಮೂರು often appears as ಮೂ, e. g. ಮೂಗೊಂಕು, ಮೂವಳಸು, ಮೂನೂರು, ಮೂಡೆದಂ, ಮೂಲೋಕಂ, ಮೂದಲೆ, ಮೂವಾದ್, ಮೂವಡಿ, ಮೂಗೇಹ್, ಮೂಗಾವುದಂ, ಮೂಗೋರು, ಮೂಗೆಯ್,

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or sometimes as an after which the consonants \mathfrak{F} , \mathfrak{N} , \mathfrak{T} , \mathfrak{T} , and are doubled, $e.\ g.\$ and \mathfrak{T} , and $\mathfrak{T$

- 4, నెల్మ often appears as నెలో, e. g. నెల్వెక్స్, నెల్వెడ్, నెల్వెడలో. See § 278, 1 and Dictionary under నె 2.
- 5, ఆయ్లు often appears as ఆయో, e. g. ఆయ్లుడ్లి, ఆయ్లాడ్లాగం, ఆయ్లునరం, ఆయ్లుయో. See § 278, 1 and Dictionary under ఆయో 5.
- 6, ಆದು often appears as ಆದು, e. g. ಅದುವತ್ತು, ಅದುವಡಿ, ಆದುನೂದು, ಅದುದಿಂಗಳ್. See § 278, 1 and Dictionary under ಅದು 3.
- నటు often appears as సబ్, e. g. సబ్రక్తు, సబ్యడల్, సబ్యూటీ, సబ్బీం, సబ్బం.
 See § 278, 1 and Dictionary under ఎట్ 4.
- 8, ఎణ్బ often appears as ఎణ్. e. g. ఎణ్జమ్మ, ఎణ్జాసిరం, ఎణ్జేసీ. See § 278, 1 and Dictionary under ఎమో 2.
- 9, ఒమ్పక్తు appears as కేనిమో before నేక్కు viz. కేనిమ్మేక్తు, and as ఒమ్పయో before నేనిఐ and నాసిర (నాయిర, నానిర), viz. ఓమ్బయ్మూటం, ఓమ్బయ్మాసిరం. See § 278, 1 and Dictionary under ఓమో.
- 10, ಪತ್ತು appears as నయినో before ಸಾಸಿರ, viz. పయింధునిరం, as పన్ (వన్న్, ఉన్న ఉన్న్) before ఒన్ను and ఎరడు, viz. పన్నీన్ను, పన్నీరడు, as కది (జేది) before మంటు and నాల్కు, viz. పదిమంటు, పదినాల్కు, and as కదిన్ (జేదిన్) before ఆయ్దు, ఆటు, పటు, ఎట్బు, viz. పదినయ్ను, పదినాటు, పదినేటు, పదినేటు, పదినేటు, కరికి 278, i.
- 11, ನೂಡು and ಸಾಸಿರ appear also as ನೂಡ್ (ನೊ೯) and ಸಾಸಿರ್, e. g. ನೂರ್ಮಡಿ, ನೂರ್ಮಾತು, ನೂರ್ಭಾಸಿರಂ, ಸಾಸಿರ್ನಡಿ, ಸಾಸಿರ್ದಲೆಯಂ, ಸಾಸಿರ್ದೋಳಂ, ಸಾಸಿರ್ವರ್. See § 278, 1.
- 12, ਚੰਦੜੀ and ਬੰਦੜੀ appear also as ਚੰਦ and ਬੰਦ, e. g. ਚੰਦਯੈਤਨਾਂ, ਬੰਦਯੰਤਨਾਂ, ਬੰਦਯੰਗ, ਬੰਦਯੰਗ
- 249. The fourth compound is was 26. It is a predicate referring to some subject or other, or serves to qualify or define another word, sometimes being so to say an adjective (see § 102, s, d). The word bahuvrîhi, 'possessing much rice' is, in Samskrita, the instance after which this class of compounds has been named.

Bahuvrîhi compounds terminate in & (50) and a.

Instances are: (ಅವಂ) ವಿಮಲವುತಿ, (ಅವಳ್) ವಿಮಲಮತಿ, (ಅದು) ವಿಮಲಮತಿ, (ಅವಂ) ಕುಸಿಗೊರಲಂ, (ಅವಳ್) ಕುಸಿಗೊರಲಿ, (ಅವಂ) ಹೆಬಿಸಿಗಾಲಂ, (ಅವಳ್) ಹೆಬಿಸಿಗಾಲಿ, ಕಡುಚಾಗಿ, ಚಲವಾದಿ, ಮೆಲ್ವಿನ್ನಣಿ, ಕಡುಗೇಡಿ, ಕಡುಗೆಲಸಿ, ನಿಡುಮೊಗಂ, ನಿಡುಮೂಗಿ, ನಿಡುಗಣ್ಣಿ, ನಿಡುಮೆರಲಿ, ಸುರ್ಕುಂಗುರುಳಿ (೮೯. § 243, B, 8), ಸವಟಿವಾಯಂ, ಗುಳ್ಳಿಗಣ್ಣಂ, ಹಟಿಸಿದಲೆಯಂ, ಅಲರ್ಗಣ್ಣಂ, ಬಟ್ಟದೊಡೆಯಂ, ಕೇಸಡಿಯಂ, ಕುಡುವಿಲ್ಲಂ,

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ನಾಲ್ಡೋಳಂ, ನಿಡುಗಾಳಂ, ನಿಡುವಣೆಯಂ, ಬಲ್ಲಲೆಯಂ, ಆಗಲ್ದುರದಂ, ಪೆರಿತಿನೊಸಲಂ, ಕಲ್ಲೆರ್ದೆಯಂ, ಪಲಗೆರ್ದೆಯಂ, ನುಣ್ಣೊಡೆಯಂ (ಆ. § 115; § 243, B, remark), ಕರ್ಬೇಡಂ, ಪಬಿವಾನಿಸಂ, ಅರಿತಿಗವಿ, ಪ್ರಸಿಬಾದಿ, ಬಲ್ಲುಜ್ಜುಗಿ, ಪಲ್ಲಿಲಿ (ವಾಯ್), ಆಗಿಲಿಲಿ (ಗಸ್ಟಂ), ಕೂರಿಲಿ (ಕುಡುಗೋಲ್), ಬೆಳಗಿಲಿ (ಗಣ್), ನಾಣಿಲಿ (ವೆಣ್, ಆ. § 243, B, 14), ಮಾಂಗುಲಿ, ಅರಿತಿಗುಲಿ (ಆ. § 243, B, 8), to which the Šabdânušâsana adds ಆನೆಗುಲಿ, ಇಲಿಗುಲಿ, ಪಾವುಗುಲಿ. Feminines with ಅಳ್ are e.g. ಬಟ್ಟಮೊಲೆಯಳ್, ನಿಡುಜಡೆಯಳ್, ಪೆರಿತಿವಣೆಯಳ್.

In mutually fighting with swords, fists, etc. a kind of bahuvrîhi is formed in which the same word occurs twice, the final one taking the suffix i and the preceding one taking the suffix å, e. g. ಖಾಡಾಖಾಡಿ, ಮುಟ್ಟಾ ಮುಟ್ಟಿ, ಹೆಲ್ಲಾಹೆಲ್ಲಿ, ದಾಬಿರ್ಾದಾಬ್, ದೆಖ್ಖಾದೆಖ್ಖಿ (ಂ. r. ದಖ್ಖಾದಖ್ಖಿ), ಹಾಣಾಹಕಾಣಿ (ಂ. r. ಹಣಾಹಣಿ), ಘಟ್ಟಾಘಟ್ಟ, ಮಲ್ಲಾ ಮಲ್ಲಿ. The Šabdanušasana has ಕಲ್ಲಾಕಲ್ಲಿ, ಕೋಲಾ ಕೋಲಿ, ಡಾಣಾಡಾಣಿ.

250. The fifth compound is ವೃಶ್ವ. It unites two or more words which, if uncompounded, would be in the same case and connected by the conjunction ಉಂ (ಊ) 'and' the last word frequently taking the terminations of the plural, e. g. ಅಳಿಗಳಿಗಳ, ಕರಿತುರಗಂಗಳ, ತಸ್ಪಿತಾಯ್ಗಳ, ಮರ ಗಿಡುಗಳ, ರಾಮಲಕ್ಷ್ಮಣರ್, ಮರಗಿಡುಬಳ್ಳಿಪುಲ್ಪೊದಯುಪಕ್ಕಿಮಿಗಂಗಳ, ಆಟವಾಟಕೂ ಟಂಗಳ, but being also in the singular, e. g. ಮರಗಿಡು, ಕಾವಚಸ್ಥಿರಂ, ಅಳಿಗಳಿ ಪುಲ್ಪೊದಯು. See § 354, II, 4.

When ತಮ್ಮ and ತಮ್ಮ are joined, the first ತಮ್ಮ may drop its last syllable, e.g. ತಮ್ಮ ಮ್ಮ ರಾಜ್ಯಂ, ತಮ್ಮಮ್ಮ ವಿಭೂತಿ, ತಮ್ಮಮ್ಮ ಬಲಂ, ತಮ್ಮಮ್ಮ ಸಿರಿ. Cf. § 137, a, genitive plural; § 304, a.b.

251. The sixth compound is అవ్యయించ్చానే. In Samskrita this compound is formed by joining an indeclinable particle with another word, the resulting compound, in which the indeclinable particle forms always the first element, is again indeclinable. In Kannada the first is a substituted form of a noun, which form by itself is indeclinable; but the compound is declinable, and may be said to be identical in quality with a tatpurusha (cf. Kêšavâ's కిటిక్స్మామ్లు, etc. in § 246).

The substituted form of ಅಡಿ is ಅಂ, of ಮೇಗು ಮೇಂ, of ಮುನ್ದು ಮುಂ, of ಪಿನ್ನು ಪಿಂ, of ಕೆಳಗು ಕಿಟ್, of ಪೆಟಿಗು ಪಿನ್ತು, of ಬಿಸು ಬೆಂ (ಆ. § 247, d, 15-18), e. g. ಅಂಗೆಯ್, ಅಂಗಾಲ್, ಮೇಂಗೆಯ್, ಮೇಂಗಾಲ್, ಮುಂಗೆಯ್, ಮುಂಗಾಲ್, ಮುಂಜಿಟಿಂಗು, ಮುಮ್ಮಗಲ್, ಮುಮ್ಮಾಗಿ, ಪಿಂಗಾಲ್ (೦. r. ಹಿಂಗಾಲ್),

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ಪಿಮ್ಬೆದೆ, ಸಿಮ್ಬೊಟ್ತು, ಕಿಬ್ಬರ, ಕಿಬ್ಬಿಟ್, ಕಿಬ್ಬುಡೆ, ಸಿಸ್ತಿಲ್, ಸಿಸ್ತೊಲೆ, ಬೆಂಗಾಲ್, ಬಿಮ್ಬಿಸಿಲ್. Cf. also the substitute ಪೆಡ or ಪೆಡಂ of ಪೆಜಿಗು in § 247, d, 1.

- 252. After the six compounds that occur in Kannada as well as in Samskrita, have been treated of, it remains to draw attention towards the rules which exist in Kannada as to choosing words for them which are congruous.
- The general rule is that Kannada words may form compounds with Kannada words, as will appear from §§ 240-251.
- 2, Another general rule is that Samasańskrita words (§ 70) are not to be compounded with Kannada words (see the few exceptions under No. 11, a). It is therefore wrong to say ಕಣ್ಣಮಲಂ, ಮುಖತಾವರೆ, and to use such compounds as appear in the following part of a verse:

ಅರಸುಕುಮಾರನ್ ಅನಾಯತ ತರಗಡೆಗಣ್ಣಿನ್ದೆ ನೋಡಿ, ಕೆಳದಿಸಮೇತಂ । ಪರಿಗತನಗೆಯಿನ್ದಿರ್ದಂ. (Regarding ಅರಸುಕುಮಾರಂ see under No. 7.)

In such cases there occurs what is called an arisamâsa or viruddhasamâsa, i. e. unsuitable, incongruous compound (cf. No. 11).

- 3, The Tatsamas mentioned in § 71 may be compounded with Tatsama, Samasamskrita, Tadbhava (No. 4), and Kannada words, e.g. ಅಂಕವಹ್, ಅಂಕವಾತು, ಕಟ್ಟಂಕಂ, ಮಾಜಂಕಂ, ಮೃಗಾಂಕಂ, ವೃಷಾಂಕಂ; — ಅಂಗಣವಲಯಂ, ಅಂಗಣವಾವಿ, ಅಂಗಣವೆಟ್ಟಿ, ಗೃಹಾಂಗ ಅಂ, ರಾಜಾಂಗಣಂ; ಅಟ್ಟಗವಲ್, ಅಟ್ಟವಡಿ, ಅಟ್ಟಹಾಸಂ; ಗುಬ್ಬಿಗಂಕಣಂ, ಮಣಿಗಂಕಣಂ, ಹಸ್ತ ಕಂಕಣಂ, ಹಿಣ್ಣು ಗಂಕಣಂ; — ತಜಗೋಣ್ಟೆ, ಧೂಳಿಗೋಣ್ಟೆ, ರಾಯಗೋಣ್ವೆ, ಹತ್ತುಗೋಣ್ಟೆ, ಹೆಡಗೆಗೋಣ್ಟೆ; — ಗಣ್ಣ ಗರ್ವಂ, ಗಣ್ಣ ಗಲಿ, ಗಣ್ಣ ಗುಣಂ, ಗಣ್ಣ ಪೆಣ್ಣಿರ್, ಗಣ್ಣ ವರಿಜು, ಗಣ್ಣ ವಸದನ; — ಗಲ್ಲ ಗಿವಿ, ಗಲ್ಲ ಗುಗ್ಗುರಿ, ಗಲ್ಲಮುಗ್ಗುರಿ, ಗಲ್ಲಸ್ಥ ಅಂ, ತೆಳ್ಗಲ್ಲಂ; _ ಎಡೆಗಾಳಂ, ಗಳಗಾಳಂ, ಸಣ್ಣ ಗಾಳಂ; _ ಕಿಹುಗೋಣಿ, ಗೋಣಿಕಾ ಪುತ್ರಂ, ಪೆರ್ಗೋಣಿ; – ಕರತಳಂ, ಕೆನ್ಡಳಂ, ತಟ್ಟತಳಂ, ತಳಹಗ್ಗಂ, ಧರಣೀತಳಂ; – ಕಾಂಸ್ಕತೋರಣಂ, ತಳಿರ್ದೋರಣಂ, ಪಚ್ಚಿದೋರಣಂ, ಮಕರತೋರಣಂ;—ಚೌವಟ್ಟಂ, ದಾರವಟ್ಟಂ, ಪಟ್ಟಗರ್ದುಗೆ, ಪಟ್ಟಗೊಂೆ, ಪಟ್ಟವುಹಿಷಿ, ಪಟ್ಟವಣೆ, ಪಟ್ಟವರ್ಧನಂ, ಪಟ್ಟಶರಂ, ಪಟ್ಟಸಾರಿ, ಪಾಯವಟ್ಟಂ; – ಬನ್ನಿಗ್ರಹಣಂ, ಬನ್ನಿವಿಡಿ (ಬಸ್ಥಿ ವಿಡಿದಂ ಬಿಮ್ಫ್ ಧರಸ್ಥಾ ನಮಂ), ಬಲ್ಪ ನ್ನ ಕಾಜಂ; — ಆಕ್ವಲಂ, ಇರ್ಬಲಂ, ತೋಳ್ನಲಂ, ನೆಲವಲಂ, ಪೆರ್ವಲಂ (or ಪೆರ್ಬಲಂ), ಭುಜಬಲಂ, ಭೂಬಲಂ, ಮಾರ್ವಲಂ (or ಮಾರ್ಬಲಂ); -- ಪೆರ್ಬಿಲಂ, ಬಿಲದ್ವಾರಂ, ಬಿಲಸ ಗ್ಗಂ; - ಕಾಂಚನಮಂಚಂ, ತೂಗುಮಂಚಂ, ರತ್ನಮಂಚಂ, ಸೆಳೆಮಂಚಂ; - ಉಡಿವಣಿ, ಕೆಲವಣಿ, ದಿನಮಣಿ, ಮಕುಟಮಣಿ, ರನ್ನಮಣಿ; _,ಮಲ್ಲಗಾಳಗಂ, ಮಲಮುರಾನ್ತಕಂ, ಮಲ್ಲವಾಕು; _ ಅಕ್ಕರಮಾಲಿ, ಕಣ್ಣಮಾಲಿ, ಪಡ್ಡಿ ಮಾಲೆ, ಪೂಮಾಲೆ, ಮಾಲೆದೋರಣ, ವನಮಾಲೆ; _ ಎಳಲತೆ, ನವಲತೆ, ಲತೆವನೆ, ಲತೆವಳ್ಳಿ; _ ಸಬಳಗದ್ಯಾಣಂ, ಸಬಳತ್ರಿಕೇತ್ರಂ, ಸಬಳವಿನ್ನಣಿ, ಸಬಳಸಹಸ್ರಬಾಹು.
- 4, Two Tadbhavas (§ 370) may be compounded, e. g. ಅಂಕುಸಸಾರಣೆ, ಆಚ್ಚ ವಳಿಕು, ಅನ್ವಳಸತ್ತಿಗೆ, ಅವಣಜವಣಂ, ಅಬ್ಗವನ್ವಂ, ಎಕ್ಕತಳಂ, ಎಕ್ಕವತ್ತಿ, ಕಕ್ಕಸಜವ್ವನಂ, ಕಣ್ಣಿಯಬಾರಂ, ಕಣ್ಣ ಪಡಂ, ಕನ್ನವರಂ, ಕಪ್ಪುರಗರಡಗೆ, ಕರಸಾಣೆ, ಕಾಗೆದೊಣ್ಣೆ, ಕಾಸಿಸಪ್ಪಡಂ, ಕೂವಕಮ್ಟಂ, ಕೂದ್ದಮ್ಮಿ, ಕೈರ ದಮ್ಬುಲಂ, ಕೊಟ್ಟಾರಂ, ಚಕ್ಕವಕ್ಕೆ, ಚಟ್ಟಗರಣಂ, ಚಿತ್ತಾಗಾರಂ, ಚಿಪ್ಪಿಗಬಿಜ್ಜಿ, ಚೌಕಣ್ಡಂ, ಚೌಗಾವೆ, ಚೌಜನ್ವಂ, ಚೌವಟಿಂ, ಜಗವತ್ತಿ, ಜವಹುರಂ, ಜವಳಿವದ್ದಳೆ, ಜೊನ್ನವಕ್ಕಿ, ಜೋಗವಾವುಗೆ, ತಾಣದೀವಿಗೆ, ತಾಣಬಟ್ಟಂ, ತಿವದಿ, ತಿವರಿ, ತಿಸರಂ, ತಿಸುಳಂ, ತಿಹುರಾನ್ತಕಂ, ದಸಸಿರಂ, ದಿಟ್ಟಿಬಿಸಂ, ದುವಟ್ಟಿಗೆ, ದುಸರಂ, ದುಹತ್ತಂ,

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ದೂವಟ್ಟಿಗೆ, ದೂಹತ್ತಂ, ಸಡಿಚನ್ದಂ, ಸದ್ಯವಾವುಗೆ, ಸದ್ಯಹತ್ತಂ, ಪಾಣಿಯಬಾರಂ, ಬಣ್ಣವುರಂ, ಬಣ್ಣ ಸರಂ, ಬಳ್ಳಿ ಮಾಡಂ, ಬೀರಸಿರಿ, ಮಾನಸಗಬ್ಬಂ, ಮಾನಸವೊತ್ತಗೆ, ಮಾಸತಂ, ಮಾಲಕುಮಿ, ಮಾಸಾವನ್ನಂ, ರಕ್ಕಸಂಕಲಿ, ರಕ್ಕಸವಗರಣಂ, ರನ್ನಗಮ್ಬಳಿ, ರನ್ನವಟ್ಟಿಗೆ, ರಾಯುಗೋಟೆ, ವಂಕದರಂ, ವಂಕದಾರಂ, ವಂಕಬಾರಂ, ಸಂಕರ ಸಸಾಯಿತಂ, ಸಂಗಡವೆಕ್ಕಣಂ, ಸನ್ತೆವಟ್ಟಣಂ, ಸಬ್ಬ ಲಕ್ಕಣಂ, ಸಬ್ಬ ಸನ್ನಣಂ, ಸಮ್ಪ ರಗವಳಂ, ಸರವನ್ದಂ, ಸವಗ ಸನ್ನಣಂ, ಸಿರಿಕಣ್ಣಂ, ಸಿರಿಯುದರಂ, ಸಿರಿಯುದಾರಂ, ಸಿರಿಯುಬಾರಂ, ಹಂಜರವಕ್ತಿ.

- 5, The first word may be a Samasamskrita (§ 70) and the second one a Tadbhava, e. g. ಉತ್ತರದೇಸಂ, ಕರಣಸಾಲೆ, ಗೋಹುರಂ, ದಾನಸಾಲೆ, ದೇವವಾನಸಂ, ಪಂಚಸರಂ, ಪರಚುವ್ಮಂ, ಪರಮಾನಿರಿ, ಪಾದರಕ್ಕೆ, ಪಾದವಾಸಂ, ಪಾದಸಂಕಲೆ, ಬಾಹುಬಳೆ, ಮಂಗಳವಸದನಂ, ಮಂಗಳಾರತಿ, ವಿಜಯಸೇಸಿ, ಸುರಹೊನ್ನೆ.
- 6, The first word may be a Tadbhava and the second one a Samasamskrita, e. g. ಅನ್ನವುರಂ, ಅರಸುಗುಣಂ, ಎಕ್ಕ ಸರಂ, ಕಣ್ಣಪಟಂ, ಗಾವರಸಂ, ಗುಜ್ಜರಪಟ್ಟಿ, ಚನ್ದವುರಂ, ಚೌಸದಂ, ಚೌವೇದಿ, ಜನದಣ್ಣಂ, ತಿಗುಣಂ, ತಿಪುರಾನ್ನಕಂ, ತಿವಳಿ, ದುಗುಣಂ, ದೂಹಸ್ತಿ, ದೆಸೆಬಲಿ, ದೆಸೆವಲಿ, ಪಯಗತಿ, ಪಸುಪತಿ, ಬೊಮ್ಮಣ್ಣಂ, ಮಾಕಾಳಿ, ಮಾಜನಂ, ಮಾದಾನಿ, ಮಾದೇವಂ, ಮಾಪಾತಕಂ, ಮಾಪುರುಪಂ, ಮಾಶಾರ್ಯ ಧನಂ, ಮೊಗರಾಗಂ, ಸಂಗಡದಾಳಂ, ಸಣಿವಾರಂ, ಸನ್ದು ವಾತಂ, ಸರಕರಣಂ, ಸರವಾದಿ, ಸಾವೇವಂ, ಸಾಮುವರ್ಣಂ, ಸಾವಾಸಿ, ಸಿರಿರಾಮಂ, ಸೂಳಪಾಣಿ.
- 7, A Samasamskrita term of which a Tadbhava exists should not be combined with a Tadbhava term, e. g. the poet Harirâja's ತರವೇಜ್ ಮಾಣಿಕ್ಕಭಣ್ಣಾರದ ಪುಟಕೆಗಳಂ. ಅರಸುಕುಮಾರಂ (under No. 2) ought to be ಅರಸುಗುವರಂ.

Remark by the author of the present grammar:—It seems that Kêšava means a generally known and as such used Tadbhava, not one which is less known and seldom used, as ಪಾಯ, for he himself (under No. 5) uses ಪಾದರಕ್ಕೆ, ಪಾದ ವಾಸಂ, and ಪಾದಸಂಕಲೆ instead of ಪಾಯರಕ್ಕೆ, ಪಾಯುವಾಸಂ, and ಪಾದುಸಂಕಲೆ (ಪಾಯ being a Tadbhava of ಪಾದ).

- 8, It is allowed to compound a Tadbhava and a Kannada (dêšîya) term, e.g. ಆರಗಿಳ, ಅರಮನೆ, ಪದವಾನಸಂ, ಪೊನ್ನನ್ಗಳಂ, ಸೆಜ್ಜಿವನೆ, ಸಿಂಗವೇಜೈ, ಸಸಿದೋಣ್ಯಂ.
- 9, It is allowed to add a Kannada term to a Tadbhava compound, e. g. ಜವಳಿಮದ್ದ ಳೆದೊಂಗಲ್, ಜೊನ್ನವಕ್ಕಿಗಣ್ಗಳ್, ತಾಣದೀನಿಗೆವೆಳಗು.
- 10, It is allowed to add a Kannada term to a Tatsama compound (see No. 3), e. g. ಕಟ್ಟಂಕದಲ್ಲ ಇಂ, ಪೂಮಾಲೆದುಜುಮ್ಸು, ಸಬಳಗದ್ಯಾಣದೆಜ್.
- 11, Of old a number of incongruous compounds (arisamâsas, see under No. 2) were in use and may still be used, viz.:
- a) eight compounds of Kannada and Samasamskrita words: ಅಜ್ ಕೆನಾಯಕಂ, ಆಬ್ಜನಂ (o. r. ಅಜ್ಜನಂ), ಕಟ್ಟೇಕಾನ್ತಂ, ಕಡುವರ್ಷಂ (o. r. ಕಡುತಪಂ), ಕೂರಸಿ, ಗುಣಕರು, ತುರಗ ದದಂ, ಮಂಗಳವರ್: and
- b) titles (birudu) or a string of titles (birudâva]i), e. g. ಕರಿವೇಣ್ಪೆ ಗಾಜರ, ಗಜಮಬ್, ಗಜಪಾಜು, ಗುಣಕ್ಕೆ ನಲ್ಲ ಗಣೇಶಂ, ಗೇಣಂಕಚಕ್ರೇಶ್ವರಂ, ದಣಮುಖಧವಳಂ, ದಣಮುಖಾದಿತ್ಯಂ, ಮಾಸವಳಮ ದನಮಹೇಶಂ, ನರಲೋಕದಲ್ಲ ಣಂ, etc. In such titles or string of titles incongruous compounds may be used at pleasure (ಮೆಚ್ಚಿದನ್ನೆ).

..

In the compounds under numbers 3. 4. 5. 6. 8. 9. 10 and 11 a change of an initial consonant of a compound member may occur according to § 215, 7, a. b.

- 253. As stated in § 245, there are three other samāsas in Kannaḍa, viz. క్రియానమానంగళ్, గమకనమానంగళ్, and వి(జ్ఞానమానంగళ్. They are found more or less in the three dialects.
- 1, The kriyâsamâsa or verbal compound is formed "when as the compound's first member a noun that has a certain relation to the verb (kâraka, § 344) and a verb are placed together (sannida), i. e. compounded, so as to give a distinct meaning (arthavyakti).

In forming such verbal compounds a sonne must be added to Samskrita nouns ending in so, whereas concerning such Kannada (or tadbhava) nouns this is optional; Kannada and Samskrita nouns ending in so optionally insert a sonne; in some cases the final syllable of the first member is elided. See the sandhi rules in § 215, 7, a. b.

a) Instances wherein the Kannada (or tadbhava) noun (ending either in a, v, consonants, v, or v) has the meaning of the accusative, are e. g. uvalue (i. e. uvalue salgo), vvalue (i. e. vvalue salgo), vvalue vvalu

As remarked above, Samskrita nouns with final Θ always require the insertion of the sonne, e. g. The normalization of the sonne, e. g. The normalization of the sonne, e. g. The normalization of the sonne of the

b) Instances in which the noun has the meaning of the instrumental, are e. g. ನೀರ್ದೊಳೆದಂ, ಕಣ್ಣಣ್ಣಂ, ಕುಡುಗೋಲ್ಗೊಯ್ದಂ, ಮನಗಣ್ಣಂ, ಕೋಮ್ಕಟ್ಟಿದುದು, ಬೇಗಬನ್ನಂ, ತಿಬ್ಬ ನುಡಿದಂ; an instance in which the noun has the meaning of the dative, is ಪುಡುಲ್ಕೀದಂ (⇒ಪುಡುಲ್ಗೆ ಪೋದಂ); and an instance in which the noun has the meaning of the locative, is ಮಡುಂಬಿದ್ದಂ or ಮಡುವಿದ್ದಂ.

In the kriyasamasa, as the instances show, an arisamasa (§ 252) is faultless (nirdôsha). Kêśava's special instance is:

ಸವಣಂ ಬಳಸಂಗೊಳೆ, ಗಾ ಜೈವಿ ಬಿಲ್ಗೊಳ, ಬಲವಿರೋಧಿ ವಜ್ರಂಗೊಳೆ, ದಾ | ನವರಿಪು ಚಕ್ರಂಗೊಳೆ, ಕಾ ರವಾರಿ ಗಡೆಗೊಳೆ, ಪೂಜರ್ಕೆಗಾವಂ ನಿಲ್ವಂ? ॥ (see § 271).

- c) Instances in which the final syllable of the first word is elided, are e.g. ಫೋತನ್ವಂ (for ಫೋಗು ತನ್ನಂ), ಅಯ್ತನ್ದಂ (for ಅಯ್ದು ತನ್ನಂ), ಕೆಳಸಾರ್ದಂ (for ಕೆಳಗು ಸಾರ್ದಂ), ಕಳಸುತ್ತಿದಂ (for ಕಳವಂ ಸುತ್ತಿದಂ), ಏನೇಬ್ವಿಂ (for ಏನಂ or ಏನ ಪೇಬ್ವಿಂ), ಏನನ್ನಂ (for ಏತರ್ಕೆ ಬನ್ನಂ); ಏಫೋದಂ (for ಏತರ್ಕೆ ಫೋದಂ).
- 2, "When a noun with the notion of a case (kâraka, i.e. the kartri) is preceded by a numeral (sankhyâ), or a pronoun (sarvanâma), or an attributive noun (so-called adjectives, guṇavačana), or a kṛit (§§ 68; 177 seq.; 185. 186), a gamakasamâsa is formed", Kêšava says. Gamakasamâsa may be translated 'consecutive compound', having this name probably because its members succeed one another without alteration. Consecutive compounds "may be", Kêšava says, "a class of karmadhârayas, and occasionally may be tatpurushas"; he does, however, not state which belong to which.
- a) Instances regarding numerals (cf. §§ 244. 248. 278, 1) are: ಇರ್ಸ್ ಕ್ರಯ್ನು, ನೂಡುವತ್ತು, ಮೂವತ್ತಾಡು (ಅಯ್ದು, ಪತ್ತು, ಆದು being the karaka nouns). We may perhaps say that such instances are tatpurushas, the first word expressing the connection which it has with the second one, i. e. the connection of the genitive (§ 246), e. g. ಇರ್ಪಕ್ರೆಯ್ನು (ಇಪ್ಪಕ್ತು + ಅಯ್ನು), of (i. e. above) twenty (there are) five, i. e. twenty-five. (Would such compounds not be rather dvandvas? See § 250.)
- b) Instances regarding pronouns viz. ಆವ, (ಯಾವ), ಆ, ಈ, ಊ (see §§ 264. 265) are:— ಆವಮಾತು ಆವಕಾರ್ಯಂ, ಆವಕಾನ್ತೆ. ಆವರಾವತರ್ ಆವಮಜಗಳ್ ಆವುವಾನೆಗಳ್ (ಆವುವ ಆನೆಗಳ್), ಆವನಾಳ್ (ಆವನ ಆಳ್) ಒಳವು ಆವನಾಯಕರೊ ನಮ್ಮ ವ್ಯೂಹದೊಳ್? ಆಬನಮ್ ಈಬನಮ್ ಊಬನಮ್ ಎನ್ನಡೆ, ತೊಬಲ್ದು, ಪೂಗೊಯ್ದರ್ ಅವರ್. Here, we may say, the two words are in the same relationship (êkâšraya) and form karmadhârayas (§ 247).
- c) Instances regarding artributive nouns are: ಅಸಿಯುನಡು, ಪಸಿಯಬಡ್ಡಂ, ಬಿಂದುಕರ್ವ, ನಡಿಯುನಾಲಿಗೆ, ಪಿರಿಯಮಗಂ. If we consider these instances to be compounds, they are karmadhârayas; but they are in reality no compounds, and ought not to be written as such (cf. § 241). They are genitives combined with nominatives, e. g. ಅಸಿಯ is the genitive of ಅಸಿ (cf. § 273).
- d) Instances regarding verbal declinable bases (kṛilliṅgas) are:—ಪಾಡುವತುವ್ಪು, ಕೂಡುವಪುದಾರ್, ತೂಗುವಸೊಡರ್, ಪೊಯ್ವವುದೆ, ಬೀಸುವಚಾಮರಂ, ಪೊಡೆವಭೇರಿ, ಪೂರಯ್ಸುವಶಂಖಂ, ಪಿಡಿವಕಹಳೆ, ಪೊಣ್ಣುವಘರ್ಮಜಲಂಗಳ್ (see § 364); ಆಡಿದಭಾಲಂ, ಬಿಗಿದಮಿಳಿ, ಬೀಡಿದದಾನಂ, ಆದನಿಷ್ಣು (see § 363); ಆಗದಕಾರ್ಯಂ, ಮಾಡದಕೆಯ್ (see § 179). If we consider these instances of compounds, they are karmadhārayas; but, as stated by us in §§ 178.

179. 185. 186, their first words are very probably genitives of the so-called present-future and past participles combined with nominatives. See § 254.

As will be learned from the instances, an arisamasa is faultless in consecutive compounds.

Remark.

Such instances as are adduced under number 2 letters b, c, and d are commonly, and we think quite justly, not considered to be compounds.

3, The vipsåsamåsa or repetition-compound (which has various meanings, vide §§ 303. 307. 308. 309) is formed by repeating adverbs, interjections, imitative sounds, and nouns, the final syllable of the first word being often dropped or also changed, e. g. ಕಪ್ಪಕಪ್ಪನೆ (=ಕಪ್ಪನೆ ಕಪ್ಪನೆ), ಕಮ್ಮಕಮ್ಮನೆ (=ಕಪ್ಪನೆ ಕಮ್ಮನೆ), ತಣ್ಣ ತಣ್ಣನೆ, ಮೆಲ್ಲ ಮೆಲ್ಲನೆ, ಸಪ್ಪಸಪ್ಪನೆ, ನೊಪ್ಪನೊಪ್ಪನೆ (?), ತೆಪ್ಪತೆಪ್ಪನೆ, ತಬಿತಲಿಸಿ, ಚಳಚಳನೆ; — ಅಕಟಕಟ; — ಚಿಂಎ್ಚಿಂಎ್; — ಕಟ್ಟಕಡೆ (=ಕಡೆ ಕಡೆ), ನಟ್ಟನಡು (=ನಡು ನಡು), ತುತ್ತತುದಿ (=ತುದಿ ತುದಿ), ಮೊತ್ತಮೊದಲ್ (=ಮೊದಲ್ ಮೊದಲ್); —ಕೆಳಕೆಳಗೆ (=ಕೆಳಗೆ ಕೆಳಗೆ), ಮೇಮೇಗೆ, ಮೊದಮೊದಲ್ (=ಮೊದಲ್ ಮೊದಲ್), ತಪ್ಪತಪ್ಪಲ್ (=ತಪ್ಪಲ್ ತಪ್ಪಲ್). Regarding the repetition of verbs see §§ 211. 339.

XII. On verbal declinable bases (cf. §§ 363. 364).

254. Verbal declinable bases (kṛits, kṛillingas, §§ 68, 1; 102, s, e), as we have seen, are formed from the so-called past relative participle positive and negative (bhûtavatikṛit, §§ 175-179) and from the so-called present-future relative participle (bhavishyantikṛit, §§ 180-186) by suffixing the pronominal forms and pronouns ಅಂ, ಒಂ, (ಅವಂ), ಆತಂ, ಅಳ್, ಒಳ್, (ಅವಳ್), ಆಕೆ, ಉದು, ಒದು, ಅರ್, ಒರ್, ಉವು (ಆರ್. § 193) in the ancient dialect, or ಅನು, ಅ, ಅವಂ, ಅವನು, ಅವ, ಆತಂ, ಆತನು, ಆತ, ಅವಳ್, ಅವಳು, ಆಕೆ, ಉದು, ಅದು, ಅವರು, ಅವರು, ಅವು in the mediæval one, or ಅವನು, ಅವ, ಆತನು, ಆತ, ಅವಳು, ಆಕೆ, ಅದು, ಅವರು, ಅವು in the modern one (see §§ 198 under 3; 200, 1; 267; 273; 316, 1; 330).

Similarly any nouns (§§ 253, 2, d; 363; 364) and certain adverbs (postpositions) are suffixed to both kinds of participles.

Instances are: — ಪಾಡಿದಂ, ಸನ್ಹೊಂ, ಬಗೆದಾತಂ, ಪಾಡಿದಳ್, ಕೊಟ್ಟೊಳ್, ಸೋವಾಕೆ, ಪಾಡಿದುದು, ಇತ್ತೊದು, ಮಾಡಿದರ್, ಕೊಟ್ಟೊರ್, ಪಾಜ್ ದುವು; ತಿಮ್ಮನು, ಉಮ್ಪ, ಉಮ್ಪವಂ, ಉಳ್ಳವನು, ಉಳ್ಳವ, ಸಯ್ಯಸುವಾತಂ, ಉಳ್ಳುದು, ಉಳ್ಳುತನು, ಏಜುವಾತ, ಹೋಹಳ್, ಸುದ್ದವಳು, ಬಪ್ಪುಕೆ, ಬಪ್ಪದು, ಉಳ್ಳದು (= ಉಳ್ಳುದು), ಏಜ್ವವರ್, ಬದುಕುವವರು, ಕೆಡುವುವು, ಹೋಹವು; ನುಡಿಯದಂ, ಬಾರದುದು, ಮಗುದದವರು; ಜೆಳವ ತೆನೆ, ಸರಿವ ತೊಜ್ಜಿ; ತೀರದ ಕಜ್ಜಂ; ಬರ್ಪನ್ಪು, ಹೋದ ಮೇಲೆ.

An explanation of the structure of verbal declinable bases has been given in §§ 178, 179, 185, 186.

- 1, If the participles are combined with pronominal forms or pronouns,
- a) the declinable bases may stand by themselves without reference to something or somebody, e. g. ಆಡಿದಂ, he that played, ಪಾಡಿದಂ, he that sang, ಆಡಿದರ್, she that sang, ಆಡಿದುದು, it that played, ಪಾಡಿದುದು, it that sang; ನೋಡಿದರು (or generally ನೋಡಿದ್ದು, see remark 3), it that saw, ತನ್ನದು (or generally ತನ್ನದ್ದು), it that brought; ಪೊರೆಸಂ, he that nourishes or will nourish, ಪೌರೆಸರ್, they that nourish or will nourish, ಉಳ್ಳುದು, that which is; ನಿಲ್ಲದಂ, he that does not or did not stand, ಅಂಜದಸಳು, she who is not or was not afraid, ಆದ್ಯಾದುದು, that which does not or did not perish, ಬಾರದುವು, they that do not or did not come, ಮಾಡದರು (or generally ಮಾಡದ್ದು, see remark 3), that which does not or did not make, ಇಲ್ಲದರು (or generally ಇಲ್ಲದ್ದು), that which does not or did not exist;
- b) they may be preceded by a nominative, e. g. ಕುತ್ತಮ್ ಓಸರಿಸಿದಂ, he whose affliction was removed, ಗಣ್ಣ ನು ಸತ್ತವಳು, she whose husband died, ದೇವನ್ ಒಲಿದಾತನು, he whom God was or is pleased with; ಮಕ್ಕಳು ಬಾದುವವಳು, she whose children are alive, ದೃಢಬುದ್ಧಿ ಹಿಂಗುವವನು, he whose firm mind fails, ಧನಮ್ ಉಳ್ಳಂ, he to whom wealth belongs (i. e. he who possesses wealth), ನುಡ್ತುಳ್ಳಂ, he to whom neatness belongs (i. e. he who is neat), ಬತ್ತಲೆಯುಹವನು, he to whom nakedness belongs (i. e. he who is naked), ಘಾನ್ನುಳ್ಳವಂ, he to whom gold belongs (i. e. he who possesses gold); ಕಾಲ್ ಇಲ್ಲದವಂ, he to whom feet do not belong (i. e. he who is without feet or a cripple), ಭಕ್ತನ್ ಅಲ್ಲದವಂ, he that is not or was not a devotee, ಪತ್ರನು ಹುಟ್ಟಿದವರು, they to whom a son is not or was not born, ಮಕ್ಕಳು ಬಾದದವಳು, she who loses or lost her children by death, ದಿಕ್ಕಿಲ್ಲದವು (or generally ದಿಕ್ಕೆಲ್ಲದ್ದು, see remark 3), it for which there is no refuge;
- c) they may govern the accusative, as the verbs do from which they are formed, e. g. ಎರಡಂ ಬಗೆದಾತಂ, he who intended two things, ದಾನಮಂ ಜೀಡಿದಂ, he that asked a boon, ಶತ್ರುಗಳನು ಕೊನ್ನವನು, he that killed enemies; ಕೂಡನ್ ಉಮ್ಪ, he that eats boiled rice, ಮಾಂಸವ ತಿಮ್ಮವ, he that eats flesh, ಎಲ್ಲವಂ ತಿಮ್ಮವಂ, he that eats all kinds of food, ಆನೆಯನ್ ಏಜುವಾತ, he who mounts an elephant, ತಮೆದ ಬಾಧೆಯಂ ಸಯ್ಯಸು ವಾತಂ, he that patiently endures the pain of austerities, ಗಿಳಿ ಸೋವಾಕೆಗಳ್, females that scare away parrots, ಗರ್ವವನ್ ಉಳ್ಳವ, he that possesses pride, ನುಣ್ಣನ್ ಉಳ್ಳಂ, he that possesses neatness, ಸೂಕ್ಷ್ಮಬುದ್ಧಿಯನ್ ಉಳ್ಳವನು, he that possesses acute discernment (regarding the accusative see § 316, 1); ಭಕ್ತಿಮಾರ್ಗವನ್ ಅಜ್ಯಯದವನು, he that does not or did not know devotedness, ದುರ್ಜನರನ್ನು ಸೇರದವ, he that does not or did not join bad men;
- d) they may be joined also to other cases just as the verbs from which they are formed, e. g. ಪ್ರಂದಲ್ಲಿ ರ್ವಂ, he that was in the field, ಹೆಳ್ಳಗೆ ಹೋದವರು, they that went to the hamlet, ತಾವರೆಗೆ or ತಾವರೆಯೊಳ್ ಘಟ್ಟದಂ, he that sprang from a lotus, ತೊತ್ತಿಂಗೆ ಘಟ್ಟದಂ, he that was born of a female servant, ಕುತ್ತದಿನ್ನ ಕೊರಗಿದವನು, he that

is emaciated by sickness, ತನಗೆ ತಾನೆ ಹುಟ್ಟುವುದು, that which grows by its own force (i. e. spontaneously), ಊರಿನ್ದ ಬನ್ನವನು, he that came from the village, ಸದ್ವಂಶದಕ್ತಣೆಂ ಪಟ್ಟದಂ, he that sprang from a good family; ತಾಯ್ಯ ಮೇಲೆ ಪ್ರೀತಿ ಮಾಡುವವನು, he that loves (his) mother; ಕಾಳೆಗದತ್ತಣೆನ್ನ ಮಗುಐದವರು, they that do not or did not recede from a fight, ಮರಣಕ್ಕಂಜದವರು, they that are not afraid of death, ಕೆಲಸಕ್ಕೆ ಬಾರವವನು, he that is not serviceable.

- e) they may be preceded by an infinitive, e. g. ಹೋಗ ಬಾರದುದು, that which cannot be gone to (or reached), ಆಜ್ಯಯ ಬನ್ನುದು, that which came to one's knowledge.
- 2, If the participles are combined with nouns, the rules regarding the thus formed declinable bases are similar to those of number 1, a, b.
- a) ಅಟ್ಟ ಕೂರ್, rice that was or is boiled, ಕೆಟ್ಟ ತರಸ್ಸು, penance that was or is bad, ತೀಡಿದ ಅನಲಂ, wind that blew; (ತೋಟಿದಲ್ಲಿ) ಇರುವ ಬಾನಿ, a well that is (in the garden), ಕುಳ್ಳಹಾಸನಂ, a chair on which one sits, ಹರಿವ ತೊಹ್, a stream that runs, ಹೊಡೆವ ಗಾಳಿ, wind that is violent; ಸೇರದ ಗಣ್ಣನು, a husband that is not or was not in harmony (with his wife). Observe also ನಾವುದು (for ನಾವ) ಗೃಹಂ, a room in which (one) bathes, and ನಡೆವಲ್ಲ, in the place where (one) walks (or in walking), ಘೇಲಿಸು ನಲ್ಲಿ, in the place where (one) has fallen, ಬೀಟ್ನಲ್ಲಿಗೆ, to the place where (one) falls (or to his falling). Regarding the 'one' in parenthesis see § 358.
- b) ಕೊಮ್ಬು ಮುರಿದಿತ್ತು, an ox whose horns were or are broken, ಬೇಗೆ ಹತ್ತಿದೆ ಕಾಡು, a jungle in which wild fire broke out, ತನ್ನೆ ಬನ್ನ ಮನೆ, a house to which the father came, or a house from which the father came, ತಾಂ ಬನ್ನ ಕಾರ್ಯಂ, the business for which he came, ಅವನು ಹೋದ ಕಾರಣ, the reason for which he went; ತಾಯ್ ಸಾಕುವ ಕೂಸು, a child which the mother brings up, ಕೆಸಜುಲೈಡೆ, a place where there is mud; ಕೋಗಲಿ ಕೂಗದ ತೋಟೆ, a garden in which the cuckoo does not or did not cry, ಹಣ್ಣು ಗಳಾಗದೂರು, a village in which ripe fruits do not grow, ನಾಮರೂಢಿಯುಜ್ಜಯದ ಪಕ್ಷಂ, a case in which the conventional meaning of a word is not or was not damaged, ದೊರೆಯುಲ್ಲದ ಬಂಗಾರಂ, gold that is not of use (i. e. is valueless), ಜನರು ಹೊಗದ ಹಡುವು, a jungle which people do not or did not enter, ಒಕ್ಕಲಿಲ್ಲದೂರು, a village in which there are no tenants.

It is to be remarked that if a nominative (a subject) does not precede the kṛillinga and the verb used in its formation is transitive, the subject is somehow to be supplied mentally (cf. § 315, 2, k), e. g. శోట్టినో యోంగి, the young bull that (people) tied, పోయ్ల బడా, the place that (somebody) struck, పోడినో ఫోరి, the kettle-drum that (warriors) struck, శోణియ్ల కాలు, the foot that (somebody) cut off, జేత్త మనే, the room in which (a woman) has given birth to (a child); శాసమనేడే, a place where (somebody) gives; మాండినే శేయా, a piece of land that (people) do not or did not cultivate. See § 358.

c) ಕುದುರೆಯನ್ ನಿಜ್ಞದ ರಾವುತಂ, a horseman that mounted a horse; ಅಶ್ವಾದಿಗಳ ಹೊಡೆವ ಸಜ್ಜರ, a whip with which (people) beat horses etc., ಮಧ್ಯವ ಕುಡಿವ ಬಟ್ಟಲು.

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a cup from which (people) drink spirituous liquor; ತಾಯ ಬದ್ದಯನ್ ಉದ್ಯಯದ ಕಮ್ಮ a calf that does not or did not leave (its) mother's place.

- d) ತನ್ನಚ್ಛೆಗೆ ಬಾರದ ಕಾರ್ಯ, an affair that does not suit to one's wish, ನರೆಗಿಕ್ಕುವ ಕರ್ತ್, a black colour that (people) apply to grey hair, ನರಕದಲ್ಲಿ ಬೀದುವ ಪಾಪಿ, a sinner that falls into hell, ಮರದೊಳ್ ಸಮೆದ ಅಂಕವಣೆ, a decorated seat that was made of wood, ಬನಂಗಳಿಂ ಬಳಸಿದೂರ್ಗಳ್, villages that are surrounded by gardens, ಬಿಟ್ಟದತ್ತಣೆನ್ನ ಉರುಶ್ವ ಕಲ್ಲುಗಳ್, stones that roll down from a mountain.
- 3, Regarding krillingas formed by suffixing declinable postpositions the following instances may be adduced:—ರಾಜನು ಬರುವನ್ದು (ರಾಜನು ಬರುವನ್ನ ನಿನ್ನ), ತನ್ನೆ ಬಂದ ಮೇಲೆ (ತನ್ನೆ ಬನ್ನ ಮೇಲಿನ ದಿನ), ಅವನು ಬಾರದ ಮುಂಚೆ (ಅವನು ಬಾರದ ಮುಂಚಿನ ಸಮಯ). Concerning the general use of postpositions after krits see § 282, i.

Remarks.

1, As seen from the remark in § 200 under i the verbal declinable base (kṛilliṅga) formed from the so-called present-future relative participle is used also as the third person singular neuter of the future tense and as a bhāva-vačana (§ 243). Thus ಮಾದ್ದುದು, ಮಾಡುವದು means 'that which makes or will make'; 'it will make'; and 'a making', 'the making', 'the act of making', 'to make'.

Regarding its use as a bhavavacana we adduce the following instances:—
ಲೇಸು ಮಾದ್ಪುದು, the making or to make beautiful, ವರಂ ಮಾಡುವುದು, the act of making subject, ಕಿಹ'ದಂ ಪಿರಿದು ಮಾಡುವುದು, to make large what is small, ಅತಿಥಿಯಂ ಪೂಜೆ ಮಾಡುವದು, to honour a guest, ಚೆನ್ನ ನಾದಿಗಳಿನ್ದ ಶರೀರಮಂ ಜೊಕ್ಕಟ ಮಾಡುವದು, to embellish the body by means of sandal etc., ನಿದ್ರೆ ಮಾಡುವದು, to sleep, ಮೋಸ ಮಾಡುವದು ಅನ್ಯಾಯ, to deceive is injustice, ಈವುದು ಕರ್ಣಾಂಗೆ ಸಹಜಂ, giving (was) an innate quality of Karna, ಇಷ್ಟಮಂ ಸಲಿಪುದು ಕರ್ಣಾಂಗೆ ಜನ್ಮವ್ರತಂ, to grant the wish (of another) was Karna's vowed observance from birth, ಒನ್ನ ಕೊಟ್ಟು ಒನ್ನ ಕೊಮ್ಮುದು, to give one thing and take another thing (in its stead), ಪಿನ್ಹೆ ಬರ್ಪುದು, to come after (i. e. to follow), ನಾವು ಹೋಗುವದು, our going, ನೀವು ಕೊಡುವದು, your giving, ಅವರು ಬರುವದು, their coming, ಬಿಡದೆ ಆಡುವದು, to play incessantly, ಅಂಜದೆ ಇರುವದು, to be fearless.

The bhâvavačana may be declined, e. g. ನಾನೆಯಂ ನಿಲ್ಲಿ ಸುವುದಕ್ಕು ಪಾಯುವುಂ ಮಾಡಿಂ, contrive ye a means to stop the boat, ನಿಮ್ಮನ್ನು ನೋಡುವದಕ್ಕೆ ಬನ್ನಿ ದ್ಧೇನೆ, I am come to see you, ಅವರು ನನಗೆ ಸಹಾಯ ಮಾಡುವದಜ್ನ ಕೆಲಸ ಸಾಗುತ್ತದೆ, because they assist me, the business advances, ನಾನು ಬರುವದಜೊಳಗೆ ಅಡಿಗೆಯಾಗಿರಲಿ, let dinner be ready within (the time of) my coming.

2, Likewise the third person neuter singular of the past tense in the ancient and mediæval dialect ending in ಉದು (see § 198 under 3), the krillingas formed from the relative past participle by means of the suffix ಅದು in the modern dialect, and the krillingas formed from the relative negative participle when used for the past (§ 209) by means of the suffix ಉದು in the ancient and mediæval

dialect and ಅದು in the modern one, have been used as bhâvavačanas expressing the action or state of the verb in the past. E. g. ಚಾಗಿಯುತ್ತುದು, lit. a liberal person a having given-it (i. e. a liberal person's gift), ರಾಜರು ಹೋದದು, lit. the king a having gone-it (i. e. the king's departure), ನೀವೆ ಬನ್ನದು, your having come (i. e. your arrival), ತಾಯು ಸತ್ತದು, the mother's having died (i. e. the mother's death), ಹೂಸು ಮೊಲೆಯುಣ್ಣದು, the child's having drunk milk, ಅವರು ನೋಡಿದರು, their having seen; ಅವರ್ ಕಾಣದುದು, their having not seen, ಅವರು ಬಾರದದು, their having not come, ಅವರು ಮಾಡದದು, their having not done. See ನಿಶ್ಲೇಪಿಸಿದರು in the portion of a verse in § 258.

Also this kind of bhâvavačana is declined, e. g. ತಾಯು ಸತ್ತದಜನ್ದ ಮಕ್ಕಳಿಗೆ ಬಹಳ ದುಃಖವಾಯಿತು, because (their) mother died, the children grieved very much; ತನ್ದೆ ಯಿರಡು ಮಾವಿನ ಹಣ್ಣು ಕೊಟ್ಟದಕ್ಕೆ ಮಗುವುಹಿಗ್ಗಿತು, because the father gave (him) two ripe mangoes, (his) little boy rejoiced; ಹುಡುಗರು ತಮ್ಮ ಪಾಠ ಕಲಿಯದದಜ್ಜು ಪನ್ತೋಜಿ ಸಿಟ್ಟು ಮಾಡಿದನು, because the boys had not learned or did not learn their lesson, the schoolmaster became angry; ನನ್ನ ಪುಸ್ತಕದ ಮೇಲೆ ಮಸಿ ಬಿದ್ದೆದ್ದನ್ನು ಕಣ್ಣು ಅಯ್ಯನವರು ನನಗೆ ಸಿಟ್ಟು ಮಾಡಿದರು, the schoolmaster saw the having fallen of ink (i. e. that ink had fallen) on my book and became angry with me.

3, It is a peculiarity of the modern dialect to double, almost generally, the దు in ఆదు, when it is the suffix of a bhâvavačana of the past, e. g. టన్డద్దు (for బన్నదు), ಹೋದದ್ದು (for ಹೋದದು), ಸತ್ತದ್ದು, ಉಣ್ಣದ್ದು, ಕೊಟ್ಟಿದ್ದು, ಆದದ್ದು; if such a bhâvavačana is formed from verbal themes with final ಉ (§§ 166. 175, 2) or from the so-called negative (§ 175, 3), the suffix అదు almost generally becomes దు (cf. § 122), e. g. మాడిద్దు (for మాడిదదు), బిడిద్దు, బిక్తిద్దు, మాడద్దు (for మాడిదదు), బారద్దు, నుడియద్దు; also forms like తిళిద్దు (for తిళిదదు or తిళిదద్దు), నడేద్దు (for నడేదదు), ఆద్దు (for ఆదదు), ಹೋದ್ದು (for ಹೋದದು) are used. This peculiarity holds good, of course, also with regard to the similarly formed krillingas, e. g. in No. 1, a. b.

It may be remarked here too that in adding ಅದು to the genitive of neuter nouns ending in ಅ, its initial ಅ is generally elided, e. g. ಕೆಲಸದ್ದು (for ಕೆಲಸದದು), ಮರದ್ದು, ಶಾಸ್ತ್ರದ್ದು.

XIII. On pronouns.

255. The pronouns are declinable bases (§ 90). ಆಂ, ಆನು, ನಾಂ, ನಾನು, ನಾಂ, ನೀನು, ನೀ are called (by Europeans) personal pronouns, and ತಾಂ, ತಾನು, ತಾ is called (by them) the reflexive (reciprocal) pronoun (see § 102, s, a).

ಅದು, ಇದು, ಉದು (see § 122; ಅತು, ಅತ್ತು, ಉತು § 272), ಬೆದಿತು, ಬೆದಿದು, ಎಲ್ಲದು; ಅವಂ, ಇವಂ, ಉವಂ, ಅವನು, ಇವನು, ಅವ, ಇವ, ಬೆದಿಂ; ಅವಳ್, ಇವಳ್, ಉವಳ್, ಅವಳು, ಇವಳು, ಬೆದಿಳ್; ಆತಂ, ಈತಂ, ಊತಂ, ಆತನು, ಈತನು, ಆತ, ಈತ (§ 265); ಆಕೆ, ಈಕೆ, ಊಕೆ are demonstrative pronouns; and ಆವುದು (§§ 265).

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269), ಯಾವದು, ದಾವದು; ಆವಂ, ಆವೆ, ಯಾವನು, ದಾವನು; ಆವಳ್, ಯಾವಳು, ದಾವಳು; ಏನ್, ಏನು are interrogative pronouns (see § 102, s, b). The initials ಯಾ and ದಾ are dialectical forms of later time; ಅವನು, ಇವನು, ಅವಳು, ಇವಳು, ಆತನು, ಈತನು, ಯಾವನು, ದಾವನು, ಯಾವಳು, ದಾವಳು, ಏನು are modern forms with a euphonic final ಉ (§ 112); ಅವಳು, ಇವಳು appear also in the mediæval dialect.

256. The declension of the personal pronouns ಆಂ, ನಾಂ, ನಾನು, ನಾ, I, ನೀಂ, ನೀನು, ನೀ, thou, and of the reflexive pronoun ತಾಂ, ತಾನು, ತಾ, he, he himself, she, she herself, it, it itself, is given in § 137, and their probable origin appears in § 138.

In § 138, remark, their connection with the personal terminations of the verb is alluded to (cf. § 193 and remarks thereon). They express, Kéšava says, the meaning of the three persons of the verb (§ 193), e. g. ಆನ್ ಅಂಡಿ ಪೆಂ. ಆಮ್ ಅಂಡಿ ಪೊಡಮ್ ಉಸಿರಲಮ್ಮೆ ಪಾರ್ಜ್ನ ಗತಿಯಂ, though we know, we cannot tell the state of the king.—ರಣಕ್ಕೆ ಸ್ಪಿಸ್ಟೆ ನೀಂ (or ನೀನ್) ಮುಂಚಿದಯ್, thou wentst before me to the battle. ನೀಂ (or ನೀನ್) ಪೆಂಡ್ರಿಸ್ಟ್ ರ್.—ತಾನ್ ಎಚ್ಚಂ ಪೊಚ್ಚಮಲ್ಲದರಿವಾಹಿನಿಯಂ, he threw arrows at the enemy's army (or river) which was no river. ತಾಂ (or ತಾಮ್) ಸವ್ಯಸಾಚಿಯೊಳೆ ತೊಡರ್ದಿಂಡಿಯರ್, they met even Arjuna, (but) did not pierce.—ಆನ್ ಕೇಳ್ದಂ, ಆಂ ಕೇಳ್ದಿವು; ನೀನ್ ಕಣ್ಣಯ್, ನೀಂ ಕಣ್ಡಿರ್; ತಾನ್ ಇರ್ದಂ, ತಾಮ್ ಇರ್ದರ್ (cf. the remarks on the final sonně in § 215, s).

Their gender is shown in § 102, 7. s to be depending on that of the noun to which they refer, i. e. višėshyādhîna, e. g. ಆಂ (or ಆನ್) ಶಿವಂ, ಆಂ ಗೌರಿ, ಆಂ ನಸ್ಪಿ; ನೀಂ (or ನೀನ್) ಕಾಮಂ, ನೀಂ ರತಿ, ನೀಂ ಗಿಳಿ; ತಾನ್ ಅವಂ, ತಾನ್ ಅವಳ್, ತಾನ್ ಅದು, ತಾನ್ ಅವಂ ಚದುರಂ, ತಾನ್ ಅವಳ್ ಚದುರೆ, ತಾನ್ ಅದು ಪಿರಿದು (see § 357, s); ಆಂ (or ಆಮ್) ರಾಜಫುತ್ರರ್, ನೀಂ ಶ್ರೀಮನ್ತರ್, ತಾಂ ಸೀವ ಕರ್; ಆಂ ಗೋಪಿಗಳ್, ನೀಂ ಪೆಣ್ಗಳ್, ತಾಂ ಬಾಲೆಯರ್; ಆಮ್ ಎರಲೆಗಳ್, ನೀಂ ಕುದುರೆ ಗಳ್, ತಾಮ್ ಇಲಿಗಳ್.

257. ನಾವು (the plural) is generally used for ನಾನು (the singular) in modern Kannada when people of some standing speak of themselves, e. g. ನಾವಲ್ಲದೆ ಏನು ಮಾಡುವರಿ, what will you do without me? This way of expression occasionally appears also in the mediæval dialect, e. g. ನಾವೀತನಂ ಮರ್ತ್ಯಕ್ಕೆ ಕಳುವುವೆವು, I will send this one to the world of mortals. Also in the oblique cases this holds good in the modern dialect, e. g. ನಮ್ಮ ಮನೆಗೆ ಬಸ್ಪಿ, come to my house!, and in the mediæval one wherein

e. g. a girl says: ಗುರುಮಠದೊಳ್ ಎಮ್ಮಯ್ಯಗಳ್, and: ಇವೆಲ್ಲವನು (i. e. ಈ ಚಲೋ ವಸ್ತುವೆಲ್ಲವನು) ತನ್ನು ಕೊಡುವರು ನಾಳೆಯೆಮ್ಮಯ ತನ್ದೆ ತಾಯಿಗಳ್ ಎನಗೆ, and: ಎಮ್ಮವರು (ಎಮ್ಮ ಅವರು, lit. of us they', i. e. our people, my parents) ಎನ್ನನಾಗಳೆ ಬೀಬಿ ಸದೆದಸುವಂ ಕಳೆವರು. In the last three sentences the girl intends to honour her master and parents by using the plural of the pronoun (i. e. ಎಮ್ಮ for ಎನ್ನ) before them, a practice that obtains also in the modern dialect, e. g. ನಮ್ಮ ತಾಯಿಯನ್ನು ಕೇಳು, ask my mother! (Is § 354, II, 1 to be compared?).

In the Southern Mahratta country ನಮ್ಮವರು (ನಮ್ಮ ಅವರು, = ಎಮ್ಮವರು, our people, he that is mine) is often used by native women when speaking of their husbands, while the husband when speaking of his wife says ನಮ್ಮಾಕೆ (ನಮ್ಮ ಆಕೆ, of us she, she that is mine).

258. In the ancient dialect ನೀಂ, thou, is used, without the least savour of disrespect, in addressing a person of respectability, e. g. ನೀನರಸಂ; ನೀನರಸಿ; ನೀನಾರ ಮಗಳ್?

ನೀನುಳ್ಳೊಡೆಣ್ಣು ರಾಜ್ಯಂ; ನೀನುಳ್ಳೊಡೆ ಪಟ್ಟಮ್ ಉಣ್ಣು, ಪೇಳಿಗೆಯುಣ್ಟೂ; ನೀನುಳ್ಳೊಡುಣ್ಟು ಬೆಳ್ಗೊಡೆ; ನೀನಿಲ್ಲದಿವೆಲ್ಲಮ್ ಒಳವೆ, ಭಾನುತನೂಜಾ? ॥ (See translation in § 360) and

ಕೂರ್ಮೆಯನಾ ಮುನಿಯಂ ಕ ಹ್ಡಾರ್ಮಂ ನೀನಲ್ಲದಿಲ್ಲ ಪೆಜತೆನ್ಹರಸಂ | ಮೂರ್ಮೆ ಬಲವನ್ನು, ನುತಿಸಿ, ಸ

ಲರ್ಮ ತುದ್ದಾರೆಯ್ಡು, ಭಕ್ತಿಯಿಂ ಬೆಸಗೊಣ್ಣಂ. ∥ the king having seen that Muni and said "A venerable man (?) thou art, nothing else!", lovingly moved three times round (him) with the right side turned towards (him), praised (him), bowed several times, and worshipped (him) with devotion.

Regarding 500, thou, such is often the case also in the mediæval dialect, e. g.

ಅठम सेर्फ !

ನಿನ್ನ ಚಾಳೋಕ್ಯಾನ್ವಯದವರು ಮುನ್ನ ನಿಕ್ಷೇಪಿಸಿದದೆಮ್ಪತ್ತಿಣ್ಣು ಕೋಟಿಧನಾ ; 1 ನಿನ್ನ ಸಿಂಹಾಸನದ ಕೆಳಗಿದೆ.

and

ಬಸವರಾಜಾ ! ನಿನ್ನನೆಲ್ಲಾ ದೆಸೆಗೆ ನಮ್ಮದೆಂ.

and

ಕಾರುಷ್ಯಾತ್ಮ ಕಣ್ಣ ಪ್ಪಾ ! ಇನ್ನು ನೀನೇ ಶಿವನಲಾ! But the mediæval dialect, in accosting a single person, uses also the plural ನೀವು, e.g. ನೀವೆ ಬಿಜಯಂಗೆಯ್ಲು, even thou having gone.

In the modern colloquial dialect the following distinction is made between ನೀನು and ನೀವು:—when addressing a person of some respectability, the plural ನೀವ (also in its oblique cases) is always used, followed by a verb in the plural (cf. ತಾವು in § 261); and when addressing a person of low rank, or a child, the singular ನೀನು is always used.

When addressing a deity (or God) in prayer, the singular $\mathfrak{H}(0)$, $\mathfrak{H}(0)$, $\mathfrak{H}(0)$, $\mathfrak{H}(0)$, $\mathfrak{H}(0)$ or one of its oblique cases is always used in the three dialects, $e.\ g.$ $\mathfrak{L}(0)$, $\mathfrak{H}(0)$,

- 259. In the three dialects ತಾಂ, ತಾನು, ತಾ, he, he himself, etc., and their plural ತಾಂ (ತಾಮ್), ತಾವು, they, they themselves, are used
- 1, when they, in the nominative, refer to the subject mentioned in a sentence, e. g. ಮನುವುಂ ತಾನುಂ ಸಚ್ಚರಿತರ್ ಎನಿಪನ್ ಉದಯಾದಿತ್ಯಂ, of Udayâditya it is said "Manu and he (are) virtuous people". ಒರ್ವಂ ಶಿವಾರ್ಚಕಂ ಶಿವದೇ ವನೆಮ್ಬಾತ ನಾರಿಯುಂ ತಾನುಂ ಕಪಿಲಕ್ಷೀರವೊಬ್ಬಳವಂ ಶಿವೆಂಗವಧಾರೆನ್ನುತರ್ಪಿಸಿ. ಜ್ಞಾನ ವಿಲ್ಲದ ಮನುಜ ತಾನಿದ್ದು, ಫಲವೇನು?
- 2, when they, in the nominative, refer to a noun that is not mentioned in a sentence, but understood to be the subject, e. g. ತಾನ್ ಎಚ್. ತಾನು ಹಗೆಯ ಮೇಲೆ (ದಣ್ಡನ್ನು) ಎತ್ತಿ ಹೋಹಲ್ಲಿ ಹಿನ್ದೆ ರಾಜ್ಯವನ್ ಉಪದ್ರವ ಮಾಡುವವನು.—

ತಾನೊನ್ನು ಎಣಿಸಿದರೆ ದೈವವೊನ್ನು ಎಣಿಸಿತು.— ತಾ ಕಳ್ಳನಾದರೆ ಪರರಿಗೆ ನಮ್ಮ.— ನಾ ಬಲ್ಲಿದ, ತಾ ಬಲ್ಲಿದನೆನ್ದು, ಒಬ್ಬರಿಗೊಬ್ಬರಹಂಕರಿಸುಹಂ.— ತಾಮ್ ಇರ್ದರ್.— ತಾವು ಮಾಡುವದು ಗನ್ಧರ್ವರು ಮಾಡಿದರು. — ತಾವು ಮೂವರು ಸಕಲಭಕ್ತ ಗಣಾವಳಿಗೆ ಸೆಯ್ಗೆ ಡೆಯಲು.

- 3, when they, in the nominative, accompany the subject of a sentence and may occasionally be translated 'indeed', 'in fact', etc., e. g. ಬಹುಲತೆ ಯತ್ವ ಪತ್ತದೊಳ್ ಸಂಸ್ಕೃತಕ್ಕೆ ತಾನ್ ಇಲ್ಲ, for Samskrita (words used in Kannada) there is with regard to (the euphonic insertion of) ಯ್ and ವ್ in fact no muchness (i. e. ಯ್ and ವ್ are always inserted, ತಾನ್ referring to ಬಹುಲತೆ).— ಕಾವ್ಯಮಾರ್ಗದೊಳ್ ಲಕ್ಷ್ಯಮ್ ಉಣ್ಟು ತಾನ್ ಈ ತೆಬಿದಿಂ (ತಾನ್ referring to ಲಕ್ಷ್ಯಂ). ದೇವಾರ್ಜನಕ್ಕೆದು ತಾನ್ ಅವಸರಂ. ಸತ್ಯಮ್ ಇದು ತಾಂ. ಸರವುಂ ನೆರವುಂ . . . ತಾಮ್ ಅರೆಬರ ಮತದಿನ್ನನ್ನ್ಯ ಲೋಪಮನ್ ಆಳ್ಗುಂ. ಭಕ್ತರು ತಾವು ಸರ್ವರು ಸನ್ನಣಿಸಿ, ನೋಡಲ್ಲೆ.
- 4, Instances by which the use of 300, etc. is shown when these are in oblique cases, are:— ಅವನು ತನ್ನ ಆಕಳನ್ನು ಹೊಡೆಯುತ್ತಾನೆ, he beats his cow.— ಪಕ್ಷಿಗಳು ತಮ್ಮ ಗೂಡುಗಳನ್ನು ಕಟ್ಟುತ್ತವೆ, birds build their nests. — ತನ್ನ ಸುಖವೇ ಲೋಕದ ಸುಖ, ತನ್ನ ಕಷ್ಟವೇ ಲೋಕದ ಕಷ್ಟ, his own joy (is) the world's joy, his own trouble (is) the world's trouble. — ಕರ್ಣನೊಳ್ಳಡಿ ತನಗದು ನಿಜಮಾಗೆ ಸಿಗೆಬ್ಸನ್ ಆ ವಿಧುವಿಳಿಯೊಳ್, that ruler became famous on earth, when that true speech of Karna became his (ತನಗೆ) property. — ತನಗಿಲ್ಲ ದವನು ಪರರಿಗೇನು ಕೊಟ್ರಾನು, who has nothing bimself, what should he give to others? — ಪರರಿಗೆ ಕೀಡು ಮಾಡಿ ತನಗೆ ಲೇಸು ಮಾಡಿ ಕೊಳುಹ, to cause evil to others and to cause welfare to himself. — ತಮ್ಮ ಕಲಹಕೆ ತಾವು ಅಯ್ಯರು, ಪರರ ಕಲಹಕೆ ಸೂಜಿ ಅಯ್ಯರು, for their own quarrel (there are) they five, for the quarrel of others (there are) one hundred and five. — ತನ್ನ ದನ್ನಾ ತಾನು ಮುದಿ ಕೊಣ್ನು, ಅನ್ಯನ ಮೇಲೆ ದೂಚು ಹೇಚಿತದ, he broke his tooth himself, and blamed another person (for it). — కన్న ఒడల జేదరివాకను, he who nourishes (only) his own belly.— ತನ್ನ ಮಗಳ ಪತ್ರಿ, one's daughter's husband. — ತನ್ನಯೆ ವಧುವಿಲ್ಲದ ಲೀಲಿ, play at which one's own wife is not present. — కన్న స్ట్రీ, one's own wife. — ತನ್ನ ಇಚ್ಛೆ, one's own will. — ತನ್ನ ಇಚ್ಛೆ ಕಾಟ್, he who follows his own likings.— ತನ್ನಿರವು, one's state. — ತನ್ನಿನ್ನ, of one's own accord. — ತನ್ನಿನ್ನ ಹಿರಿಯಳು, a (sister) older than one's self. — ತನ್ನವರಿನ್ದ ಶೇ ತನಗೆ ಉಣ್ಬಾಗುವ ಭೀತಿ, fear that arises in himself (ತನಗೆ) even from his very own people. — ಕನ್ನಡದ ನುಡಿ ಯಲಿ ತಿಳಿದು, ತನ್ನೊಳು ತನ್ನ ಮೋಕ್ಷವ ಗಟ್ರಿಸಿ ಕೊಣ್ಣರೆ ಸಾಲದೇ, is it not enough, if one learns (the way to beatitude) in the Kannada language, and (thereby) acquires his beatitude in himself? — ತನ್ನ ತಾನ್ ಅರ್ಲಿತರೆ ಸುಜ್ಞಾನಿ,

if one knows himself, he (is) a wise person.— ತನ್ನ ತಾನು ಆಯಿತರೆ ತಾನಾದಾ ಮ, ತನ್ನ ತಾನು ಮುಂದಿತರೆ ತಾನು ಹೋದಾನು, if one knows himself, he is likely to succeed; if one forgets himself, he is likely to go (without gain). ತಾನು ಪರಂಗೆ ಹಿತ ಮಾಡಿದರೆ ಸಿಕ್ಷಯವಾಗಿ ದೇವರು ತನಗೆ ಹಿತ ಮಾಡುವನು, (he ought to know that) if he bestows benefits on others, God will certainly bestow benefits on him.

260. To ಆಂ, ನಾಂ, ನಾನು, ನೀಂ, ನೀನು, ತಾಂ, ತಾನು and their plural the particles ಎ or ಏ (§ 212, 6) are often added in order to give them either the meaning of emphasis or also to express the 'self' quite distinctly (cf. § 282).

Instances of the first kind are e.g. అందిండేయు నాని, I (am) the ruler of the town!— స్టిని కివనలా, verily, thou (art) Šiva!— ఈ కేలగ స్టిని మాడిది, it is thou who hast done this business!— కాని ల్యింకోడింళ్ లాక్ష బింకం, he (is) a distinguished teacher in the world!— నావే ఇద్దేవేం, it is we!— కంకరను స్టివేం, thou (art) Šankara!— కెన్డి కాయియు స్టిని! బన్న బళి గావు స్టిని!

Instances of the second kind are e.g. ನಾನೇ ಪತ್ರವಸ್ನೋದುತ್ತೇನೆ, I shall read the letter myself. ನಾನೇ ಮಾಡಿದೆನು, I made (it) myself. ಈ ಕೆಲಸ ನಾನೇ ನೋಡುತ್ತೇನೆ, I shall see to this business myself. ಅಣ್ಣಾ, ಸೀನೇ ನೋಡು, brother, see thou thyself. ತನ್ನ ಮಕ್ಕಳಿಗೆ ಕೊಡದೆ ತಾನೇ ಉಣ್ಣಳು, she ate (it) herself without giving (anything) to her children. ತಾನೆ ಮೇಲೆಮ್ಬುದು, to say that one's self (is) superior (to others). ತನ್ನ ನೆಟಲಿಗೆ ತಾನೆ ಮುನಿವುತ, ತನ್ನ ತಾನ್ ಅಟ್ಟಿಯದೆ, he (the mad elephant) being angry himself at his (own) shadow, (and) not knowing himself (any longer). ತನ್ನ ಕಾಲಿಗೆ ತಾನೇ ಸರಣು ಮಾಡಿ ಹರಿಸಿ ಕೊಣ್ಣ ಹಾಗೆ, (it is) as if one himself gave protection to his own feet and blessed himself (this 'himself' being expressed somehow by the verb ಕೊಳ್, see § 341). ಅಯ್ಯಳೇ, ಅಯ್ಯಳೇ, ಅಯ್ಯಜೀಂಕೆ ನೀವೇ (you yourself) ಬರೆದರೆ ಚನ್ನ.

Occasionally ತಾನೆ or ತಾನೇ denotes also 'of itself', 'spontaneously', and ತಾವೆ or ತಾವೇ, 'of themselves', 'spontaneously', e. g. ಯಾವ ಪದಾರ್ಥವಾದರೂ ತಾನೇ ಆಗದು, no thing whatsoever comes of itself into existence. ಫಲಮಾಗಿ ಬಲಿಯಲೊಡನೆ ತಾವೆ ಕೆಡುವ ಧಾನ್ಯಂಗಳು, plants which die of themselves after they have had fruit and have become ripe (ಓಷಧಿಗಳು).

The same meaning is not unfrequently expressed e. g. by ತನ್ನ ತಾನೆ, ತನಗೆ ತಾನೆ, ತನ್ನಿನ್ದ ತಾನೇ, ತಮ್ಮಿನ್ದ ತಾವೇ, ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ, as shown by the following instances:— ತತ್ತನಯರೊಳ್ ತನ್ನ ತಾನೆ ದೊರೆ ಕೊಣ್ಣವಂ ತತ್ತನನ್ನನನ್ ಇವಂ ತನಗೆನ್ನವಂ ಮುದದೊಳ್ ಎತ್ತಿ ಕೊಣ್ಣು, saying: "of those (ten) sons one who

has of himself (i. e. accidentally) been found, a genuine son (is) this one to me (ತನಗೆ)", he lifted (him) up with joy. ತನಗೆ ತಾನೆ ಹುಟ್ಟುವುದು, that which grows of itself. ಈ ಸೃಷ್ಟಿ ತನ್ನಿನ್ದ ತಾನೇ ಆದದ್ದಲ್ಲ, this creation is not something that has come into existence of itself. ಆ ತತ್ತಿಗಳು ಬಿಸಲಿನ ಕಾವಿಗೆ ತಮ್ಮಿನ್ದ ತಾವೇ ಒಡೆದು, those eggs having opened of themselves (i. e. having been hatched) by the heat of the sun. ನಿಮ್ಮ ಮನೆಯೊಳಗೆ ತಪೇಲಿ ಮಣಿ ಮುನ್ತಾದ ಒಡವೆಗಳು ಉಣ್ಬ; ಅವೆಲ್ಲ ತಮ್ಮಿನ್ದ ತಾವೇ ಆಗಿವೆಯೋ? in your house there are cooking vessels, stools and other things; have they all come into existence of themselves? ಕುದುರೆಗಳು ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ ನಿಲ್ಲುವವು, the horses will stop of themselves.

Further, by suffixing ಆಗಿ (§ 166), 'having become', to ತಾನ್, ತಾನು, ತಾವು, they express 'of one's own accord', 'of their own accord', 'spontaneously', e. g. ತಾನಾಗಿ (of his own accord) ಬನ್ನನು.—ತಾನಾಗಿ ಬನ್ನ ಅತಿಥಿ.—ತಾನೆ ತಾನಾಗಿ ಯೊಡನೆ ಗುರುದಕ್ಷಿಣೆಯನ್ ಒನ್ದಂ ಕೊಡುವೊಡೆ, when he himself of his own accord at once gave a fee to (his) guru.—ಕಾಡಿನಲ್ಲಿ ಯಾರಿನ್ನಲೂ ಬಿತ್ತಲ್ ಪಡೆದೆ ತಾನಾಗಿ (of itself, spontaneously) ಬೆಳೆಯುವ ಯಜ್ಞಭತ್ತ.—ತಾನಾಗಿ (of her own accord) ಓಡಿ ಹೋದಳು.—ತಾನಾಗಿ ಬೀಬುವ ಮರಕ್ಕೆ ಕೊಡಲೀ ಹಾಕಿದ ಹಾಗೆ.— ಆನೆಗಳು ತಾವಾಗಿ (of their own accord) ಯಾರಿಗೂ ಉಪದ್ರವ ಕೊಡುವದಿಲ್ಲ.— ಮನುಷ್ಯರು ತಾವಾಗಿ ತಮ್ಮ ಮೇಲೆ ಗಣ್ಣಾನ್ತರ ತನ್ನು ಕೊಳ್ಳ ಬಾರದು.

- 261. In the modern dialect, when speaking to a superior, ತಾವು and its oblique cases are often used as a term of great respect (cf. ನೀವು in § 258) being equivalent to 'your honour', 'your lordship', etc., e.g. ಅಯ್ಯಾ, ತಾವು ಮಹಾ ಪರಾಕ್ರಮಿಗಳು. ಸ್ವಾಮಾ, ತಾವು ಆಡಿದ ಮಾತು ತಿಳಿಯಿತು. ತಾವು ಯಾವಾಗ ದಯ ಮಾಡಿದಿರಿ? (i. e. when did your honour come?). ಒಡೆಯಾ, ಈಗ ನಾನು ಕೇಳುವ ಮಾತಿಗೆ ದಯ ಮಾಡಿ ತಮ್ಮಿನ್ದ ಉತ್ತರ ದೊರೆಯ ಬೇಕು. ಸ್ವಾಮಾ, ಎಲ್ಲಿಯಾದರೂ ತಮ್ಮನ್ಥವರಲ್ಲಿ ಬೇಡಿ ಕೊಣ್ಡು, ಹೊಟ್ಟೇ ತುಮ್ಬ ಕೊಳ್ಳುತ್ತೇನೆ. ತಮ್ಮ ಕಟಾ ಕ್ಷದಿನ್ದ ಬದುಕುತ್ತೇನೆ. ತಾವು ಹೋಗಿರಿ! ತಾವು ತಕ್ಕೊಳ್ಳಿರಿ!
- 262. The declension of the singular of the masculine demonstrative pronouns ending in expears in § 117, and that of their plural in § 119. The declension of the singular of the feminine demonstrative pronouns ending in example and exist appears in §§ 120. 121, and that of their plural in § 134; the singular of ext, ext is declined in § 130, and their plural in §§ 131. 132. The declension of the singular of the neuter demonstrative pronouns is given in § 122, and that of their plural in § 136.

The declension of the singular of the masculine interrogative pronouns with final \oplus is given in § 117, that of the singular of their feminines in §§ 120. 121, and that of the plural of both masculines and feminines in § 135; the declension of the singular of the neuter interrogative pronouns appears in § 122, and that of their plural in § 136. $\log (\log \log)$ is declined in § 125. [Regarding $\log \log$ the Šabdamaņidarpaņa (s. sûtra 112) says that its nominative is also $\log (sic!)$, and gives a dubious instance.]

The gender of the demonstrative and interrogative pronouns is višeshyadhina (§ 102, s) with the exception of వన్ when it is not declined, which in that case is added to masculines, feminines and neuters in the singular and plural, e. g. అవనేంన్, అవళింనా, అదిందా, తక్ష విజనాలావింగళింనా (§ 271).

In the following verse

ಶನ್ ಎಸ್ಟು ಸೆಪ್ಟೊ ! ಮನುವುಂ ತಾನುಂ ಸಚ್ಚೆ ರಿತರ್, ಅಮರಕುಜಮುಂ ತಾನುಂ । ದಾನಿಗಳ್, ಅಮ್ಫೋನಿಧಿಯುಂ ತಾನುಂ ಗಮ್ಬಾರರ್ ಎನಿಸನ್ ಉದಯಾದಿತ್ಯಂ. ॥

according to Kêšava ಏನ್ means ಎನ್ನಡವರ್ಗಳ್ (ಎನ್ತು ಅಹ ಅವರ್ಗಳ್), what persons! A translation, therefore, would be: —A greatness which speaks of what persons! Manu and he (are) virtous men, the celestial tree and he (are) donors, the ocean and he (are) deep. (Thus) Udayâditya causes himself to be called (i. e. such is Udayâditya's fame).

263. The demonstrative pronouns are remote, intermediate, and proximate, viz. ಅವಂ (ಅವನು, ಅವ), that man, he; ಉವಂ, this intermediate man, he; ಇವಂ (ಇವನು, ಇವ), this man, he;—ಅವಳ್ (ಅವಳು), that woman, she; ಉವಳ್, this intermediate woman, she; ಇವಳ್ (ಇವಳು), this woman, she;—ಆತಂ (ಆತನು, ಆತ), that man, he; ಊತಂ, this intermediate man, he; ಈತಂ (ಈತನು, ಈತ), this man, he;—ಆಕೆ, that woman, she; ಊಕೆ, this intermediate woman, she; ಈಕೆ, this woman, she;—ಅವರ್ (ಅವರು), those men or women; ಉವರ್, these intermediate men or women; ಇವರ್ (ಇವರು), these men or women;—the neuters ಅದು, that, it; ಉದು, this intermediate; ಇದು, this;—and their plurals ಅವು, ಉವು, ಇವು. Cf. § 262.

The intermediate forms have mostly disappeared in the mediæval dialect except ಉದು for the third person singular of the verb (see § 193); the modern one has abandoned them altogether, if one does not consider its ಹೌದು, which stands for ಅಹುದು (§ 201).

. .

Remark.

Regarding the occasional forms అక్కు ఆక్తు, కు, క్తు, దు, అంకు etc. see §§ 122. 272, 2, remark.

- 264. When ಅದು, ಇದು, ಉದು become demonstrative adjective pronouns, their forms (without the final ದು and with the demonstrative vowels lengthened) are ಆ, ಈ, ಊ (this in the ancient dialect). Such adjective vowel-pronouns are used before masculine, feminine and neuter nouns in the singular and plural. The following are some instances:—ಆ ತನ್ನೆ, ಈ ತನ್ನೆ, ಊ ತನ್ನೆ, ಊ ಮಾನಿಸಂ; ಆ ಮಗಳ್, ಈ ಮಗಳ್, ಊ ಮಗಳ್; ಆಯೆರಲಿ, ಈ ಪುಲ್ಲಿ, ಆ ಬನಂ, ಈ ಬನಂ, ಊ ಬನಂ; ಆ ಪೊಟಲಿಚರ್, ಈ ಕವಿಗಳ್, ಈ ಗ್ರಸ್ಥಂಗಳ್, ಆ ಕಲ್ಲುಗಳು, ಈ ಕೋಣಗಳು, ಆ ಹೆಂಗಸರು (see § 253, 2, b).
- 265. Kêšava says that the demostrative pronouns ಅವಂ, ಇವಂ, ಉವಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್, ಅವರ್, ಇವರ್, ಉವರ್, ಆತಂ, ಈತಂ, ಊತಂ, ಆಕೆ, ಈಕೆ, ಊಕೆ (see § 263) and the interrogative pronouns ಆವಂ (ಆವೆ), ಆವಳ್, ಆರ್ (ef. §§ 270. 271) come from ಅದು, ಇದು, ಉದು, ಆವುದು.

This statement is rather unsatisfactory. Let it be said that the pronominal forms Θ_0 , he, Θ_0 , she, Θ_0 , they, which especially in the ancient dialect were used in krillingas (§§ 177. 185. 254) and only in course of time were superseded by the demonstrative pronouns (Θ_0 0, etc.) and which appear as the personal terminations of the verb (§ 193), are, together with the demonstrative vowels Θ_0 , Θ_0 , and their lengthened forms Θ_0 , Θ_0 , the elements of the remote, proximate and intermediate pronouns. Thus Θ_0 0 is Θ_0 1 euphonic Θ_0 1 each Θ_0 2 each Θ_0 3, Θ_0 4 and Θ_0 5 expression Θ_0 5 expression Θ_0 6 expression Θ_0 6 expression Θ_0 7 expression Θ_0 8 expression Θ_0 9 expre

ಅದು is ಆ+ದ್ (the primitive sign which in a general way points to an object, see § 122) + euphonic ಉ, ಇದು ಇ+ದ್+ಉ, ಉದು ಉ+ದ್+ಉ, ಆವು ಅ+ವ್+ಉ (see § 137, a under nominative plural), ಇವು ಇ+ವ್+ಉ, ಉವು ಉ+ವ್+ಉ.

ಆತಂ is ಆ+ತು (or ತ್+ euphonic ಉ) + ಅಂ (see § 122; § 138, d, ತ), ಈತಂ ಈ+ತು+ಅಂ, ಊತಂ ಊ+ತು+ಅಂ.

Regarding 电影, 無常, 如果 so much may be stated that they are e, en either with the suffix 常 mentioned in § 109, a, 4, or perhaps with the suffix 常 in § 243, A, No. 10.

The interrogative pronouns ఆవం (యావను, దావను), ఆవళ (యావళు, దావళు), ఆవుదు (యావదు, దావదు), ఆర (యారు, దారు), ఆవువు (యావవు, దావచు) rest on the interrogative a, that becomes యా in the oblique cases of the mediæval and modern dialect, which is another form of ఆ (see §§ 41. 125. 138. 269). Thus ఆవం is a+ euphonic హే+ అం, యావను ఏ+హే+ అను, ఆవళ్ ఏ+హే+ అళ్ళ, యావళు ఏ+హే+ అళు, ఆవుదు ఏ+హే+ అను, ఆవళ్ ఏ+హే+ అరు, ఆర్ ఏ+ అర్, యారు ఏ+ ఆరు, ఆవువు ఏ+ హే+ అను, యావచు ఏ+ హే+ అను, ఆరా ఏ+ అరా, యారు ఏ+ ఆరు, ఆవువు ఏ+ హే+ అన్న యావచు ఏ+ హే+ అను, యావచు ఏ+ హే+ అను. The modern forms with initial దా are in so far interesting as they show that initial యో may become దో in Kannada (as in Tulu, wherein యాను occurs as దానే, and also as జానే, initial యో having become జో; ef. e. g. the Kannada tadbhava terms దవ్మ= యావ్య మీంగి = యేంగి, and see § 141, 1, remark under dative). The remark may be made that in ఎల్ల, where? which comes from ఏ+ అల్ల, the ఏ has become short (ef. § 138, c); ఎల్ల appears also as ఆవల్ల in the ancient and mediæval dialect.

The forms 'ಆವ, ಯಾವ, ದಾವ which appear in the so-called gamaka compounds (§ 253, 2, b, only before consonants in the ancient dialect, as it would seem according to the instances given there), are nothing but a substitute of a (§ 269). Some additional instances are:— ಆವ ಜಗಮಂ ಸಾಧಿಸಲ್ ಪೋದಯ್?— ಆವ ದೇಶ ನಿಮ್ಮದು? ಇನ್ನಾವ ಶಾಸ್ತ್ರ ಬಲ್ಲಿರ್? ಆವ ವಿದ್ಯೆ ಬರ್ಕುಗುಂ (see § 203, remark)? ನೀವು ಪೇಟ್ ಬೇಗದಿಂ!— ಯಾವ ಕಾಲ ತಪ್ಪಿದರೂ ಸಾಯುವ ಕಾಲ ತಪ್ಪದು.— ನೀವು ಯಾವ ಊರಿನವರು?— ಯಾವ ಊರಿನಿದ್ದ ಬಸ್ಡಿರ?— ಇದು ಯಾವ ಊರಿನವರು?— ಯಾವ ಊರಿನಿದ್ದ ಬಸ್ಡಿರ?— ಇದು ಯಾವ ಅೂರು ಪ್ರತ್ಯಾವು?— ಯಾವ ಹುಡುಗರು ಇವರು?— ಸಿನ್ಧು ನದಿಯ ಆಚೆಗೆ ಯಾವ ಜನರು ವಾಸ ಮಾಡುತ್ತಾರೆ?— ನಿನ್ನೆ ಯಾವ ವಾರ? ಸೋಮವಾರು.— ಯಾವ ಸಾಲೆಗೆ ಹೋಗುತ್ತಿ? ಕನ್ನಡಸಾಲೆಗೆ.— ಯಾವ ಸ್ತ್ರೀ?— ಆವ ದೊರೆ?— ಆವ ಜನರು?— ಆಚಾರ್ಯರೇ, ದಾವ ಊರು? ಅನ್ದರೆ ದಾವಳಿ ಮೂರು ಹಣ! ಅನ್ದ ಹಾಗೆ.— (ಇವುಗಳಲ್ಲಿ) ಯಾವ ಕುದುರೆ ಚಲೋದು?— (ಇವರಲ್ಲಿ) ಯಾವ ಸ್ತ್ರೀ ಸುನ್ನರಿ? Regarding the meaning see § 271.

ಪೆಟಿಂ is ಪೆಟ (the being on the outer side or foreign) + ಅಂ, another he or another man, ಪೆಟಿಳ್ ಪೆಟಿ+ಅಳ್, another she or another woman, ಪೆಟಿತು ಪೆಟಿ+ಅತು (see remark under § 263) or ಪೆಟಿದು ಪೆಟಿ+ಅದು, another it or another thing, ಪೆಟಿರ್ ಪೆಟಿ+ಅರ್, other men or women, ಪೆಟಿವು ಪೆಟಿ+

ಅವು, other things, e. g. ನರನೆಮ್ಬಾತಂ ಪೆಡಿನ್ ಅಲ್ಲೀತನ್ ಆಗಲ್ವೇಟ್ಕುಂ, he who is called Arjuna, is no stranger; he (lit. this man) must become (the leader?). ಆತಂ ಪೆಡಿಳ್ಗೋತಂ, that man (is) one who is attached to a foreign (or another) woman. ಭುವನೈಕರಾವುಮಹಿಪಂಗಕ್ಕುಂ, ಪೆಡಿರ್ಗಕ್ಕುಮೆ, it (the victory?) will be Râma's who has no equal in the world; will it be other persons'? ಪೆಡಿದು ಧರ್ಮಂಗಳನೆ ತಿಡಿದಿದ್ದಂ ತನ್ನು, having mannerly introduced even laws of other things.— ಪೆಡಿಂ (with an initial ಪ್) is ancient; the same form and ಹೆಡಿಂ occur in the mediæval dialect; ಹೆಡಿಂ is the only modern form.

ಎಲ್ಲರು (which is classed also with the nouns that express indefinite quantity, §§ 90. 278, 3.4) is ಎಲ್ಲ+ಅದು, it all, ಎಲ್ಲರ್ ಎಲ್ಲ+ಅರ್, they all (men or women), ಎಲ್ಲವು ಎಲ್ಲ+ಅವು, all the things, etc. In ಎಲ್ಲವರ್ (=ಎಲ್ಲರ್) of the ancient dialect the ವ್ is euphonic like the ಬ್ in ಕೆಲಬರ್, etc. (see § 278, 4). ಎಲ್ಲಂ (nominative of ಎಲ್ಲ) is used also adverbially (see § 212, 7).

ಎಲ್ಲ, all (here without suffixes, see it with suffixes at the close of the present paragraph when it stands at the end of nouns), is used in karmadhâraya compounds wherein it may take also the form ಎಲ್ಲಾ (§ 247, d, 2)1), e. g. ಎಲ್ಲ ಕಾರ್ಯಂ; ಎಲ್ಲ ಪುರುಷರ್; ಎಲ್ಲ ಕಾಸ್ತೆಯರ್. ಎಲ್ಲ ಂಗಮ್ (i. e. ಎಲ್ಲ ಅಂಗಮ್, in all ways) ಎಲ್ಲ ಧನಮುಮನ್ ಎಲ್ಲೆ ಡೆಯೊಳಮ್ ಎಲ್ಲ ತೆರೆರಿ ದೊಳಂ ಕುಡುಗೆಮ! ಎಲ್ಲ ಜನರು. ಎಲ್ಲ ಮನೆ ಮಾರುಗಳು. ಎಲ್ಲ ನಾಡುಗಳು. ಎಲ್ಲ ದೇಶಗಳು.—ಎಲ್ಲಾ ಕಾರ್ಯಂ. ಎಲ್ಲಾ ಧಾನ್ಯ ಬೆಳೆವ ಭೂಮಿ. ಎಲ್ಲಾ ರತ್ನಮಂ ವಸುಮಣಿ ಯೆಮ್ಬುದು. ಎಲ್ಲಾ ವೇದಮನ್ ಓದಿದಾತನು. ಎಲ್ಲಾ ದೋಷ ಬೆಲ್ಲದಲ್ಲಿ ಪರಿಹಾರ. ಎಲ್ಲಾ ಬಣ್ಣಾ ಮಸಿ ನುಂಗಿತು. ಎಲ್ಲಾ ರಸಗಳ ಮೇಲಣ ಉದಕವು.—The modern dialect uses also ಎಲ್ಲಾದು and ಎಲ್ಲಾರು for ಎಲ್ಲದು and ಎಲ್ಲರು.

In the modern dialect ಎಲ್ಲಾ by itself is used for the nominative and accusative, and then, at least often, conveys an emphatical meaning, e.g. ಎಲ್ಲಾ (i.e. the whole earth) ದೇವರ ಜಗಲಿಯಾದರೆ ನಿಲ್ಲೋ (=ನಿಲ್ಲವ) ಸ್ಥಳವೆಲ್ಲಿ?. ಎಲ್ಲಾ ಬಿಟ್ಟು ಬಂಗಿ ನಟ್ಟ. ಎಲ್ಲಾ (the whole body) ಹೊಕ್ಕಿತು, ಬಾಲ ಮಾತ್ರ ಉಚಿತಿಯಿತು. ಹೇಲಿಸಿದ್ದೆಲ್ಲಾ ಸರಿ. ಇವೆಲ್ಲಾ ಕರೇ ಬಣ್ಣದವು. ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ.—ಎಲ್ಲಾನು, as accusative of ಎಲ್ಲಾ, occurs also in that dialect.

Concerning the use of ಎಲ್ಲ, ಎಲ್ಲಾ, etc. at the end of nouns observe the following instances:—ದವಸವನ್ ಎಲ್ಲವಂ. ಪೂಜಿಯನ್ ಎಲ್ಲವಂ. ಎಮ್ಮನ್

¹⁾ The compound-rule regarding and and has been retained only in Kôsava's instances.

ಎಲ್ಲರಂ. ಪರದೇಶಿಗಳಿಗೆಲ್ಲರಿಗೆದಿಂದು.—ಅವರನ್ ಎಲ್ಲಂ. ಕುಯಿಬರಿಗೆಲ್ಲಂ ಕೇಳಿಸುವಸ್ತೆ. ಭೂಮಿಗೆಲ್ಲಾ ಒಬ್ಬನೇ ಅರಸಾಗಿ.—ಅವರೆಲ್ಲರನ್ನು ಕರೆ! ಜೀವಿಗಳೆಲ್ಲರಿಗೆ ಕೊಟ್ಟಂ ಸುಗತಿಯ. ಅವಯವಗಳೆಲ್ಲಕ್ಕೆ (see § 124 after No. 6). ವಿಶ್ವವೆಲ್ಲಕ್ಕೆ. ಪಾಳಿಕ್ಕುಂ ಜಗವೆಲ್ಲವುಂ ಕಮಲಭವಂ.—ಐಶ್ವರ್ಯಮ್ ಎಲ್ಲಮ್ ಅಧ್ರುವಂ. ಭುವನಂಗಳೆಲ್ಲಂ. ಪೊರೆಯ ಶಬರಿಯರೆಲ್ಲ (ತಮ್ಮ) ಕರವೆತ್ತಿ ಪೊಗೆಬ್ದರ್ ಅವನ. ನರರೆಲ್ಲಂ ಚಸ್ತ್ರಸಾರೂಪ್ಯಮನೇ ಪಡೆದರ್. ಮನುಜರೆಲ್ಲರು. ಜನಂಗಳೆಲ್ಲರು. ಶಿಷ್ಯರುಗಳೆಲ್ಲರು. ನೀವೆಲ್ಲರು. ನೋಡುವ ವರೆಲ್ಲಾ. The Nudigattu has: ಜನರೆಲ್ಲ, ಜನರನ್ನೆಲ್ಲ, ಜನರಿಸ್ದೆಲ್ಲ, ಜನರಿಗೆಲ್ಲ; ಜನರೆಲ್ಲರು, ಜನರೆಲ್ಲರನ್ನು, ಜನರೆಲ್ಲರಿನ್ನ, ಜನರೆಲ್ಲರಿಗೆ.

267. In § 174 it has been stated that there are no relative pronouns in Kannada, and their place is somehow supplied by the so-called relative participles; from the translation of the instances concerning these in §§ 179, 186 and 254 this peculiarity has already become evident. Occasionally, however, there occur sentences in the three dialects which might suggest the thought as if the interrogative pronouns were used as relative ones, e. g. ಆವನ್ ಅಧಿಕ ಪೂರ್ಣನ್ ಅವನೆ ಸೀವೃಂ, who (is) a very righteous man, he indeed (is) venerable. But this translation is misleading; the correct literal translation is 'who (is) a very righteous man? he indeed is venerable'.

That the meaning of the above and similar sentences is thus to be explained by the interrogative pronoun followed by a demonstrative one becomes plainer in instances taken from the modern dialect, in which dialect the vowel ಓ of questioning (§ 212, e) is often used, e. g. ಆನೆಯ ಮುಮ್ಸಾಗ ಯಾವದೋ? ಅದು ದಸ್ತಭಾಗ, what (is) the fore-part of an elephant('s head)? it (is) the dantabhâga. ಯಾವವನು (i. e. ಯಾವ ಅವನು) ಹಗೆಯವನನ್ನು ಗೆಲ್ಲುವದಕ್ಕಾಗಿಯೇ ಬಹಳವಾಗಿ ಹೊಬಿಡುತ್ತಾನೋ? ಅನ್ವವನು ಅಧ್ಯ ಮತ್ತs, who does often march out with the very object of vanquishing an enemy? such a one (is) an abhyamitrya. ಯಾವನು ಕೆಲಸ ಮಾಡುವನೋ? ಅವನು ಉಣ್ಣು ವನು, who does work? he shall have a dinner. ನೀನು ನಮ್ಬಲಿಕ್ಕೆ ಯಾರು ತಕ್ಕವರೋ? ಅನ್ನವರನ್ನು ನಿನ್ನ ಸ್ನೇಹಿತರಾಗಿ ಆರಿಸು, who (are) the people whom thou canst trust? such people choose for thy friends! ತಮ್ಮನ್ನು ಎರಡನೆಯವರು ಯಾವ ರೀತಿಯಲ್ಲಿ ನಡಿಸಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನು ತಮ್ಮ ಅಪೇಕ್ಷೆ ಇರುತ್ತದೋ? ಅದೇ ರೀತಿಯಲ್ಲಿ ತಾವು ಎರಡನೆಯವರನ್ನು ನಡಿಸಿ ಕೊಳ್ಳಲಿಕ್ಕೆ ಬೀಕು, in what manner do they wish that other people should treat them? in that very manner they should treat other people. Cf. § 271 (ಅವು ಪಿರಿಯವು etc.).

In § 330 this paragraph will be adverted to again.

268. In the present dialect of the Southern Mahratta country the singular of ಅವನು, ಇವನು, ಅವಳು, ಇವಳು is not used in speaking of grown up persons whom one considers respectable; the plural of the pronouns (ಅವರು, ಇವರು with the verb in the plural) or the singular of ಆತನು, ಈತನು, ಆಕೆ, ಈಕೆ being used instead (cf. § 354, II, and about ನೀನು § 258). In writing about such persons this custom is generally observed only (as it would appear), if they are still alive at the writer's time (see e. g. Bombay Fourth Book, Mangalore, Basel Mission Press, 1884, lessons 2.4.36.38.105).

In the modern dialect of the Mysore country (according to the Rev. Th. Hodson's Grammar § 209) "the singular ಅವನು, ಅವಳು is used when speaking of an equal or an inferior. The plural ಅವರು is used as an honorific singular when speaking of a superior. ಆತನು, ಆಕೆ, ಈತನು, ಈಕೆ are used of an equal or superior when respect is intended".

In the ancient dialect the use of the singular of the pronouns ಅವಂ, ಇವಂ, ಉವಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್ was apparently not connected in any way with disrespect, e. g. ಅವಂ ವಿಮಲವುತಿ, ಅವಂ ಹಿರಿಯಂ, ಅವನ್ ಒಳ್ಳಿದಂ, ಅವಳ್ ವಿಮಲವುತಿ, ಅವಳ್ ಸಜ್ಜನವೇಕ್, ಅವಳ್ ಚದುರೆ; ಓದಾಳಿಯಿವಂ, ದೇವನ್ ಇವಂ, ಓದಾಳಿಯಿವಳ್, ಇವಳ್ ದೇವರ ತೊಟ್ತು. Regarding a rather disrespectful use of ಆತಂ observe the sentence ಎರಡಂ ಬಗೆದಾತನುಂ ನರಕದೊಳ್ ಬೀಟ್ವಲ್ಲಿಗೇಂ ಸನ್ನಯಂ?

The mediæval dialect does not seem to differ in this respect from the ancient one (see e. g. the use of ಇವಂ in Basavapurāṇa 47, 33 and that of ಅವಳ್ in Jaimini 30, 1); ಆತಂ, ಈತಂ may be used therein also with a certain degree of disrespect, e. g. ಪೆಟರ ಕಾಡುವಾತಂ. ಏಡಿಸುವಾತನು. ತನ್ನ ಒಡಲ ಹೊರೆವಾತನು. ಆವನೊಬ್ಬನು ಗುಟ್ಟಿಯನೆಚ್ಚು ತಪ್ಪಿದವನುಣ್ಟು? ಈತನು ಅಪರಾಧ್ಧ ಪೃಷತ್ಕನು. Likewise ಆಕೆ, ಅವಳು are found promiscuously in passages that smell of dishonour, e. g. ರಕ್ಕಸರ ವೃಸ್ದಮಂ ಪಡದಾಕೆ. ಅಸುರರ ಪಡೆದಾಕೆ. ಇನ್ನಾ ರಿಯಂ ಪಡದವಳು. ಉರಗಸನ್ದೋಹಮಂ ಪಡದವಳು. When in Basavapurāṇa 5, 48-50 women speak to one another of Basava and use, six times, ಈತನೆ (for ಇವನೆ) regarding him, they may or may not do so on account of respect; they perhaps thought the term to be more expressive on account of the fullness of its sound.

269. In § 265 it has been stated that the origin of ಆವುದು is ಏ+ವ್ +ಉದು. Concerning this we remark that the Šabdānušāsana says that ಆವುದರ್ಕೆ optionally appears as ಏಕೆ and ಏತರ್ಕೆ and ಆವುದು as ಏನ್ (sûtras 177. 178); (the Šabdamaņidarpaņa derives ಏಕೆ, ಏತರ್ಕೆ or ವತಕೆ directly from ಏನ್, sûtras 112. 114). ಏ is used ಆವ, e. g. ಏ ತೆಬಿ ದಿಂ for ಆವ ತೆಬಿದಿಂ (Šabdamaņidarpaṇa); ಏ ಮಾತು for ಆವ ಮಾತು (Nâgavarma's Chandas); ಏವುದು for ಆವುದು (Abhinavapampa); ಏಪರಿಯೊಳ್ for ಆವ ಪರಿಯೊಳ್ (see Dictionary). The accusative ಏ is used for ಆವುದಂ or ಏನಂ, e. g. ಏವೇಬ್ವಿಂ for ಆವುದಂ or ಏನಂ ಪೇಬ್ವಿಂ; the dative ಏ for ಆವುದರ್ಕೆ, ಏತರ್ಕೆ or ಏಕೆ, e. g. ಏವನ್ಡಂ for ಆವುದರ್ಕೆ, ಏತರ್ಕೆ or ಏಕೆ ಒನ್ಡಂ. About the meaning of ಏನ್ see § 271.

270. The interrogative pronoun ಆರ್ (ಆರು, ಯಾರು), the plural of ಆವಂ, ಆವಳ್ (ಯಾವನು, ಯಾವಳು), has been mentioned in § 265 wherein Kêšava derives it from ಆವುದು, as does also Bhattākalanka; we have stated there that ಆರ್ is ಏ+ವ್+ಅರ್. (Cf. § 272 under No. 2).

It is used for the masculine and feminine gender singular and plural, e.g. ಕವಯಾರ್, who is a poet? ಇವರ್ ಆರ್, who (is) this man?

> ನಾಳೆಯೊ ನಾಡಿದೊ ಕಾಲನ ದಾಟಿಿಯವಂ ನುಂಗಿ ನೊಣೆಗುಗುಂ (§ 203) ಶರಣ್ ಆರ್ ಎ । ನ್ದಾಳೋಚಂಗೆಯ್ಯದೆ ದಿಟ

ಬಾಲಿಸಿನ್ಗರಿಚಿ ಬೆರಿತಿತು ಬೀಗುವರ್ಗೇಗೆಯ್ಯೆಂ || what shall I do to people who do not reflect "will he of the inroad of Kala swallow and devour (us) to-morrow or the day after to-morrow? who (will be our) preserver?", say "destined life (there is for us)", and are conceited and elated? ಇದನ್ ಆರ್ ತನ್ನರ್, who brought this? ತಾಯ್ ಆರ್ ನಿನಗೆ, who is thy mother? ನೀನ್ ಆರ್? ನಸಗೆ ವಲ್ಲಭನ್ ಆರ್, who (art) thou? who (is) thy husband? ಈಶಾಜ್ಞಿಯನ್ ಬಲ್ಲನ್ ಆರ್, who knows Šiva's command? ನೀನ್ ಆರ ತನೂಭವೆ, whose daughter (art) thou? ಆರ್ತೀ ತುರಂಗಂ (= ಆರದೀ ತುರಂಗಂ), of whom (is) this horse (i. e. whose horse is this)? ಆಯ್ದನ್ ಆರ್ ಎನಗೆ? ಅವೈಯಾರ್? ಪಿರಿಯಯ್ಯನ್ ಆರ್, who (is) my father? who (my) mother? who (my) grandfather? ಮಗನೇ, ನಾನು ಯಾರು, (my) son, who (am) 1? ಎಲೋ, ನೀನು ಯಾರು, O, who (art) thou? ನೀನು ಯಾರ ಮಗನು, whose son (art) thou? ಇವರು ಯಾರು, who (are) these men (or women)? ಈ ಚೂರಿ ಬಹು ಚನ್ನವದೆ; ನಿನಗೆ ಅದನ್ನು ಯಾರು ಕೊಟ್ಟರು, this knife is very nice; who gave it to you? ಒಬ್ಬನು ಆ ಹಾರುವನ ಎದುರಿಗೆ ಬನ್ನು, ನೀನು ಯಾರಯ್ಯ? ಎನ್ನು, ಕೇಳಿದನು, somebody met the Brahmana and asked "who (art) thou, sir?" ಸೂರ್ಯನನ್ನು ಮಾಡಿದವರು ಯಾರು, who made the sun? ಅಲ್ಲಿ ಯಾರು ಹೋಗು ತ್ತಾರೆ, who goes there? ಅವು ಯಾರ ಕೋಟಗಳಲ್ಲಿ ಹುಟ್ಟುತ್ತವೆ, in whose (in what

people's) gardens do they (the mangoes) grow? ಆ ಮನೆ ಯಾರದು, of whom (is) that house (i. e. whose house is that)? ಈ ಮನುಷ್ಯನು ಯಾರು, who (is) this man? ಆರು ಹಿತವರು ನಿನಗೆ ಮೂಯಿ ಮನ್ನಿಗಳೊಳಗೆ? ನಾರಿಯೋ? ಧಾರುಣಿಯೊ? ಬಲುಧನದ ಸಿರಿಯೋ, which of (these) three people (is) thy friend (ಹಿತವರು, honorific plural)? (is it) woman? (or) land? (or) the beauty of great riches? ಎಲ್ಲರಿಗಿನ್ತ ಬೇಗ ಯಾರು ಹೋಗುವರು, which (what one) will go faster than all? ಈ ಹುಡುಗರಲ್ಲಿ ಯಾರು ಯಾರು ಈಸುತ್ತಿದ್ದರು, which of these boys were swimming? ಪ್ರಮಥರ್ ಆರೋ? ಇವರೊಳಗೆ ಮದ್ರಮಣನ್ ಆವನೊ, which (are) Šiva's attendants? (and) which of these (is) my lover?

From the instances given above it will be seen that the interrogative pronoun පර (පරා, ಯಾರು) means 'who' and occasionally 'which'.

In a note under No. s, b of § 102 it has been stated that the demonstrative pronoun ಅದು is occasionally used in combination with masculine terms. This occurs when ಅದು pleonastically precedes the interrogatives ಅವಂ and ಆರ್ (ಆರು), e. g. ಅದಾವನ್ ಇಲ್ಲಿಗೆ ಬನ್ನಂ? — ದೀರ್ಘಾಯುವಂ ಕೊಡುವವನ್ ಅದಾವಂ? — ಇತ್ತಲ್ ಅದಾರು ಹೋದವರ್? — ನಿನ್ನ ಕೋಮಲ ತನುವನು ಪೊಯ್ದವರ್ ಅದಾರ್? In the modern dialect the question ಅದು ಯಾರು, who is that? (who is there?) is now and then heard. The Nudigattu has: ಪತಿಯನ್ನು ಬಿಟ್ಟರೆ ಹೆಣ್ಣಿಗೆ ಅದಾರು ಗತಿ? ದೇವರಿಗಿನ್ನ ಹೆಚ್ಚಿನ ಸರ್ವಜ್ಞನು ಅದಾವನು?

271. Regarding the interrogatives es, cos, cos in the so-called gamaka compounds some instances have been adduced in §§ 253, 2, b; 265. From those instances it appears that their meaning is 'what', 'what kind', and 'which' according to circumstances.

The use of ಆವಂ, ಆವಳ್, ಆವುದು; ಯಾವನು, ದಾವನು, ಯಾವಳು (ಯಾವಾಕೆ, ದಾವಳು), ಯಾವದು, ದಾವದು; ಆವುವು, ಯಾವವು (ದಾವವು) has been alluded to in § 267 where instances are given that might be supposed to be relative ones. Here follows a number of various instances:— ಆವಂ ಮುರನಂ ಕೊನ್ನಂ? ಆವಂ ಬಕಕಂಸಕೇಶಿಗಳನ್ ಅದಟಲೆದಂ, who killed Mura? who overwhelmed and disgraced Baka, Kamsa, (and) Kêši? ನೀನಲ್ಲದಾವನ್ ಅಧಿಕನ್ ಇಳೆಯೊಳ್, ಜಿನಪಾ, except thee, Arhat, who (is) excellent on earth?

ಸವಣಂ ಬಳಪಂಗೊಳೆ, ಗಾ ಣ್ಡಿವಿ ಬಿಲ್ಗೊಳೆ, ಬಲವಿರೋಧಿ ವಜ್ರಂಗೊಳೆ, ದಾ | ನವರಿವು ಚಕ್ರಂಗೊಳೆ, ಕೌ ರವಾರಿ ಗದೆಗೊಳೆ ವೊಣರ್ಕೆಗಾವಂ ನಿಲ್ಪಂ? || when a Jaina

. .

seizes (his) pot-stone pencil, when Arjuna seizes (his) bow, when Indra seizes (his) thunderbolt, when Krishna seizes (his) discus, when Bhîma seizes (his) club, who will stand to fight? ನಿಪ್ರಾಮಿಯಾವಳ್, what woman (is) free from desire? ಇವರೊಳ್ ಮದ್ರಮಣನ್ ಆವನೊ, which of these (is) my lover? ಪಾಪ ಪುಣ್ಯಮ್ ಎಮ್ಬೆರಡೆದಿ ಬಣ್ಣಮ್ ಆವುದು? ಆದಂ ಬಲ್ಲವರಾರ್, what (is) the colour of sin (and) virtue? who know it? ಬನ್ನ ಕಾರ್ಯಮ್ ಆವುದು, what (is) the business (you) have come (for)? ನಿಮ್ಮ ಗುಣನಾಮಮ್ ಆವುದು, what (is) the substance of your qualities? ಅವನ ಉದ್ಯೋಗ ಯಾವದು, what (is) his profession? ಆವುದು ಸಂಕಟಂ ನಿನಗೆ, what (is) thy distress?

ಆವು ಪಿರಿಯವು, ಭಾವಿವೊಡಿ ಸ್ತಿವು ಕಿಟ್ಲಿಯವೆನಿಫ್ಪುದಿದುವೆ ಭೇದಂ. ನಿಮಗಾ। ವುವು ಮನಕೇಟುವುವಟ್ಟುಱಿನ್

ಅವನ್ ಆಯ್ಕುಳಿಗೊಳ್ಳಿಮ್ ಎನ್ಡು, ನವರತ್ನಮುಮಂ ॥ considers, those (pearls are) large and these make themselves to be called (i. e. are) small; even this (is) the difference. Which do suit you? them choose with pleasure", (thus) saying (he exhibited) all the nine precious gems. ನಿಮ್ನಲ್ಲಿ ಯಾವನು ಹೋಗುತ್ತಾನೆ, which of you goes? ಇವರಲ್ಲಿ ಯಾವಾಕೆ (or ಯಾವಳು) ನಿಮ್ಮಕ್ಷ, which of these (is) your elder sister? ಇವರೊಳಗೆ ಯಾವನ ಮೇಲೆ ಕಣ್ಣಿಟ್ಟ, on which (person) of these didst thou fix (thine) eye? ಈ ಮನುಷ್ಯರಲ್ಲಿ ಯಾವನು, which of these men? ಈ ವುಸ್ತಕಗಳಲ್ಲಿ ಯಾವದು ನಿನ್ನ ಮನಸ್ಸಿಗೆ ಬರುತ್ತದೆ, which of these books doest thou like? ನಿನಗೆ, ಅರಮನೆ ಯಾವದು? ಧರ್ಮಶಾಲೆ ಯಾವದು? ಎಮ್ಬುವದಿಷ್ಟು ಸಹ ತಿಳಿಯುವದಿಲ್ಲವೋ, doest thou even not know which (is) the palace (and) which (is) the building erected for the accommodation of travellers? ನಿನ್ನ ಎಡಗೆಯ್ ಯಾವದು? ಬಲಗೆಯ್ ಯಾವದು, which (is) thy left hand? (and) which (is thy) right hand? ಈ ಜೋಡುಗಳಲ್ಲಿ ನಿನ್ನದು ಯಾವದು, which of these pairs of shoes (is) thine? ಈ ಮನೆಗಳಲ್ಲಿ ನಿನ್ನ ಮನೆ ಯಾವದು, which of these houses (is) thy house? ಸೃಷ್ಟಪದಾರ್ಥಗಳಲ್ಲಿ ಮುಖ್ಯ ಮೂರ್ಲಿು ಕೋಟಿಗಳು ಯಾವವು? ಪ್ರಾಣಿಕೋಟ, ಉದ್ಬಜ್ಜಕೋಟ, ಖನಜಕೋಟ, which (are) the three principal branches of created things? the animal branch, the vegetable branch (and) the mineral branch. ಉತ್ತರಹಿನ್ದು ಸ್ಥಾನದಲ್ಲಿ ಆಟು ವಿಭಾಗಗಳು, ಅವು ಯಾವವು, in North India (there are) six divisions; what (are) they? ನಾಮಪದದ ಬಹುವಚನ ಮಾಡುವ ಬಗ್ಗೆ ಮುಖ್ಯವಾದ ನಿಯಮಗಳು ಯಾವವು, what (are) the chief rules for forming the plural of nouns?-From the instances quoted above it will be seen that the meaning of edo, etc.

is 'who', 'what person', 'which person', and that of ಆವುದು, etc. 'what', 'which'. About ಆರ್, etc., the plural of ಆವಂ, etc., see § 270.

(ప, § 269), పం, పను mean 'what', 'what kind or manner of'; 'why', 'how', when they might be taken also as exclamatory words (cf. § 262). ಎಂ ಸನ್ನಯಂ, what doubt (is there)? ತಡೆದನ್ನೇಂ ಕಾರಣಂ, what (is) the reason so that (thou) delayest (i. e. of thy delay). ఆదేంం, what (is) that? ಆತಂ ಮಾಡಿದ ದೋಷಮ್ ಎಂ, what (is) the fault he has done? ತಪಮ್ ಎಂ ਰਰਹਾਨo, (your) religious austerity (for) what reason (i. e. why are you ascetics)? ಅವನೇಂ, what manner of man (is) he? ಅವಳೇಂ, what manner of woman (is) she? ತತ್ತರಿಜನಾಲಾಪಂಗಳೇಂ, what (do) the discourses of those attendants (mean)? ಎಲ್ಲರುಮ್ ಆ ಕರ್ಣನಸ್ತಿರೇಂ ಚಾಗಿಗಳ್, how (could) all (be) liberal persons like Karna? ನೀಹಾರಮಯೂಖಮಣ್ಣಲಮ್ ಅದೇನ್ ಎಸೆದಿರ್ದುದೊ ಪಶ್ಚಿಮಾದ್ರಿಯೊಳ್, O, how that mass of bright fog shines on the western mountain! ಎಂ ತುಟುಗಿರ್ದುವೊ ತುದಿಗೋಡೊಳ್ ವಿಹಂಗಳ್, O, how the birds crowd on the highest branch! ಹಲವು ಮಾತೇಂ, why many words? ಇದರು ಅರ್ಥವೇನು, what (is) the meaning of this? ಆ ಊರಿನ ಹೆಸರೇನು, what (is) the name of that town? నింగు పను మాడుత్త్వి, what doest thou make? ನಿನಗೆ ಏನು ಬೇಕು, what doest thou want? ಅವನು ಏನು ಕೇಳುತ್ತಾನೆ, what does he ask? ಅವಧಿಗೆ ತಿಂಗಳಿಗೆ ಸಮ್ಬಳವೇನು, what (is) his monthly pay? ಅಲ್ಲಿ ಅವ ನಿಗೆ ಏನು ಸಿಕ್ಕಿತು, what did he find there? ಅವನು ನಿನಗೆ ಏನು ಉತ್ತರ ಕೊಡುತ್ತಾನೆ, what answer does he give thee? — The genitive of పం, పను (పతిటి, యూతటి) is frequently used in the sense of 'of what', 'of what kind', 'of what substance, caste, etc.', 'what kind', 'what', e. g. ಏತದಿ ಮಾತೋ ಭೂತಳದೊಳ್, what kind of word on earth! ಏತೀರ್ಾತನೇ, of what caste (is) he? ಎಲವೊ, ನೀನ್ ಏತರ ಭುಜಂಗನೊ, O, what kind of paramour thou art! ಅದೇತದಿ ಭಕ್ತಿ ಗುಣಂ, what quality of devotion (is) that? ಉದಿತೆ ಮೃಗಂಗಳನ್ ಅಸುಗಳಿವುದೇತದಿ ಘನಂ, what greatness (is) the excessive killing of beasts? ಏತಟ ಸೀಮೆ, what kind of country? ಏತೀರಿ ಮಾತು, what kind of word? ಈ ಕೊಡ ಯಾತ ಜಿದು, of what (is) this pitcher (made)? ಇದು ಯಾತಜಿ ಹಾವು, what kind of snake (is) this? ಇವನು ಯಾತದಿವನು, of what caste (or profession is) he?— The dative (ಏತರ್ಕ್, ಏತಕ್ಕೆ, ಏತಕೆ, ಏಕೆ; ಯಾತಕ್ಕೆ, ಯಾತಕೆ, ಯಾಕೆ) means 'for what', 'wherefore', 'why', e. g. ಏತರ್ಕೆ ಮುನಿಸು, why passion? ಏಕೆನ್ಡಟ್ಯಾಯಿಂ, I do not know why. ಏತಕ್ಕೆ ಹೊಯ್ದಪಿರ್ ಎನ್ನಂ, why do you beat me? ಪದ ವಿಗಳ್ ಗಿದವಿಗಳ್ ಇವೇತಕೆ, wherefore these various (high) ranks? ಇವನ ದುರ್ಗದೊಳ್ ಇರಲದೇಕೆ, for what (is) the staying in this man's fort? ಈ ನುಡಿ ಯಾಕೆ, why this word (or speech)? ಇದು ಯಾತಕ್ಕೆ ಬೇಕು, why (or for what) is this required? యుంకే బస్స్టి, why did you come?

272. In § 102, s, b, remark possessive pronouns have been mentioned. There are no distinct possessive pronouns in Kannada, but their place is supplied 1, by the genitive case of the personal pronouns, of the reflexive pronoun and of the demonstrative pronouns, and 2, by the addition of the demonstrative pronouns to the genitive case of the mentioned ones.

The first class corresponds to the English possessive pronominal adjectives—my, thy, his, her, its, our, your, their; the second one represents the English possessive pronouns—mine, thine, his, hers, its, ours, yours, theirs.

1, The possessive pronominal adjectives are formed by the genitives.

ಎನ, ಎನ್ನ, ನನ, ನನ್ನ, ಎಮ, ಎಮ್ಮ, ನಮ, ನಮ್ಮ, and a following noun, e.g. ಎನ ಮನೆ, ಎನ್ನ ಮನೆ, ನನ ಮನೆ, ನನ್ನ ಮನೆ, the house of me, i.e. my house; ಎಮ ಕುದುರೆ, ಎಮ್ಮ ಕುದುರೆ, ನಮ ಕುದುರೆ, ನಮ್ಮ ಕುದುರೆ, the horse of us, i.e. our horse;

ನಿನ, ನಿನ್ನ, ನಿಮ, ನಿಮ್ಮ, and a following noun, e. g. ನಿನ ಮನೆ, ನಿನ್ನ ಮನೆ, thy house; ನಿಮ ಕುದುರೆ, ನಿಮ್ಮ ಕುದುರೆ, your horse;

ತನ, ತನ್ನ, ತಮ, ತಮ್ಮ (reflexive) and a following noun, e. g. ತನ ಮನೆ, ತನ್ನ ಮನೆ, his house; ತಮ ಕುದುರೆ, ತಮ್ಮ ಕುದುರೆ, their horse;

ಅವನ, ಆತನ, ಇವನ, ಈತನ, ಉವನ, ಊತನ, ಅವರ, ಆತಂಗಳ, ಇವರ, ಈತಂಗಳ, ಉವರ, ಊತಂಗಳ (demonstrative masculine) and a following noun, e. g. ಅವನ ಮನೆ, ಆತನ ಮನೆ, ಇವನ ಮನೆ, ಈತನ ಮನೆ, ಉವನ ಮನೆ, ಊತನ ಮನೆ, his house; ಅವರ ಕುದುರೆ, ಆತಂಗಳ ಕುದುರೆ, ಇವರ ಕುದುರೆ, ಈತಂಗಳ ಕುದುರೆ, ಉವರ ಕುದುರೆ, ಊತಂಗಳ ಕುದುರೆ, their horse;

ಅವಳ, ಆಕೆಯ, ಇವಳ, ಈಕೆಯ, ಉವಳ, ಊಕೆಯ, ಅವರ, ಆಕೆವಿರ, ಇವರ, ಈಕೆ ವಿರ, ಉವರ, ಉವಳ್ದಿರ (demonstrative feminine) and a following noun, e.g. ಅವಳ ಮನೆ, ಆಕೆಯ ಮನೆ, ಇವಳ ಮನೆ, ಈಕೆಯ ಮನೆ, ಉವಳ ಮನೆ, ಊಕೆಯ ಮನೆ, her house; ಅವರ ಕುದುರೆ, etc., their horse;

ಅದರಿ, ಇದರಿ, ಉದರಿ, ಅವರಿ, ಇವರಿ, ಉವರಿ, ಅವುಗಳ, ಇವುಗಳ (demonstrative neuter) and a following noun, e.g. ಆದರಿ ಮನೆ, etc., its house; ಅವರಿ ಕುದುರೆ, etc., their horse.

Remark.

Occasionally a possessive pronoun of the second class (i.e. one of No. 2) is used for the first class, e.g. in the following instance of the ancient dialect:— ವನೀಚರಂ ತನತ್ತು (his) ಬಿಲ್ಲಾನ್ ಅದನ್ ಆನ್ತೆ ಕೀಸುಗುಂ, the forester thus scraped his bow (cf. No. 2).

2, The possessive pronouns are formed by the genitives adduced above under No. 1 and a following demonstrative pronoun, e. g. ಎನ್ನದು (ಎನ್ನ+ ಅದು), ನನ್ನದು (ನನ್ನ+ಅದು), of me it, i.e. mine (referring to a neuter singular), ಎನ್ನವಂ (ಎನ್ನ+ಅವಂ), ನನ್ನವಂ (ನನ್ನ+ಅವಂ), ನನ್ನವನು (ನನ್ನ+ಅವನು), of me he, i. e. mine (referring to a masculine singular), ఎన్మవళ (ఎన్నే+ ಅವಳ್), ನನ್ನವಳ್ (ನನ್ನ+ಅವಳ್), ನನ್ನವಳು (ನನ್ನ+ಅವಳು), of me she, i. e. mine (referring to a feminine singular); ఎన్నవు (ఎన్న+ఆవు), నన్నవు (నన్న+ఆవు), ನನ್ನವುಗಳು (ನನ್ನ+ಅವುಗಳು), of me they, i.e. mine (referring to a neuter plural), ಎನ್ನವರ್ (ಎನ್ನ+ಅವರ್), ನನ್ನವರ್ (ನನ್ನ+ಅವರ್), ನನ್ನವರು (ನನ್ನ+ಅವರು), mine (referring to a masculine or feminine plural), etc., etc. The following instances may show the use: — ಈ ಮನೆಯೆನ್ನದು, ಈ ಮನೆ ನನ್ನದು, this house (is) mine; ಈ ಮಗನೆನ್ನವಂ, ಈ ಮಗಂ ನನ್ನವಂ, ಈ ಮಗನು ನನ್ನವನು, this son is mine; ಆ ಮಗಳ್ ಎನ್ನವಳ್, ಆ ಮಗಳ್ ನನ್ನವಳ್, ಆ ಮಗಳು ನನ್ನವಳು, this daughter (is) mine; ఆ పుక్రరా ఎన్నవరా, ఆ పుక్రరా నన్నవరా, ఆ పుక్రరు నన్నవరు, those sons (are) mine; ಈಯಾಕ್ಗಳ ಎಮ್ಮವರ್, ಈಯಾಕ್ಗಳ ನಮ್ಮವರ್, ಈ ಆಳು ಗಳು ನಮ್ಮವರು, these servants (are) mine; ಈಯೆಬ್ರಿಗಳ್ ತನ್ನವು (reflexive), ಈ ಎತ್ತುಗಳು ತನ್ನವುಗಳು, these oxen (are) his; ಆ ಕುದುರೆಗಳ್ ಅವರವು, ಆ ಕುದು ರೆಗಳು ಅವರವುಗಳು, those horses (are) theirs. ಆವೊಡಮೆಯವಳದು, ಆವೊಡವೆ ಯುವಳದು, that ornament (is) hers. ಇವರೊಳ್ ಈತನ್ ಎಮ್ಮಾತಂ, of these men this man (is) ours. ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ, all mine (i.e. all that is mine, is) thine indeed.

The possessive pronouns ω_{a} ω_{a} ω_{b} ω_{a} ω_{b} ω_{b

ನಿನತು ಚಲಮ್, ಎನತು ಶೌರ್ಯಂ,

ತನತು ಮಹಾಧೈರ್ಯಮ್ ಅವನಿಸತಿಗೆನೆ | when (he) said "Firmness of character (is) thine, valour (is) mine, to the king (belongs) his great courage" (cf. No. 1, remark),

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ಮುನಿಸಿದು ನಿನತ್ತು, ಸಯ್ರಣೆಯೆನತ್ತು, ಕೆಳದಿಗೆ ತನತ್ತು ಸನ್ನಿಸುವೆಸಕಂ, passion (is) thine, patience (is) mine, to the female companion (belongs) her conciliatory appearance.

Also ఎన్ను (ఎన్+కు, see § 122), mine, నిన్ను (నిన్+కు), thine, కన్ను (కన్+కు), his, are occasional, though undesirable, forms in that dialect,

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as in the modern one ననదు may appear as నన్న, సినదు as సిన్ను, కనదు as కన్ను. The plural of ఎనకు, ననకు, సినకు, కనకు is ఎమ్మకు, నమ్మకు, సిమ్మకు, కమ్మకు or ఎమ్మక్తు, నమ్మక్తు, సిమ్మక్తు, కమ్మక్తు.

There is, however, the rule in the ancient dialect that adjes, adjes, adjes, sajes may take the forms of adjes (adjes), adjes, adjes, adjes may take the forms of adjes (adjes), adjes, adjes, adjes and edize before the appellative nouns of number (see § 278, adjes and edizes, also before the numerals from two to nine, e.g. adjectly of (adjes + edizer), adjectly of, ad

Instances with the suffixes est and est do not seem to occur in the mediæval dialect in which the forms with the genitive and nominative prevail, e. g. ನಾವಿಬ್ಬರ್ (ನಾವು+ಇಬ್ಬರ್), ತಾವಿಬ್ಬರ್, ತಾವು ಮೂವರ್, ನಮ್ಮ ನೂರ್ವರು. Regarding the declension we find therein e.g. ಎಮ್ಮನ್ ಇರ್ಬರನು, ನಿಮ್ಮನ್ ಇಬ್ಬರಂ, ತಮ್ಮನ್ ಇಬ್ಬರಂ, ಎಮ್ಮಗಿಬ್ಬರಿಗೆ. In the modern dialect we have e.g. ನಾವಿಬ್ಬರು, ನಮ್ಮಿಬ್ಬರು, ನೀವಿಬ್ಬರು, ನಿಮ್ಮಿಬ್ಬರು.

It may be remarked that regarding the appellative nouns of indefinite quantity ఆస్టబర్, ఇస్టబర్ (§ 278, 4) a similar practice is observed; we find e.g. in the mediæval dialect స్వినబరుం (స్వే+ఆస్టబరుం); స్ప్యేస్టబరం (స్వే+ఇస్టబరం); స్ప్యేస్టబరం, స్వే $_{\chi}$ న్ ఇస్టబరను.

'Whose', in questions like 'whose horse is this', 'whose ripe fruits are those', is expressed by ಆರದು (ಆರ+ಅದು), ಯಾರದು, ಆರವು (ಆರ+ಅವು), ಯಾರವುಗಳು, e.g. ಈ ಕುದುರೆಯಾರದು, ಈ ಕುದುರೆ ಯಾರದು? ಆ ಪಣ್ಗಳ ಆರವು, ಆ ಹಣ್ಣುಗಳು ಯಾರವುಗಳು? In the ancient dialect ಆರದು becomes also ಆರ್ತು (ಆರ್+ತು), e.g. ಆರ್ತೀ ತುರಂಗಂ? (See § 270.)

Remark with regard to ತು (see § 263, remark):-

'Of what, or in what, direction (is) it?' 'where (is) it?' may be rendered by ఎక్తాబాదు (ఎక్కాజ్+ అడు), which appears also as ఎక్కెబ్బు (ఎక్కాజ్+ కు), e. g. దేశియిక్ర జ్ఞూగనమో ఎక్రిట్నే బ్రామిస్టర్లు, ప్రస్తించిన మండ్రి కమం, "in what direction (are) the points of the compass? where (is) the sky? where (is) the earth?'' (thus) making

(people) say (i. e. in such a manner that people uttered the above questions) darkness spread about. ఎక్కణ is the genitive of ఎక్క, a declinable adverb of place (§ 212, 2; § 123).

XIV. On adjectives.

273. In § 90 adjectives or attributive nouns (guṇavačanas) are introduced as declinable bases, and their gender has been stated, in § 102, s, c, to be vâcya or višêshyâdhîna, in which place it has also been remarked that they are formed from nouns by means of pronominal suffixes (see § 276).

In ancient Kannada and other books thirty-three attributive nouns are usually employed; they are, in their singular neuter forms, the following:—

ಅಗಲಿತು or ಅಗಲಿತ್ತು, ಉದ್ದಿತು or ಉದ್ದಿತ್ತು, ಒಳ್ಳಿತು or ಒಳ್ಳಿತ್ತು, ಕಮ್ಮಿತು or ಕಮ್ಮಿತ್ತು, ಕೂರಿತು or ಕೂರಿತ್ತು, ಗುಣ್ಡಿತು or ಗುಣ್ಡಿತ್ತು, ತಣ್ಣಿತು or ತಣ್ಣಿತ್ತು, ತೆಳ್ಳಿತು or ತೆಳ್ಳಿತ್ತು, ತೋರಿತು or ತೋರಿತ್ತು, ದಟ್ಟಿತು or ದಟ್ಟಿತ್ತು, ದೊಡ್ಡಿತು or ದೊಡ್ಡಿತ್ತು, ನುಣ್ಣಿತು or ನುಣ್ಣಿತ್ತು, ನೇರಿತು or ನೇರಿತ್ತು, ಒಟ್ಟಿತು or ಒಟ್ಟಿತ್ತು, ಬಲ್ಲಿತು or ಒಲ್ಲಿತ್ತು, ಬಣ್ಣಿತು or ಬಣ್ಣಿತ್ತು, ಬೆಟ್ಟಿತು or ಬೆಟ್ಟಿತ್ತು, ಮೆಲ್ಲಿತು or ಮೆಲ್ಲಿತ್ತು, ಸಣ್ಣಿತು or ಸಣ್ಣಿತ್ತು (see their declension in § 122); — ಅಸಿದು, ಇನಿದು, (ಇಮ್ಮಿದು), ಎಳದು (ಎಳೆದು), ಕಡಿದು, ಕರಿದು, ಕಿರ್ದಿರು, ನಿಡಿದು, ಪರಿದು (ಪರಿತಿದು), ಪಿರಿದು (ಹಿರಿದು), ಪೊಸದು (ಪೊಸತು), ಒಲ್ಲಿದು, ಬಸಿದು, ಬಿಳಿದು (see their declension in § 122), of which four are tadbhavas (§ 370), viz. ಉದ್ದಿತು, ಒಟ್ಟಿತು, ಮೆಲ್ಲಿತು, ಸಣ್ಣಿತು.

As will be seen, they form two classes according to their finals.

The neuter plural of the first class is e.g. ಒಳ್ಳಿದುವು, ಕೂರಿದುವು, ತೆಳ್ಳಿದುವು, ತೋರಿದುವು, ದಟ್ಟಿದುವು, ನೇರಿದುವು, ಬಟ್ಟಿದುವು, ಬೆಟ್ಟಿದುವು, ಮೆಲ್ಲಿದುವು (see § 136); that of the second class is e.g. ಆಸಿಯವು, ಇನಿಯವು, ಕಡಿಯವು, ಕರಿಯವು, ಕಿಟ್ ಯವು, ನಿಡಿಯವು, ಬಸಿಯವು, ಬಿಳೆಯವು (see § 136).

The feminine singular of the first class is e. g. ಒಳ್ಳದಳ್, ಕಮ್ಮದಳ್, ಕೂರಿದಳ್, ನೇರಿದಳ್, ಬಿಟ್ಟದಳ್, ಮೆಲ್ಲಿದಳ್ (see § 120); that of the second class

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e.g. ಅಸಿಯಳ್, ಇನಿಯಳ್, (ಇಮ್ಮಿದಳ್), ಎಳೆಯಳ್, ಕರಿಯಳ್, ಕಿಟಿಿಯಳ್, ನಿಡಿಯಳ್, ಪರಿಚಿಯಳ್, ಪಿರಿಯಳ್, ಪೊಸಮ್ಬಳ್, ಬಿಟುವಳ್, ಬಿಳಿಯಳ್ (see § 120).

The epicene plural of the first class is e.g. ఒళ్ళిదరా, నేందిదరా, బల్లీ దరా (see § 119); that of the second class e.g. ఇన్యురా, ఎళియరా, కిట్బియరా, పిరియరా, పునిమ్మరా, బట్టువరా, బిళియళ్లరా (see §§ 119. 134).

Some instances regarding their use in the ancient and mediæval dialect are the following (cf. § 276):—

ಬೆಟ್ಟಿತಂಗುಳಿ (ಬೆಟ್ಟಿತು ಅಂಗುಳಿ), a severe disease of the uvula. ಬಟ್ಟಿದುವು ಮೊಲೆ (for ಮೊಲೆಗಳ್, see § 354, I, s, b), round breasts. ಇನಿದು ಪಾಲ್, sweet milk. ಕರಿದು ಕತ್ತುರಿ, black musk. ಬಿಳಿದು ಮುತ್ತು, a white pearl. ಪಿರಿದಾಸೆ, great desire. ಪಿರಿದು ಚಾಗಂ, great liberality. ಪಿರಿದುರಿ, a large flame. ಕಿಟ್ಟಿದು ಕೂಟಂ, a small quantity. ಹಿರಿದು ಸತ್ವಂ, great vigour. ತೋರಿದುವು ಜಘನಂ (for ಜಘನಂಗಳ್), big buttocks. ನೇರಿದುವು ಬೆರಲ್ (for ಬೆರಲ್ಗಳ್), straight fingers. ಇನಿಯಳ್ ಕಾದಲೆ, a sweet paramour. ಇನಿಯವು ವಿಷಯ ಸುಖಂ (for ವಿಷಯಸುಖಂಗಳ್) ನಂಜಿನ ಸವಿವೋಲ್, the sweet pleasures of the objects of sense (are) like the sweetness of poison.

But though such instances in which the so-called adjectives are immediately connected with nouns, not unfrequently occur in the mentioned two dialects, there is also another more common way of doing so, viz. by putting eg, eg and eg between them. eg, eg, eg are the present relative participles of eg. (§§ 183, remark after No. 7. 184. 223), 'becoming', 'being' (literally 'of the becoming or being', § 186), and eg is the past relative participle of eg. (§ 176), 'having become', 'being' (literally 'of the having become or being'; about the possibility of eg being used also for the present tense see § 169). The translation of the participles into English is, according to circumstances, 'that is', 'who is', 'which are', 'who are', instead of which (the so-called Kannada) adjectives alone may be used in rendering.

Instances in the ancient and mediæval dialect are:—ಬೆಟ್ಟಿತಪ್ಪ ಧ್ವನಿ, a sound that is harsh or a harsh sound. ಮೆಲ್ಲಿದುವಪ್ಪ ಕಾಲ ತಳಮುಂ ಕಡು ವೆಟ್ಟಿದುವಪ್ಪ ಹಸ್ತವುಂ, soft soles of the feet and very rough hands. ಇನಿದಪ್ಪ ಧ್ವನಿ, a melodious tone. ಎಳೆದಪ್ಪ ಪಶು, a young cow. ಹಿರಿದಪ್ಪ ಹೆಮ್ಮೆ, great supremacy. ಹಿರಿಯವಪ್ಪ ಮಾನ್, large fishes. ಎಳೆಯಳಪ್ಪ ಕುವರಿ, a young daughter. ಬಲ್ಲಿದರಪ್ಪ ರಕ್ಕಸರ್, powerful demons. ಒಳ್ಳಿತಹ ರತ್ನಂ, a precious

pearl. ಒಳ್ಳಿತಹ ಹಸು, a good cow. ಪಿರಿದಹ ಇಚ್ಛೆ, great desire. ಸಣ್ಣಿತ್ತುಂ ಕೂರಿತ್ತುವ್ ಅಹ ಧಾನ್ಯದ ತುದಿ, the small and sharp point of corn. ಹಿರಿದಾಹ ದಾನ, an excellent gift. ಕೂರಿತ್ತಾದ ಗನ್ದಂ, a sharp smell. ಕಡಿದಾದಾಕ್ಷರ್ಯಂ, extreme astonishment. ಸಮಾಸಂ ಹಿರಿದಾದ ಹಲವು ಪದಗಳು, various verses in which compounds are extensive.

It is to be remarked that also words which do not belong to the above-mentioned thirty-three so-called adjectives (as Samskrita adjectives, etc.), may be made such in Kannada by the addition of eg, eg, ed, e.g. hareang any, eg, eg, ang fbank, bounday and, eessaway and, essaway and a se, and any and a se, and a se, and a se, and a se.

Instead of ಅಪ್ಪ, ಅಹ and ಆದ also ಆಗ್ಗಿ 'having become', together with a form of ಇರ್, to be, is used, e. g. ನಸುಗೆಮ್ಪಾಗಿರ್ದುರು (i. e. ನಸುಗೆಮ್ಪು ಆಗಿ ಇರ್ದುರು), that is brown; ಲೇಸಾಗಿರ್ಪುರು, that is excellent; ವಿದಗ್ಧೆಯುಂ ಮುಗ್ಧೆಯುವ್ ಆಗಿರ್ಪವಳು, she who is shrewd and clever; ದೂರವಾಗಿಹ ಹಾಯಿ ಒಟ್ಟಿ, a long desolate road. ವಿಖ್ಯಾತಮ್ ಆಗಿಹ ರಾಜಧಾನಿಕುನ್ನಲಂ, the celebrated capital of Kuntala. ದಟ್ಟಮಾಗಿ ನಯಮಾಗಿ ಇದ್ದಾತನು, he who is stout and fine.

Also end, 'being', 'possessing' (literally 'of the being', etc., § 186), the present relative participle of ever (§ 180, remark after No. 6), which has been mentioned as one of the taddhita suffixes (§ 243, B, No. 20), may be introduced here again, as similar adjectives or attributive nouns are formed by means of it, in which it signifies 'who has', etc., e. g. ಧನಮುಳ್ಳಂ, a man who has riches or a rich man; ಓದುಳ್ಳಂ, a studying man; ಗುಣಮುಳ್ಳಂ, a man endowed with good qualities; ಧಾನ್ಯಮುಳ್ಳಂ, a man well supplied with grain; ಸೊಬಗುಳ್ಳವಳ್, a charming woman; ಅಂಭಾವಕೃಶ್, wise men (see § 316 under 1; ಉಳ್ in combination with the accusative see ibid.). The contrary may be expressed by aga, 'not being' (§ 175, 3), 'not having', e. g. ఓటల్లో a man in whom there is no studying, i.e. a not-studying man; ಜ್ಞಾನವಿಲ್ಲದಂ, a stupid man; ಕಿಯ್ಯುಲ್ಲ ದವನು, a crook-armed man; ದೊರೆಯಿಲ್ಲದ ಭಂಗಾರಂ, worthless gold. ವಿಭಕ್ತಿ ಯನ್ ಇಲ್ಲದುದು, that which has no terminations (see § 316 under 1). ಒಕ್ಕಲಿಲ್ಲದ ಊರು ಮಕ್ಕಳಿಲ್ಲದ ಮನೆಯು ಅಕ್ಕಟಿಿಲ್ಲದ ತವುರು ಇದ್ದು ಫಲವೇನು, though there be a village in which there are no tenants, a house in which there are no children, one's own people who have no love, what (is their) worth? (see § 275).

Prominently in the mediæval dialect ఇందా, 'being', present relative participle of ఇందా (§ 184), is used like లుళ్ళ, when it is suffixed to one of the original forms of the thirty-three attributive nouns which will be adduced presently, e. g. డిఎడ్డీ ఉ ఎక్కు a large ox; డిఎడ్డీ మ కాల్లగాళు large stones; ఒళ్ళీ మ నుడి, good speech; కేంద్రమ కోజూలా, swelling udders; బట్టి ఉ కేంద్రమ, round leprosy.

It remains to be stated that the above-mentioned thirty-three adjectives or attributive nouns possess what we may call original forms. Those of the first class are

ಅಗಲ (for ಆಗಲಿತು), ಉದ್ದ (for ಉದ್ದಿತು), ಒಳ್ (for ಒಳ್ಳಿತು), ಕಮ್ಮ (for ಕಮ್ಮಿತು; ರ್ಛ § 102, ೨), ಕೂರ್ (for ಕೂರಿತು), (ಗುಣ್ಪು, for ಗುಣ್ಡಿತು), ತಣ್ (for ತಣ್ಣಿತು), ತೆಳ್ (for ತೆಳ್ಳಿತು), ತೋರ (for ತೋರಿತು), ದಟ್ಟ (for ದಟ್ಟಿತು), ದೊಡ್ಡ (for ದೊಡ್ಡಿತು), ನುಣ್ (for ಸುಣ್ಣಿತು), ನೇರ್ (for ನೇರಿತು), ಬಟ್ಟ (for ಬಟ್ಟಿತು), ಬಲ್ (for ಬಲ್ಲಿತು), ಬಿಹ್ (for ಬಣ್ಣಿತು), ಬಿಹು (for ಬೆಟ್ಟಿತು), ಮೆಲ್ (for ಮೆಲ್ಲಿತು), ಸಣ್ಣ (for ಸಣ್ಣಿತು). (ಚಿಕ್ಕ is also ancient, though it would seem, as if its longer form did no longer exist.)

Those of the second class are

ಆಸಿ (for ಆಸಿದು), ಇನ್, ಇನಿ (for ಇನಿದು), ಇಮ್ (ಇನ್, for ಇಮ್ಮಿದು), ಎಳ್, ಎಳ (for ಎಳದು), ಕಟ್ಟು, ಕಡು (for ಕಡಿದು), ಕರ್ (for ಕರಿದು), ಕಿಟಿ, ಕಿಟ್, ಕಿಟ್, ಕಿತ್, ಕುತ್, etc. (for ಕಿಟಿದು), ನಿಟ್ಟು, ನಿಡಿ, ನಿಡು (for ನಿಡಿದು), ಪಟ (for ಪಬದು), ಪಿರಿ, ಪೆರ್, ಪೇರ್ (for ಪಿರಿದು), ಪೊಸ (for ಪೊಸದು), ಬಟಿ, ಬಟು (for ಬಟಿದು), ಬಸಿ (for ಬಸಿದು), ಬಿಳ, ಬೆಳ್ (for ಬಿಳಿದು).

We have already met with these original forms in karmadhâraya compounds, in § 247, d, s seq., where they are regarded as substitutes by native grammarians. Cf. also § 244 (మేలో, ఈ హే).

Regarding ಅಸಿ, ನಡಿ, ಪಿರ, ಬೆಳಿ there is the ancient rule (§ 253, 2, c) that where they form so-called consecutive compounds (gamakasamâsas) they insert ಯ, viz. ಅಸಿಯುನಡು, ನಡಿಯನಾಲಗೆ, ಪಿರಿಯಮಗಂ (ಂ. r. ಕಿಟ್ ಯಮಗಂ), ಬಿಳಿಯಕರ್ವ, to which Kêšava adds also ಪಸಿಯಬಣ್ಣಂ, though there is apparently no ಪಸಿದು (but ಪಸು). It has been remarked already in § 253 that this ಯ is ಯ್+ಅ, i. e. the genitive. Instead of ಅಸಿಯನಡು the Jaimini Bhârata and the modern dialect have ಅಸಿನಡು; the Jaimini Bhârata has also ಅಸಿವೆರಲ್ for ಅಸಿಯ ಬೆರಲ್. The same Bhârata uses ನಿಡಿಗುರುಳ್ for ನಿಡಿಯ ಕುರುಳ್, and ಪಸಿದೊವಲ್ for ಪಸಿಯ ತೊವಲ್. For ಪಿರಿ ಯಮಗಂ the modern dialect uses ಹಿರಿಮಗ, and for ಬಳಿಯಕರ್ವು it has ಬಿಳಿ

ಕಬ್ಬ or ಬಿಳಿಗಬ್ಬ. ಅಸಿನಡು, ಅಸಿವೆರಲ್, ನಿಡಿಗುರುಳ್, ಪಸಿದೊವಲ್, ಬಿಳಿಗಬ್ಬ would be regular karmadharaya compounds like the ancient ತಿಳಿಗೊಳ್ಳ ತಿಳಿನೀರ್; ಆರ. ಕಹಿನನೆ in the Nacirajia.

ಎಳೆ, ಒಳ್ಳೆ (both mediæval and modern) and ಹಬ್ಚಿ (ancient?, mediæval and modern) often follow the ancient rule regarding ಅಸಿ, etc., that is to say suffix the ಅ of the genitive by means of a euphonic ಯ್ (§ 130, b, c), e. g. ಎಳೆಯ (or ಎಳೇ) ಪಿಡಿಯಾನೆ, a young she-elephant; ಒಳ್ಳೆಯ (or ಒಳ್ಳೇ) ಕೆಲಸ, a good business; ಹಬ್ಚಿಯ (or ಹಬ್ಚೀ) ಸೀರೆ, the old garment of a female.

274. If attributive nouns do not precede the nouns or pronouns with which they are connected, but follow them, they appear e.g. as follows: ಕಬ್ಬರ್ ಒಳ್ಳಿತಾಯ್ತು, the poetry became good. ಅವನ್ ಒಳ್ಳಿದಂ, he (is a) good (man). ಅವಳ್ ಒಳ್ಳಿದಳ್, she (is a) good (woman). ಅವು ಪಿರಿಯವು, they (the pearls are) large. ಅವರ್ ಬಲ್ಲಿದರ್, they (are) able (persons).

It will be observed that in such a case the attributive noun agrees in gender with the nominative to which it is added.

Samskrita adjectives are used similarly, e. g. ಕಬ್ಬಂ ಶ್ರೇಷ್ಠಂ, ಅವನ್ ಉತ್ತಮಂ, ಇವಳ್ ದೀನೆ, ಅವು ರಮ್ಯಂ, ಅವರ್ ಉತ್ತಮರ್, ಆ ಸ್ತ್ರೀಯರ್ ಐಶ್ವರ್ಯವನ್ನರ್.

275. Grammars and other books of the modern dialect adduce various adjectives or attributive nouns, e. g. ಅಂಜುಬುರುಕ, ಉದ್ದ, ಎತ್ತರ, ಎಳೆ, ಒಳ್ಳೆ, ಕಹಿ, ಕಿವಡ, ಕುಣ್ಟ, ಕುರುಡ, ಚನ್ದ, ಚಿಕ್ಕ, ಚೆಲುವ (ಚೆಲೋ), ಜಾಣ, ತಮ್ಮ, ದಡ್ಡ, ದಿಟ್ಟ, ದೊಡ್ಡ, ಪುಟ್ಟ, ಬಡ, ಬುದ್ಧಿವನ್ತ, ಮುದುಕ, ಮೂಕ, ಸಣ್ಣ, ಸೀ, ಹಬಿತಿ, ಹುಚ್ಚು, etc. (Nudigative p. 58; Anglo-Kanarese Translation Series I, pp. 39. 41. 42; etc.), of which several are known to be ordinary nouns (cf. § 277).

Their use may be learned from the following instances (cf. § 316, 2):— ದೊಡ್ಡದೊನ್ದು (ದೊಡ್ಡದು ಒನ್ದು) ಗುದಿ, a large bunch. ದೊಡ್ಡದೊನ್ದು ನೆಲ ಮನೆ.—ಉದ್ದ ಕೂದಲು. ಎತ್ತರ ಗೆದ್ದೆ. ಕಹಿ ಹಣ್ಣುಗಳು. ಚಲೋ ಮಾವಿನ ಹಣ್ಣುಗಳು. ಚಳಿ ನಾಡುಗಳು. ಚಿಕ್ಕ ಊರು. ಚಿಕ್ಕಪ್ಪ. ಜಿಲುವ ಮೋಜಿಲಿ. ತಮ್ಮು ನಾಡು. ದಡ್ಡ ಮಗ. ದಿಟ್ಟ ಪುರುಷನು. ದುಣ್ಣ ಪದಾರ್ಥವು. ದೊಡ್ಡ ಮನೆತನದವರು. ದೊಡ್ಡ ಪೆಟ್ಟಿಗೆಗಳು. ಪುಟ್ಟ ಮಗು. ಬಡ ಎತ್ತು. ಬಿಳಿ ಜಾಲಿ. ಸಣ್ಣ ಗೆರೆಗಳು. ಹುಚ್ಚು ಕುಜಿಲಿಮಜಿಲಿ. ಹುಚ್ಚು ಹುಡುಗನು. (The instances are taken from South-Mahratta school-books that were composed by natives.)

ಆದು ಅವಶಕವದೆ, that is necessary. ಆ ಮನುಷ್ಯನು ಎತ್ತರ ಇದ್ದನು. ಆ ಕುದುರೆಗಳು ಏಟು ಗೇಣು ಎತ್ತರ. ನೀಲಿಯ ಗಿಡವು ಸಾಧಾರಣವಾಗಿ ಎರಡು ಎರಡುವರೆ ಮೊಟ ಎತ್ತರವಿರುತ್ತದೆ. ಕತ್ತೆಯ ಧ್ವನಿ ಕರ್ಕಶ. ಆನೆಗಳು ಕಪ್ಪು ಇರುತ್ತವೆ. ಕೆಲವು

ಹಣ್ಣುಗಳು ಕಸಕು ಇದ್ದವು. ಹಣ್ಣುಗಳು ಕಹಿ ಇದ್ದವು. ಒನ್ನು ಕಣ್ಣು ಕುರುಡ. ಹಡಗ ಗಳು ಗಟ್ಟ ಅವೆ. ಎತ್ತುಗಳ ಕೋಡುಗಳು ಗಟ್ಟಿ ಇರುತ್ತವೆ. ವೃಥ್ವಿಯು ಗೋಲಾಕಾರವದೆ. ಹುಡುಗನು ಚಿಲುವನಿದ್ದನು. ಹುಡುಗಿಯರು ಚಲುವೆಯರು ಇದ್ದಾರೆ. ಚಾಕು ಚಲೋದು ಅದೆ, ಆ ಪಾಠಗಳು ಚಲೋ ಅವೆ. ಅವನು ಚಲೋ ಹುಡುಗನು. ಅವನು ಚಿಕ್ಕವನು. ಆ ಮನುಷ್ಯನು ದಯೆಯುಳ್ಳವನಿದ್ದಾನೆ. ಆ ಸ್ತ್ರೀಯರು ಚಿಕ್ಕವರಿದ್ದಾರೆ. ಕಬ್ಬು ಡೊಂಕಾ ದರೆ ಸವಿ ಡೊಂಕೇ? ಕಾಗದವು ದಪ್ಪ ಅದೆ. ಹುಡುಗರು ದಿಟ್ಟರಿದ್ದಾರೆ. ದೇವರು ದೊಡ್ಡವ ನಿದ್ದಾನೆ. ಅವನ ಮನೆ ದೊಡ್ಡದು ಅದೆ. ಕತ್ತೆಗಳು ದೊಡ್ಡವು. ಆ ಹುಲಿಯ ಕಣ್ಣು ದೊಡ್ಡವು ಇದ್ದವು. ಗಿಣೀ ಬಣ್ಣವೂ ಹಸೀ ಹುಲ್ಲಿನ ಬಣ್ಣವೂ ಹಸರು. ಗಿಳಿಗಳಲ್ಲಿ ಕೆಲವು ದೊಡ್ಡವು, ಕೆಲವು ಸಣ್ಣವು ಇರುತ್ತವೆ. ಆಕಾಶವು ನಿರಭ್ರ (cloudless) ಅದೆ. ನಾನು ಬಡವನಿದ್ದೇನೆ. ಅವನು ಬಹಳ ಬಡವನಿದ್ದಾನೆ. ಅವನ ತನ್ದೆ ತಾಯಿಗಳು ಬಡವರಿದ್ದರು. ಕುದುರೆ ಬಿಳೀದು ಅದೆ. ಆ ಕಲ್ಲುಗಳು ಬಹಳ ವಿುದುವು. ಅರಬಿಸ್ಥಾನದ ಕುದುರೆಗಳು ಮೇಲು. ಅವನ ತುಬಾಕಿ ಸಣ್ಣದು. ತೆಂಗಿನ ಎಳೆಗಾಯೊಳಗಿನ ನೀರು ಬಹಳ ಸವಿ ಇರು ತ್ತವೆ (see § 355, 3). ಹೂಗಳು ಹಸರು ಅವೆ. ತೋಟೆ ಹುರುಬರುಕು ಇರುವದು. ಹಣ್ಣು ಹುಳಿಯುದೆ. (Instances from S.-Mhr. school-books. It is to be remarked that there are instances among them in which other authors would perhaps prefer to use en and a form of ads, instead of ads alone, after the attributive nouns, e. g. ಆಕಾಶವು ನಿರಭ್ರವಾಗಿದೆ; see further on in this paragraph, and of. the forms with and suffixed to the original forms of attributive nouns in § 273. In the mediæval Basavapurana there occurs once ಬಡವರಿರ್ದಪ್ರೆ, 29, 28.)

ಅಗಲವಾದ ಗೋಡೆಗಳು, broad walls. ಅಗ್ಗವಾದ ಪದಾರ್ಥಗಳು. ಅವಶ್ಯಕವಾದ ಮಾತು. ಆಜ್ಞಾಧಾರಕನಾದ ಸೇವಕನು. ಆಭಿವಾದ ಬಾವಿ. ಇಮ್ಪಾದ ರಾಗ. ಉತ್ಕೃಷ್ಟ ವಾದ ಸಕ್ಕರೆ. ಎತ್ತರವಾದ ಗಿಡಗಳು. ಎತ್ತರವಾದ ಸ್ಥಳ. ಕಿವಡಿಯಾದ ತಾಯಿ. ಗಟ್ಟ ಯಾದ ಬಾಗಿಲುಗಳು. ಒನ್ದು ಚನ್ದವಾದ ತೋಟವು. ತುಣ್ಣನಾದವನು. ದುಷ್ಟನಾದ ವಿದ್ವಾಂಸನು. ಧೀರನಾದ ಮನುಷ್ಯನು. ಪರೋಪಕಾರಿಯಾದ ಹುಡುಗನು. ಭದ್ರವಾದ ಕೋಟೆಗಳು. ಮನೋಹರವಾದ ಗ್ರಸ್ಥಗಳು, ಮಕ್ಕಾದ ಇಲಿಗಳು. ಮುಖ್ಯವಾದದೊನ್ನು ಕುದುರೆ. ಮೂರ್ಖರಾದವರು. ಮೇಲಾದ ಚಿತ್ರಗಾರನು. ಜ್ಞಾನವು ಮೇಲಾದ ವಸ್ತುವು. ಸುನ್ದರವಾದ ಪಕ್ಷಿ. ಸ್ವಚ್ಛವಾದವುಗಳು. ಬೆಕ್ಕಿಗೆ ಹದನಾದ ಉಗುರುಗಳು. ಹದನಾದ ಕತ್ತಿ. ಹಿರಿಯನಾದ ರಾಮನು. ಹೆಚ್ಚಾದ ಹಣವು. (Instances from S.-Mhr. schoolbooks.)

ಕಪಟವುಳ್ಳ ಸ್ನೇಹಿತನು, a false friend. ದೈವವುಳ್ಳ ಗೃಹಸ್ಥನು. ಧೈರ್ಯವುಳ್ಳ ಗೃಹಸ್ಥನು. ಸಿಂಹದ ಹಲ್ಲು ಬಲವುಳ್ಳವು ಇರುತ್ತವೆ. ಬುದ್ಧಿಯುಳ್ಳ ಹುಡುಗ. ಬೆಲೆ ಯುಳ್ಳ ಧಾತುಗಳು. ಹಟವುಳ್ಳವು. ಹಣವುಳ್ಳ ಒಕ್ಕಲಿಗನು.— ಗಿಡಗಳಿಲ್ಲದ ಆಡಿವೆಗಳು, treeless deserts. ಫಲವಿಲ್ಲದ ಮಠಗಳು. ಬುದ್ಧಿ ಇಲ್ಲದವೆ. ಬಾಯ ಸವಿಯಿಲ್ಲದ ರಸಾಯನ. (Instances from the same.)

Instead of ಆದ also ಆಗ, 'having become', together with a relative participle of ಇರು, to be, is used, e.g. ಬಹಳ ಅಧಿಕವಾಗಿರುವದು (for ಅಧಿಕವಾದು), (it is) excessive. ಆಭರಣವಾಗಿರುವ ಭಂಗಾರ, ornamental gold. ಶ್ರೀಮ ಸ್ತರಾಗಿರುವವರು, illustrious persons. (Instances from the same and from a Mysore book.)

With reference to the remark made above in this paragraph that some authors would perhaps prefer to use ಆಗ and a form of ಇರು, instead of ಇರು alone, after attributive nouns, the following instances, taken from S.-Mhr. school-books, may be given:—ಇನ್ಥ ದುರ್ಘಟ ರೋಗದಿನ್ದ ಮಕ್ಕಳು ಮುಟ್ಟಿಗಳನ್ನು ಉಟ್ಟಿಸಿ ಕೊಳ್ಳುವದು ಎಲ್ಲರಿಗೂ ಅವಶ್ಯಕವಾಗಿದೆ. ಆತನು ಆಡುವ ಮಾತು ವಿಪರೀತವಾಗಿದೆ. ಹಾವಿನ ಮೆಯ್ ಉದ್ದವಾಗಿರುವದು. ಆಕೆಯ ತಲೆ ಬುಟ್ಟಿಯಾಗಿದೆ. ಕೆಲವು ಹುಡುಗರು ದನಗಳೊಳಗೆ ಎಣಿಸಲಿಕ್ಕೆ ತಕ್ಕವರಾಗಿದ್ದಾರೆ. ಪವಿತ್ರವಾದ ಜನರು ಬಹಳ ನಮ್ಮವಾಗಿರುತ್ತಾರೆ. ಒಬ್ಬ ಅರಬನು ಬಹಳ ಬಡವನಾಗಿದ್ದನು. ಉಪ್ಪು ಬಹು ಶುದ್ಧವೂ ರುಚಿಕರವೂ ಆಗಿರುವದು. ನಾನು ಸಿದ್ಧನಾಗಿರುವೆನು. ಕಪ್ಪುರದ ಕಟ್ಟಿಗೆ ಹಗುರಾಗಿಯೂ ನುಣುಪಾಗಿಯೂ ಇರುವದು. ಗಿಳಿಯ ಮೂಗು ಬಹಳ ಹದನಾಗಿರುವದು.

Occasionally ಅನ್ಥ (i.e. ಆನ್ತು+ ಅಹ, \S 223) is suffixed to ಆದ and ಉಳ್ಳ, e.g. ಸುನ್ದರವಾದನ್ಥ (beautiful) ತೇಜವುಳ್ಳನ್ಥ ಒಡವೆಗಳು. (Instance from a S.-Mhr. school-book.)

Frequently this ex appears as ex $(cf. \S\S 223. 224)$ and ex without end or over in the formation of so-called adjectives, e. g. on C_{1} on C_{2} on C_{3} o

Lastly also forms with ಅಗೆ (§ 212, remark 2) have been used as so-called adjectives, e. g. ಕಲ್ಲಿದ್ದಲಿಗಳು ಕಟ್ಟಿಗೆ ಇರುತ್ತವೆ, mineral coals are black. ಆ ಹೆಂಗಸಿನ ಕೂದಲು ಕಟ್ಟಿಗದೆ. ವೃಥ್ವಿಯು ದುಣ್ಡಗದೆ. ಕಪ್ಪರಗಿಡದ ಎಲೆ ಗಳು ದುಣ್ಡಗವೆ. ಬೆಳ್ಳಿಯು ಬೆಳ್ಳಗಿರುತ್ತದೆ. ಪಕ್ಷಿಗಳ ಟಿಕ್ಕೆಗಳು ಮೆತ್ತಗಿರುತ್ತವೆ. ಹುಲ್ಲು ಹಚ್ಚಗಿರುತ್ತದೆ. ಗಿಳಿಗಳು ಬಹು ತರವಾಗಿ ಹಚ್ಚಗೆ ಇರುತ್ತವೆ. (Instances from S.-Mhr. school-books.)

Also so-called relative participles have been called adjectives in modern grammars, e. g. ಹೊಳೆಯುವ ನಕ್ಷತ್ರಗಳು, bright stars, ಕೆಟ್ಟ ಸೇವಕರು,

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bad servants (Anglo-Kanarese Translation Series, Book I, pp. 39. 40), and even plain genitives, as సిట్టిన, సుక్కిన, జేమ్మీయ (Nudigaṭṭu, p. 58).

To express 'very' before an adjective, ಅತ್ತಿ, ಬಲು, ಬಹಳ and ಬಹು may be used, e. g. ಅತಿ ದಪ್ಪ, very thick; ಬಲು ಜಾಣ, very clever; ಬಹಳ ದೊಡ್ಡ, very great; ಬಹು ಶುದ್ಧ, very clean. About another way of rendering 'very' see § 305, a. In the case of inferiority also ತೀರ is used for 'very', e.g. ತೀರ ಸಣ್ಣ, very small, which ತೀರ is employed also to express 'quite', 'wholly', e.g. ಮಂಗಗಳು ತೀರಾ ಮನುಷ್ಯನ ಹಾಗೆ ಕಾಣುತ್ತವೆ, monkeys appear quite like men.

On comparison see §§ 343. 348, 7. 349, 8.

276. Looking back at § 273 we find that the so-called adjectives in the ancient and mediæval dialect consist of original forms (as ఒళ్ళ, కుంర్, etc., ఆసి, నిని, etc.) combined with certain suffixes. What are these?

They are the pronominal forms కు, క్రు, దు of the neuter singular introduced in § 122, so that e. g. ఒళ్ళకు or ఒళ్ళక్కు would be the original form ఒళ్+ఇ+కు or క్రు, the ఇ being a euphonic addition (cf. § 168), and the primitive form being ఒళ్ళు. To assume that the a is not euphonic, and ఇకు, ఇక్కు (for ఇదు) are the suffixes added to ఒళ్, seems to be excluded on account of the absence of analogy, as ఆకు, ఆక్కు would have been the proper suffixes, and the neuter plural ఒళ్ళడువు and the masculine singular ఒళ్ళడం would raise insuperable difficulties.

In ఆంగ్లు, ఇస్టిందు, etc. there is no euphonic letter, but the pronominal suffix డు is immediately joined to the original forms ఆంగ్లి ఇస్త్, ఆండ్.

In the masculine form జళ్లిదం (originally, we believe, జళ్లం) the ఇ and దో are euphonic (about the euphonic దో see § 119, a, §§ 132. 134. 136, and ef. జళ్ళిడువు further on in the present paragraph); జళ్లిదం, therefore, is ఒళ్+ఇ+దో+ఆం (or ఆ), the ఆం (or ఆ) meaning 'he' (see §§ 115. 177. 193, under remarks). The feminine form జళ్ళిడళ్ is ఒళ్+ఇ +దో+ఆళ్, the ఆళ్ meaning 'she' (see e. g. § 177). (ఆల్లైదం in § 243 might be explained similarly as ఆల్లై+ఇ+దో+ఆం, but the given explanation seems to recommend itself.)

In the masculines ఆసీయం, ఇస్తియం, etc. the neuter suffix డు has been dropped, and ఆం has been joined, by means of the genitive (see § 130), to the original forms ఆసీ, ఇస్, etc. (see § 115). The feminine forms ఆసీ యళ్, etc. are ఆసీయు+ఆళ్, etc.

The neuter plural e.g. of ಒಳ್ಳಿತು or ಒಳ್ಳಿತ್ತು is ಒಳ್ಳಿದುವು, and this consists of ಒಳ್+euphonic ಇ+euphonic ದ್+ಉವು (see § 136, a); the neuter plural e.g. of ಆಸಿದು is ಆಸಿಯವು, i.e. ಆಸಿಯ (the genitive of ಅಸಿ)+ಅವು (see ibid.), ಅವು having taken the place of ಉವು (cf. ಉವು and ಅವು in §§ 209. 210).

The epicene plural is e. g. ఒళ్ళిందరో, i. e. ఒళ్ $+ ૠ + ext{cf} + ext{eof}$ and ఇనియురో, i. e. ఇన్య (the genitive of ఇన్) $+ ext{eof}$, the ఆరో meaning they (see e. g. § 177).

Thus the pronominal suffixes of the mentioned so-called adjectives in the ancient and partly in the mediæval dialect are కు, క్తు, దు, ఆం, ఆళ్, ಉవు, ఆవు, ఆరా.

In the modern dialect the suffixes are partly the pronouns edu, estat,
277. The so-called adjectives or attributive nouns in Kannada are partly ordinary nouns and partly pronominal nouns.

The first are represented by their short original forms (§ 273), e. g. ఆగల; ఆసి. At least some of the forms of the first class mentioned in § 273 are declined, e. g. ఆగలಕ, ఆగలద, ఆగలదల్ల; బుద్దాళ్ళ, బుద్దద, బుద్దదల్ల; కేం. లేదు. కి. లో కి.

The pronominal nouns are represented by the forms composed of the short original forms and the suffixes కు, క్త్రు, etc. They are used also just like ordinary nouns, as will be seen from the following instances:—
ಕಿటిందటింళి పిరిదువర్గామనా (for పిరిదువర్గాంగళనా) ఆటించలో నేటించింతనా కక్షిం జాణం, he who brings about to make known great things even in short (ಕిటిందటింళి, i. e. in a few words, is) wiser than that man. నేఁరిక్షం మూడువుడు, to make right. ఒళ్ళకం మూడిస్పివం, a man who causes welfare. ఇనిడం నుడివవ, a man who utters pleasantness (i. e. pleasing words). ఒళ్ళడు కీడకు good (and) bad. పిరియం, a Brâhmaṇa. జడియుళ్ళ పిరియరు, eminent persons who have (or wear) the jatě. పిరియరిగే ఇదిరాగి పిటించుడు, rising (from a sitting posture) before elders. కిటిందం పిరిదు మూడువుడు, to make a small thing an extensive one. ఇనియనే బిల్లదిస్తి నియం,

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a paramour (is) indeed a man sweeter than jaggory. ಎನಗೆ ಬಲ್ಲದರ್ ಆಗ ಲಾರ್ಪರೆ ಗಾವಿಲರ್, can rustics become persons of (greater) ability than I?

Such compounds as ಒಳ್ಳುಣಿಸು, ಇನ್ನುಣಿಸು (§ 247, d, 11), ಬೀಡ್ಗೊನೆ, ಇಂಗಡೆ (ibid. s) are, therefore, to be translated literally:—a goodness-food (i.e. a good food), a sweetness-meal (i.e. a sweet meal), a largeness-bunch (i.e. a large bunch), the sweetness-sea (i.e. the sweet or milk sea); and such as ಬಿಟ್ಟರಂಗುಳಿ, ಪಿರಿದಾಸೆ, ತೋರಿದುವು ಜಘನಂ (§ 273), a severity-it-disease (i.e. a severe disease) of the eyes, a greatness-it-desire (i.e. a great desire), bigness-they-buttocks (i.e. big buttocks). All these instances bear the character of karmadhâraya compounds, as do also the compounds of the three dialects: ಚಿಕ್ಕಚೋಚಿಗ, ದೊಡ್ಡಾನೆ, ಸಣ್ಣಗಾಳ, a littleness-wonder, a greatness-elephant, a smallness-fishing hook.

In § 275 it has been remarked that modern Kannada grammars and other books adduce and use several ordinary nouns as adjectives, e.g. అంజుబురుక, timid, ఎక్తర, కామీ, కివడ, జోలువ, కమ్ము, ముదుక, సిం, ముజ్బు.

Occasionally a so-called adjective in its neutral form is used as an adverb, e.g. పెరిదురి, to burn greatly; డిరిదు జిస్త్రిమ, to be greatly disturbed in thought.

XV. On numerals.

- 278. Numerals are declinable bases, and comprise also appellative nouns of number and words that express indefinite quantity (\S 90). Their declension is given in $\S\S$ 122. 131 (cf. \S 354, I, 5), their gender is indicated in \S 102, s, g, and their figures appear in \S 44.
- 1, The not compounded cardinal numbers up to ten are: ఒన్న 1, ఎరడు 2, ముంటిను 3, నెల్కు 4, ఆయ్దు (ఆయిదు, also mediæval) 5¹⁾, ఆటిను 6, పెట్టిన్ 7, ఎణ్బు 8, వక్కు (ఉక్కు, also mediæval) 10. ఒచ్చక్కు 9, is a compounded cardinal number, consisting of ఒమో (another form of ఒన్న) and వక్కు or ఉక్కు (see further on in the present paragraph).

When, up to nineteen, the mentioned cardinal numbers are compounded with a preceding ಪತ್ತು or ಹತ್ತು 10, this ಪತ್ತು or ಹತ್ತು takes the forms ಪನ್ or ಹನ್, ಪದಿ or ಹದಿ, ಪದಿನ್ or ಹದಿನ್ (§ 248, 10), except before ಒಮ್ಬತ್ತು. Thus we get ಪಸ್ನೊನ್ದು (cf. § 215, 7, d; ಹನ್ನೊನ್ದು, also mediæval) 11, ಪನ್ನೆರಡು (ಹನ್ನೆರಡು, also mediæval) 12, ಪದಿಮೂರು (ಹದಿಮೂರು) 13, ಪದಿನಾಲ್ಕು

⁷⁾ The numbers in parenthesis are such as occur, partly as additional forms, in the modern dialect alone, if 'also mediæval' is not added.

(ಹದಿನಾಲ್ಕು) 14, ಪದಿನಯ್ದು (ಹದಿನಯ್ದು, also mediæval) 15, ಪದಿನಾಯಿ (ಹದಿ ನಾಯಿ; also mediæval) 16, ಪದಿನೇಟು (ಹದಿನೇಟು, also mediæval) 17, ಪದಿ ನೆಣ್ಟು (ಹದಿನೇಣ್ಟು, also mediæval) 18, ಪತ್ತೊಮ್ಬತ್ತು (ಹತ್ತೊಮ್ಬತ್ತು) 19.

From twenty up to twenty-nine the compounds (a kind of gamaka compounds or tatpurushas, § 253, 2, a) have as their first member are (§ 248, 2) or are, which are other forms of are. Thus: aresuments, also mediaval) 20, aresuments, (aresuments) 21, aresuments, are suments, are s

100 is ಸೂಯ, to which the other cardinal numbers are suffixed in the manner indicated above, e. g. ಸೂಯಾನ್ಸ್ 101, ಸೂಯಾರಡು 102, ಸೂಯು ಪತ್ತು 110, ಸೂಯಾರತ್ತು 150; but this manner has been generally given up in the modern dialect, wherein ಸೂಯು becomes ಸೂಯಾಂ (the short genitive of ಸೂಯಾ, § 120, a, e, instead of ಸೂಯಿಯಿ+ಆ), e. g. ಸೂಯಾಂ ಒಸ್ಸು 101, ಸೂಯಾಂ ನಾಲ್ಕು 104, ಸೂಯಾಂ ಹನ್ನೊಸ್ಸು 111, ಸೂಯಾಂ ಇಪ್ಪತ್ತು 120,

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ಸೂರ್ಲಿ ಮೂವತ್ನಾಲ್ಕು 134, ಸೂರ್ಜಿ ಅಯ್ಪತ್ತು 150, ನೂರ್ಲಿ ತೊಮ್ಬತ್ತೊಮ್ಬತ್ತು or ನೂರ್ಲಿ ತೊಮ್ಬತ್ತರ್ಜಿನ್ನುತ್ತು 190.

If నూటు is preceded by not compounded numbers, these numbers for the greatest part appear in another form. The other forms are ఎరటో (§ 248, 2), ఇనో (for ఎరడు), మూ (§ 248, 3), మొనో (for మూటు), నాలో (§ 248, 4), నా (for నాల్కు), అయో (for అయ్దు, § 248, 5), అటు (248, 6), అటో (for అట్కు), ఏటో (for ఏటు, § 248, 7), ఒమ్బయో (§ 248, 9), ఒమ్బయి (for ఒమ్మక్కు), e. g. ఒన్న నూటు, one 100, ఎరట్నూటు (ఇన్నూటు) 200, మూనూటు (మున్నూటు, also mediæval) 300, నాల్కునూటు (నాల్నూటు, నానూటు) 400, ఆయ్నూటు 500, ఆటునూటు (అనూకటు) 600, పట్నూటు (ఏటునూటు, also mediæval) 700, ఎబ్బనూటు 800, ఒమ్బయ్ముటు (ఓమ్బయి నూటు) 900, పక్కునూటు 10,00. Observe also e. g. ఇన్నూటూ నాల్పక్తేణ్బు 248, మున్నూటి (for మున్నూటూ, Basavapurāṇa) ఆటివక్కు 360, అయ్నూటూ ఆటివక్కు 560.

The Kannada language has no own special word for 1,000; the ancient dialect uses ಸಾಸಿರ and ಸಾಯುರ, the mediæval one ಸಾಸಿರ and ಸಾವಿರ, and the modern one ಸಾವರ, ಸಾವರ and ಸಾವರು. All these terms are corrupted from Samskrita ಸಹಸ್ತ. When not compounded numbers precede it, these numbers (mostly) change their form in the ancient dialect, viz. ಒರ್ (for ಒನ್ನು), ಎರಟ್, ಇರ್ (for ಎರಡು), ಮು (for ಮೂರಿು, see § 248, 3), నాలా (for నాల్కు), ఆయా (for ఆయ్దు), (ఆటా, only mediæval), పరితా (for ಎಬು), ಎಣ್ (for ಎಣ್ಟು), ಒಮ್ಬಯ್ (for ಒಮ್ಬತ್ತು), ಪಯಿನ್ (for ಪತ್ತು), ನೂರ್ಲ್ (for నుండు, § 248, 11). Thus we have, together with the (mediæval and) modern forms, the following:— ఒటాంగానీర (see § 215, 7, c), (ఒన్న నావిర) one 1000, ಇರ್ಛಾಸಿರ (§ 215, 7, c), ಎರಟ್ಸ್ರಾಸಿರ (ಎರಡುಸಾವಿರ, also mediæval) 2000, ಮುಚ್ಛಾಸಿರ (ef. § 215, 7, e; ಮೂರ್ಜಿಸಾವಿರ) 3,000, ನಾಲ್ಸಾಸಿರ (ನಾಲ್ಕುಸಾ ವಿರ) 4,000, ಅಯ್ಸಾ ಸಿರ (ಆಯ್ದು ಸಾವಿರ) 5,000, (ಆರ್ಸಾವಿರ, mediæval, ಆಯಿಸಾವಿರ) 6,000, ಎಟ್ಸಾಸಿರ (ಏಳುಸಾವಿರ) 7,000, ಎಣ್ಟಾಸಿರ (§ 215, 7, e; ಎಣ್ಟುಸಾವಿರ) 8,000, ಒಮ್ಬೆಯ್ಸಾ ಸಿರ (ಒಮ್ಬತ್ತು ಸಾವಿರ, also mediæval) 9,000, ಪಯಿಂಛಾಸಿರ (ಹತ್ತು ಸಾವಿರ) 10,000, (ತೊಮ್ಮತ್ತುಸಾವಿರ, also mediæval) 90,000, ನೂರ್ಛಾಸಿರ (§ 215, 7, c; ನೂಯುಸಾವರು 100,000. Some instances of the modern dialect regarding the use of the genitive of ಸಾವಿರ will prove useful: — ಒನ್ದು ಸಾವಿರದ ಒನ್ನು 1,001; ಒನ್ದು ಸಾವಿರದ ಒನ್ನು ನೂರಿಲಾ ಹನ್ನೊನ್ನು 1,111; ಮೂರ್ಲಿಸಾವಿರದಾ ಎರಡುನೂ ಟಿರಾ ಮೂವತ್ನಾಲ್ಕು 3,234; ನಾಲ್ಪತ್ತೆ ರಡು ಸಾವಿರದಾ ಆಯ್ನೂಟಿರಾ ನಾಲ್ಪತ್ತೆ ಣ್ಟು 42,548. 100,000 is very frequently expressed in Kannada by Samskrita ಲಕ್ಷ್ಮ. e.g. ಏಮಿಲಕ್ಷದ ಅಯ್ದು ಸಾವಿರದಾ ಮೂವೆತ್ತಾಯಿ 7,05,036, or by its tadbhava ಲಕ್ಷ್ಯ. e.g. ನಾಲ್ಕುಲಕ್ಕದ ಮೇಲೆ ತೊಮ್ಬತ್ತಾಯಿಸಾವಿರ ಗೀತಂಗಳ್, 4,96,000 songs; ಲಕ್ಷ್ಮಮುಂ ತೊಮ್ಬತ್ತುಸಾವಿರದಚಲಶಿವಲಿಂಗಂಗಳ್, 4,90,000 immoveable šivalingas.

As shown above, the short forms for ಒನ್ದು, ಎರಡು, ಮೂಯಿ, ನಾಲ್ಕು, ಆಯ್ದು, ಆಯೆ, ಏಮಿ, ಎಣ್ಟು, ಪತ್ತು (ಹತ್ತು) and ನೂಯಿ are ಒಮ್, ಒರ್; ಇನ್, ಇಪ್, ಇರ್, ಎರಬ್; ಮು, ಮುಚ್, ಮುನ್, ಮೂ; ನಾ, ನಾಲ್; ಅಯ್, ಅಯಿ; ಅಮ್, ಅರ್ಜಿ, ಅರ್ಜಿ, ಅರ್ಜಿ, ಅರ್ಜಿ, ಎರ್, ಎಮ್, ಎಮ್, ಎಮ್, ಎಮ್, ಪದಿ (ಹದಿ), ಪದಿನ್ (ಹದಿನ್), ಪನ್ (ಹನ್), ಪಯ್, ಪಯಿನ್.

ಹರ್ before a vowel gets its vowel lengthened, e. g. ಹರೊನ್ದು, each, ಹರೊರ್ವಂ, each man, as does ಇರ್, e. g. ಈರಯ್ದು 10, ಈರಾಯಿ 12, ಈರೇಯಿ 14, ಈರೆಣ್ಟು 16; ಮೂಯಿ before a vowel becomes ಮುಯ್, e. g. ಮುಯ್ಯರ್, ಮುಯ್ಯೆರಡು, 6, ಮುಯ್ಯೇಟ್ 21 (see § 248, 1. 2. 3). Such compounds do not occur in the modern dialect.

ಒಮ್ಮತ್ತು, 9, literally means 'one-ten', i. e. one to ten or one before ten. Regarding ತೊಮ್ಮತ್ತು ancient grammars state that ತೊಮ್ is a substitute (âdêša) of ಒಮ್ (Šabdmaņidarpaņa sûtra 190; Šabdânušâsana sûtras 90. 361; Nâgavarma sûtra 166, formed in order to distinguish 90 from 9; see § 248, 9); according to them ತೊಮ್ probably signifies 'the ninth', and ತೊಮ್ಮತ್ತು 'the ninth ten'. But one may think that ತೊಮ್ is another form of ತುದ or ತುತ್ತ (§ 253, 3, which appears also as ಜೊಚ್), meaning 'point', 'upper', 'first', 'prior', so that ತೊಮ್ಮತ್ತು would signify 'the upper ten', or 'the ten that is foregoing' (one hundred).

The compounded numbers from 11 to 19, having ಪತ್ತು (ಹತ್ತು) at their beginning, might be called dvandva compounds (§ 250), as they are formed by means of addition, requiring an 'and' between; but Kêšava terms them dvigu compounds (§ 248, 10). In those from 20 to 100,000 the first member of the compounds denotes that the second member is to be added to itself as many times as it (the first member) indicates. This too is a sort of addition which in course of time was called multiplication. Kêšava classes the numerals from 20 to 100,000 also with the dvigu compounds.

The mentioned multiplication is used likewise e.g. in ಎರಡಿರಡು 4, ಎರಡಯ್ಡು (=ಈರಯ್ದು) 10, ಮೂಜಿಕರಡು 6, ಅಯ್ದೆರಡು 10, ಒಮ್ಬತ್ತು ನಾಲ್ಕು 36 (see ಈರಯ್ದು, etc. above); ಎರಡಯ್ದು, however, in an additional way, means also 7 (2+5) and ಅಯ್ದಾಜಿಸು 11 (5+6), Further when the meaning of 'or'

is expressed, ಎರಬ್ಯೂಟು denotes also 2 or 3, ಎರಡಯ್ದು 2 or 5, ನಾಲೈಣ್ಟು 4 or 8, ಆಟಿಕೀಟು 6 or 7; ಪತ್ತೆಣ್ಟು 10 or 8. Besides, compounds like ಒನ್ಸೊನ್ದ, ಎರಡೆರಡು, ಮೂಟುಮೂಟು, ಹತ್ತುಹತ್ತು mean also 'one and one' 'two and two', 'three and three', 'ten and ten' in a distributive sense: each one, etc. (§ 306 a; ef. § 303, s).

If a number is added to నుంటు, it may be done by means of the genitive in the ancient dialect too, as would appear from Kêšava's instance నుంటుంటే చక్కు (110) that forms the compound నుంటువక్కు (§ 244), a gamakasamâsa (§ 253, 2, a); instead of this full form of the genitive its abbreviated form నుంటుం (i.e. నుంటి+ఆ) came into use, as we have seen above under నుంటు. The genitive xావరద or xావరదా of xావర is similarly used; see above under xావర. That the genitive may be used also when a number is added to చక్కు (మక్కు) follows from the instances of the modern dialect quoted above:—ఇచ్చక్రటోవిన్నక్కు ఇచ్చక్తున్నక్కు, ఇచ్చక్తున్నక్కు, ఇచ్చక్తున్నక్కు, ఇచ్చక్తున్నక్కు, ఇచ్చక్తున్నక్కు, తినిమ్మక్కుమ్మక్కు, ఇంటుక్కుక్కు, 99.

That cardinal numbers were optionally used in the singular and plural (§ 131) in the ancient dialect appears from the following instances:— ఒన్న నాల్కు or ఒన్న నాల్కు గళ్, ఎరడయ్ను or ఎరడయ్ను గళ్, ಪತ್ತು నూటిని or ಪತ್ತು నూటినిగళ్.

In connection with nouns of any gender the cardinal numbers remain unchanged, $e.\ g.$ ಸಾಯಿರ ಗಣ್ಡರ್, ಸಾಯಿರ ಪೆಣ್ಡೆರ್, ಸಾಯಿರ ಮನೆಗಳ್; ಎರಡು ಬಗೆ; ಎರಡುಸಾವಿರ ಬೌದ್ಧರ್; ಮೂಯಿ ಲೋಕಂ, ನಾಲ್ಕು ಯುಗಂ, ಎರಡು ಸಾವಿರ ಯುಗಂಗಳು (cf. \S 102, $s,\ g$).

Concerning the occasional place of cardinal numbers observe e.g. ದಸಮೊಸ್ಡಕ್ಕೆ, for one day, (daily, ef. § 303, 1, a, foot-note), ದಸಮೊಸ್ಡಕ್ಕಳ್ಳಿ, in one day, ವರುಷ ನೂಂದು, a hundred years.

The modes of expressing 'times' in the multiplication-table (ನೆಮಗೆಗಳ ಕೋ ಪ್ರಕ, ಮಗಗಳ ಕೋಷ್ಟಕ) nowadays are two. The first mode, used in Mysore, is done by putting the multiplicand in the nominative and the multiplier in the locative formed from the short genitive (without the augment ಆರ್) by means of ಅಲು (see e.g. § 109, a, 7), for instance:

> ಎರಡೊ ಸ್ಥ ಲು ಎರಡು, $2 \times 1 = 2$ ಎರಡೆರಡಲು ನಾಲ್ಕು, $2 \times 2 = 4$ ಎರಡು ನಾಲ್ಕಲು ಎಣ್ಣು, $2 \times 4 = 8$ ಆದು ಏರಲು ನಾಲ್ಕತ್ತೆರಡು, $6 \times 7 = 42$.

The second mode, used in South-Mahratta, is done by giving a final Θ (i. e. the form of the short genitive instead of Θ) to the multiplicand and putting the multiplier in the locative formed by Θ 0 or \emptyset , i. e. Θ 0+ Θ 1, Θ 2+ Θ 3, i. e. Θ 0+ Θ 5. For instance:

ಎರಡೊನ ಅಲೆ ಎರಡು ಎರಡೆರಡೆ ನಾಲ್ಕು ಎರಡ ಮೂಜಿ ಆದು ಎರಡ ನಾಲ್ಕಲೆ ಎಣ್ಸು, ಎರಡ ಹತ್ತಲೆ ಇಸ್ತತ್ತು ಮೂಹಿಡಿನ ಲೆ ಮೂಹು ಮೂಹ'ರಡೆ ಆಡು ಮೂಜ ಮೂಜ್ಜಿ ಒಮ್ಮತ್ತು ಮೂಜ ಆಜ್ಜ್ ಹದಿನೆಣ್ಯು ಎಣ್ಯು ನಾಲ್ಕೆ ರಡ್ಡೆ ಆಹ ಆಯ್ದೆ ಮೂವತು නස නස් ನಾಲ್ವತ್ತೊ ಮೃತ್ತು ಎಣ್ಣ ಅಯ್ದ ನಾಲ್ಕತ್ತು ಒಮ್ಮತ್ತ ಅಯ್ದೆ ನಾಲ್ಕತ್ತಯ್ದು.

It is to be remarked that in South-Mahratta also such forms as ಮೂರ್ಟಿ ಎರಡ್ಲೆ, ನಾಲ್ಕಾ ಎರಡ್ಲೆ, ನಾಲ್ಕಾ ಎರಡಲೆ, ಅಯ್ದಾ ನಾಲ್ಕು, ಅಯ್ದಾ ನಾಕ್ಲು, ಆಯ್ದಾ ನಾಕ್ಲು are used.

2, The ordinal numbers are formed by suffixing ಅನೆಯ to the cardinal numbers in the three dialects, e. g. ಒನ್ಪನೆಯ, first, ಎರಡನೆಯ, second, ಮೂಜಿನೆಯ, third, ನಾಲ್ಕನೆಯ, ಪದಿನಾಜಿನೆಯ (ಹದಿನಾಜಿನೆಯ), ನೂಜಿನೆಯ, ಅಯ್ಯೂಜಿನೆಯ. In the modern dialect ಮೊದಲನೆಯ, of the noun ಮೊದಲು, is frequently used instead of ಒನ್ಪನೆಯ. Instances are:— ನಾಲ್ಕನೆಯಕ್ಕರಂ, ನಾಲ್ಕನೆಯ ವರ್ಣಂ, ಎಣ್ಟನೆಯ ವರ್ಷಂ, ಪತ್ತನೆಯ ಮನೆ (ಹತ್ತನೆಯ ಮನೆ), ಮೊದಲ ನೆಯ ಭಾಗ.

In the ancient dialect 'he', 'she', 'it', 'they', expressed by suffixing ಅಂ (ಅ+ಂ, e. g. § 115), ಅಳ್ (e. g. § 177), ಅದು (e. g. § 122), ಅರ್ (e. g. § 177), ಅರ್ಜಿರ್ (§ 134), ಅವು (§ 136), e. g. ಒನ್ಪನೆಯಂ, the first man, ಎರಡನೆಯಂ, the second man; ಒನ್ಪನೆಯಳ್, the first woman, ಎರಡನೆಯಳ್ the second woman, ಮೂಜಿನೆಯಳ್, ಪತ್ತನೆಯಳ್; ಒನ್ಪನೆಯದು, the first thing, etc., ಎರಡನೆಯದು; ಎರಡನೆಯರ್, the second women, ಮೂಜಿನೆಯಳ್ಡಿರ್, ಪತ್ತನೆಯಳ್ಡಿರ್; ಒನ್ನನೆಯವು, the first things, etc.

In the (mediæval and) modern dialect the pronouns ಅವ, ಅವನು, ಅವಳು, ಆಕೆ, ಅದು, ಅವರು, ಅವು are used as suffixes, e.g. ಮೂಟಿನೆಯವ, ಮೂಟನೆ ಯವನು, the third man; ಮೂಟಿನೆಯವಳು, ಮೂಟಿನೆಯಾಕೆ; ಮೂಟಿನೆಯದು; ಮೂಟಿನೆಯವರು; ಮೂಟಿನೆಯವು (ಮೂಟಿನೆಯವುಗಳು).

The modern dialect often changes the suffix θ and into θ and θ (ef. § 130, e, genitive), e. g. θ and θ are the modern dialect often suffix θ and θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ are the modern dialect often suffix θ and θ are the modern dialect often suffix θ are the modern dialect often suffix θ are the modern dialect of θ are the modern dialect often suffix θ are the modern dialect of θ ar

Examining the meaning of පನೆಯ we come to the conclusion that the original form was ಅನೆ, i.e. ಅನ (of ಅಗು § 176) and the formative taddhita syllable ಎ (§ 243, A, 2), originally meaning 'a state of having become or being', to which ಅ, the sign of the genitive (§ 130), was suffixed.

3. The declension, in the singular, of the nouns అనికు, ఇనికు, అనికు, ఎనికు which express indefinite quantity or are వచణం పోట్ఫె సిఎ౯కోండుకట్టంగళా (to which ఎల్లదు also belongs, see §§ 90. 266), appears in § 122. See the epicene plural of the appellative nouns of indefinite quantity derived from them, under No. 4.

ಅಧಿಕು, that much, so much as that (ತಾವತ್), ಇಧಿಕು, this much, so much as this (ಇಡುತ್), ಉಧಿಕು, so much as this (in an intermediate sense, ಏತಾವತ್), ಎಧಿಕು, how much (ಕಿಡುತ್) occur in the ancient and mediæval dialect; in the mediæval one ಅಷ್ಟು, ಇಷ್ಟು, ಎಷ್ಟು are often substituted for them, as is generally done in the modern one (§ 122, b, c). The substitutional forms ಅಯ್ಸು, ಆಸು; ಈಸು; ಏಸು are also frequently used in the two last mentioned dialects. In the modern one there are likewise ಅಟ, ಅಟು, ಅಟ್ಟು, ಆಟು; ಇಸ, ಈಟು; ಏಟು. The Šabdânu-sâsana introduces (under its sûtras 238. 441) ಅಷ್ಟು, ಇಷ್ಟು, ಉಷ್ಟು, ಎಷ್ಟು; ಅಯ್ಸು, ಈಸು, ಉಸು, ಏಸು as belonging to the ancient dialect. Some instances are:—ಅಧಿತು ಕಾಲಂ, so much time as that; ಎಧಿಕು ಮಹಿ, how much land; ಇಷ್ಟು ಹೊತ್ತು, so much time as this; ಅಷ್ಟು ಶಬ್ದಂಗಳ್, so many terms as those; ಎಷ್ಟು ಮನೆ or ಎಷ್ಟು ಮನೆಗಳು, how many houses.

ಅಧಿತು, ಇಧಿತು, etc., like the cardinal numbers (see No. 2), also suffix ಅನೆಯ, e. g. ಅಧಿತನೆಯ, ಇಧಿತನೆಯ, ಎಧಿತನೆಯ, ಅಷ್ಟನೆಯ, and to this (besides any noun) the same pronominal forms and pronouns in the singular and plural, e. g. ಅಧಿತನೆಯಂ, a man of that or such a place, or state, or degree; ಇಧಿತನೆಯಂ, a man of this or such a place, or state, or degree; ಉಧಿತನೆಯಂ, a man of this intermediate place, etc.; ಎಧಿತನೆಯಂ, a man of what place, or state, or degree; ಅಧಿತನೆಯುಳ್; ಅಧಿತನೆಯರ್; ಅಷ್ಟನೆಯವನು,

ಇಷ್ಟನೆಯವನು, ಎಷ್ಟನೆಯವನು; ಎಷ್ಟನೆಯವಳು; ಎಷ್ಟನೆಯದು or ಎಷ್ಟನೇದು; ಅಷ್ಟನೆ ಯವರು.

4, Ancient appellative nouns of number of which a few instances in their epicene nominative plural have been given in § 119, are e. g. ಒಬ್ಬಂ or ಒರ್ವಂ, one man; ಒಬ್ಲಳ್ or ಒರ್ವಳ್, one woman; ಇರ್ಬರ್ or ಇರ್ವರ್, two men or women; ಮೂವರ್ or ಮೂವರ್ಕಳ್, three men or women; ನಾಲ್ವರ್ or ನಾಲ್ವರ್ಕಳ್, four men or women; ಅಯ್ಯರ್, five men or women; ಅಯುವರ್, six men or women; ಏಟ್ಟರ್ or ಏಟ್ವರ್, seven men or women; ಎಣ್ಟರ್; ಒಮ್ಮದಿಮ್ಮರ್; ಪದಿಮ್ಟರ್ or ಪಯಿಮ್ಟರ್; ಸೂರ್ವರ್; ಸಾಸಿರ್ವರ್; — ಮೂವ ತ್ತಿರ್ವರ್, ಮೂವತ್ತುಮೂವರ್, ಅಯಿನತ್ತುಮೂವರ್ (ef. § 272, 2).

The mediæval dialect uses e. g. uuro, uurv, and also uuro, uurv; uurv and uurv, uurv

Frequently the modern dialect, and occasionally also the mediæval one, express such appellative nouns of number by adding మస్ది (or జనరు), persons, to cardinal numbers, $e.\ g.\$ మూటు మస్ది, three persons నాల్ఫు మస్ది, అయ్దు మస్ది, (ఎణ్బు జనరు).

Other ancient appellative nouns of number are four, four, of, for (of four), some men or women; zour, zour, zour, zour (of zour, of. § 90; § 248, 12, and as to form in zour, in § 273), many or several men or women. In the mediæval dialect they are four, four, for, four, zour, zour, zour, zour, zour, zour, and in the modern one four, zour, z

The ancient appellative nouns of indefinite quantity in their epicene plural, derived from అనకు, ఇన్రికు, అన్రికు, ఎన్రికు, ఎల్లడు (see under No. 3), are ఆసబర్, so many men or women as those, ఇన్రిబర్, so many men or women as these, (అన్బర్), ఎన్బర్, how many men or women, ఎల్లవర్ (the హ being euphonic, see § 266), ఎల్లర్, all men or women, all of which are found also in the mediæval dialect with the exception of ఎల్లవర్ (cf. § 272 under No. 2). Only ఎల్లర్, in the forms of ఎల్లరు and ఎల్లవర్, appears in the modern one.

The epicene nominative plural of అమ్మ and ఇమ్మ (see above under No. 3) in the modern dialect is అమ్మరు, so many men or women as those, and ఇమ్మరు, so many men or women as these. Instead of ఎమ్మరు, how many persons, ఎమ్మ మస్ద్రి or ఎమ్మ జనరు is used.

* 279. By suffixing ಮೆ to the short form of a cardinal number (§ 278, 1) words are formed in the ancient dialect that express 'time' or 'times', e. g. ಒರ್ಮೆ, one time or turn, once; ಇರ್ಮೆ, two times, twice; ಮೂರ್ಮೆ, ಮೂರ್ಮೆ, ಮೂರ್ಮೆ, ಮೂರ್ಮೆ, ಮೂರ್ಮೆ, ಮೂರ್ಮೆ, ಕುಂಡ್ರೆ; ಅಯ್ಮೆ; ಅಂಡ್ರಿ; ಅಂಡ್ರೆ; ಅಂಡ್ರೆ; ಅಂಡ್ರೆ; ಎಂಡ್ರೆ; ಒಮ್ಬಯ್ಮೆ; ಪಂಡ್ರಿಫ್ಸ್, ಸೂರ್ಸ್, ಸಾಸಿರ್ಮೆ. For instance ಮಕಾರಕ್ಕೊರ್ಮೆ ವಕಾರಮಕ್ಕಂ, for the letter ಮ once the letter ವ is used.

In the mediæval dialect we find ఒమే౯, ఒమ్మే (for ఒమే౯) and ఇమే (for ఇమే౯), and in the modern one ఒమ్మే. (See § 212, 1; cf. § 306, b.)

In the ancient dialect there are formed also ಕೆಲರ್ನ (from ಕೆಲರ್ of ಕೆಲವು, see 278, 4), some times, and ಪಲರ್ನು (from ಪಲರ್ of ಪಲವು), many or several times, e. g.

ಕೂರ್ಮೆಯನ್ ಆ ಮುನಿಯಂ ಕ ಹ್ಡಾರ್ಮಂ ನೀನಲ್ಲದಿಲ್ಲ ಪೆಜತೆನ್ವರಸಂ | ಮೂರ್ಮೆ ಬಲವನ್ದು, ನುತಿಸಿ, ಸ

ಲರ್ಮ ತುದಿಲ್ಲಿಯ್ದು, ಭಕ್ತಿಯಿಂ ವೆಸಗೊಣ್ಣಂ ॥ (See translation in § 258.)

The ಮೆ is one of the taddhita suffixes (§ 243, A, 19), and only in course of time got the meaning of time or turn.

In the ancient and mediæval dialect 'time' or 'times' used to be expressed also by ಸೂಬ್ (ಸೂಬು) or ಬಾರಿ, e. g. ಒನ್ದು ಸೂಬ್, ಎರಡು ಸೂಬ್, ಒನ್ನು ಬಾರಿ, ಎರಡು ಬಾರಿ; in the modern one the terms used are ಆವರ್ತಿ, ಬಾರಿ, ಸರತಿ, ಸರವಿ, ಸರ್ತಿ, ಸಲ, ಸಾರಿ, ಸಾರೆ, etc., e. g. ಒನ್ನಾವರ್ತಿ, ಎರಡು ಸರ್ತಿ.

280. To form words expressing 'fold' the ancient dialect frequently used ಮಡ, a fold, suffixed to the short forms of cardinal numbers (§ 278, 1), e. g. ಇರ್ಮಡ, two-fold, twice as much, ಮೂರ್ಮಡಿ or ಮೂವಡಿ (i. e. ಮೂ+ಮಡಿ), three-fold, three times as much, ನಾಲ್ವಡಿ (i. e. ನಾಲ್+ಮಡಿ), ಅಯ್ವಡಿ (i. e. ಅಯ್+ಮಡಿ), ಅಯ್ಪಡಿ (i. e. ಅಯ್+ಮಡಿ), ಅಯ್ಪಡಿ (i. e. ಅಯ್+ಮಡಿ), ಅಯ್ಪಡಿ (i. e. ಅಯ್+ಮಡಿ), ನಾರ್ಮಡಿ, ಸಾಸಿರ್ಮಡಿ.

Instances are:— ಧರೆಯೊಳ್ ಬೀರದ ಪೆಮ್ವಿನ ನರನಿಸ್ದಿರ್ಮಡಿ, ಬಕಾರಿಯಿಂ ಮೂವಡಿ, ಭಾ । ಸ್ಥೆ ರಸುತನಿಂ ನಾಲ್ವಡಿ, ಮುರ ಹರನಿಸ್ದ ಯ್ವಡಿ ನೆಗಡ್ತಿಯದಟರ ಭೀಮಂ ॥ a terrible man of the heroes of fame on earth (he was): twice as much as Arjuna of eminent valour, thrice as much as Bhîma, four times as much as Karņa, five times as much as Kṛishṇa. (Cf. § 343, 3.)

ಇರ್ಮಡಿ ಬಲಿಗೆ, ದಧೀಚಿಗೆ ಮೂರ್ಮಡಿ, ಜೀಮೂತವಾಹನಂಗಂ, ಬಗೆಯಲ್, | ನೂರ್ಮಡಿ, ಶಿಬಿಗಂ ದಿಟೆ ಸಾ

ಸರ್ಮಡ ವಾಗಲ್ ಇಳಿಗೆ ಚಾಗದೊಳ್ ನೃವತುಂಗಂ 🏿 Nripatunga (was) in liberality on earth surpassing Bali two times, Dadhíči three times, also Indra, if one considers, a hundred times, (and) indeed also Šibi a thousand times. (Cf. § 343, 1.)

In the mediæval and modern dialect we find ಇಮ್ಮಡಿ (for ಇರ್ಮಡಿ), ಮುಮ್ಮಡಿ (for ಮೂರ್ಮಡಿ), in the mediæval one ನೂರ್ಮಡಿ, ನೂಯಿಮಡಿ, ಎಣ್ಣುಮಡಿ, and in the modern one ಹತ್ತುಮಡಿ.

To form multiplication numbers in the modern dialect అన్న and ఇన్న (§ 278, 3) are frequently used, e.g. మక్షమ్మ (మక్షు+అమ్మ), again so much as that, మక్షిమ్మ, again so much as this, or ఇన్నమ్మ (ఇన్న+అమ్మ), ఇన్నిమ్మ; ఎరడమ్మ (ఎరడు+అమ్మ), twice as much as that, నాల్ఫమ్మ, four times as much as that; e.g. మక్షమ్మ ఆగల or ఇన్నమ్మ ఆగల, as broad again, ముంటిమ్మ అంద్ద, thrice as long (cf. § 310, 1).

XVI. On adverbs.

281. In § 212 lists of adverbs (particles, avyaya and nipâta) have been given, and in § 102, a their so-called gender has been adverted to. Kêšava calls such as are particularly used to modify the action of a verb 'kriyâvišêshaṇas', and gives the instance ತಿಬ್ಬಂ ಮಾಡಿದಂ, explaining it by ತಿಬ್ಬಮಹಗಹುದು ಅಹಗೆ ಮಾಡಿದಂ. In § 277 it has been remarked that some adjectives or attributive nouns in their neuter forms are used as adverbs.

It remains to be stated that in the ancient, mediæval and modern dialect adverbs are frequently formed by adding ఆగ్, 'having become'''), e.g. అమలినమాగి or సిడ్యూ ఇమాగ, faultlessly; స్థిరమాగి స్మేజు మూట్ప

. .

¹⁾ The author thinks that this ಆಗ originally was, at least often, ಆಗೆ, 'so that it becomes or became or is' (cf. § 212, remark 2). This, certainly, is the case in our present Sabdamanidarpana's ಚಿಕ್ಕಣವಾಗ ಮಾಡದಂ, he made (a thing) level (by crushing), and ಸ್ಥವಾಗ ಮುದ್ದದಂ, he trampled (a thing) into a mass of small particles, wherein the forms ಚಿಕ್ಕಣವಾಗಿ and ಸ್ಥವಾಗ only give the required meaning. Observe also the modern instance ಪ್ರಕ್ರ ಆದಾವೆಗಳನ್ನು ಬಹು ಸ್ಪಷ್ಟವಾಗಿ ತಾಟ್ಟು ಕೆಪಕ್ಕ ಬೇಕು, in which only ಸ್ಪಷ್ಟವಾಗಿ can give the meaning intended, viz. it is proper to keep the books and clothes so that they be (or remain) very clean.

ವನು, one who loves constantly; ವ್ಯಕ್ತವಾಗಿ ಸುಡಿಯಲ್ಲಿಯದಾತ, one who cannot speak distinctly; ಹಿರಿದಾಗಿ ಪೀಡಿಸುವುದು, to distress greatly; ಗಿಡಗಳು ಚನ್ನಾಗಿ ಫಲಿಸುತ್ತವೆ, the trees bear fruit abundantly; ನಮ್ಮ ಒಡೆಯನು ನಮ್ಮನ್ನು ಬಹಳ ಚನ್ನಾಗಿ ಸಾಕುತ್ತಾನೆ, our master fosters us very well; ಒಳಿತಾಗಿ ಮಾತಾ ಡುವದು, to speak properly; ಅವನನ್ನು ಒಳಿತಾಗಿ ತಳಿಸಿದನು, he beat him soundly; ಗಟ್ಟಿಯಾಗಿ ಕೂಗಿದನು, he cried out loudly; ನೀನು ತೀವ್ರವಾಗಿ ನಡೆಯುತ್ತೀ, thou walkest quickly; ನಿಮ್ಮ ಹುಡುಗನು ಶುದ್ಧವಾಗಿ ಬರೆಯುತ್ತಾನೆ, your boy writes correctly; ಸ್ಪಷ್ಟವಾಗಿ ಓದ ಬೇಕು, (you) must read distinctly; ಯೋಗ್ಯವಾಗಿ ನಡೆದಳು, she walked becomingly. Others are ಮಜಿತೆಯಾಗಿ, covertly; ಮುಖ್ಯ ವಾಗಿ, chiefly; ವೆಗ್ಗಳವಾಗಿ, exceedingly; ಸಾಧಾರಣವಾಗಿ, generally; ಹೇರಳವಾಗಿ, abundantly; etc.

From the foot-note of § 166 it appears that in the ancient dialect ಅಯ್ (=ಆಗ) and ಆಯ್ (=ಆಗಿ) were once suffixed to nouns of direction, e. g. ತಿಂಕು and ಮೂಡು, in order to make them adverbs, became ತಿಂಕಯ್, ತಿಂಕಾ ಯ್, meaning 'southward, toward the south', and ಮೂಡಯ್, ಮೂಡಾಯ್, 'eastward, toward the east'.

Adverbs are expressed in the three dialects also by the instrumental, e.g. ವಕಲ್ಪದಂ, optionally; ಸನ್ತಸದಂ, ಸನ್ತೋಷದಿಸ್ದ, gladly, willingly; ಬೀಗದಂ, quickly; ಉಲ್ಲಾಸದಿಸ್ದ, merrily; ಮೂಢತನದಿಸ್ದ, foolishly; ಸುಖದಿಸ್ದ, happily.

To express 'very', 'in a high degree' before adverbs ఆక్, బలు, బಹಳ, బజు may be used (ef. § 275), e. g. ఆకి దూరవాగి, very far; బలు భయంశర వాగి, in a very formidable manner; బజళ శృధవాగి, very cruelly; బజు నులభవాగి, very nimbly. About the use of repetition of adverbs to express 'very' see § 307, a.

Kešava calls adverbs also avyayalingas (§ 90, likewise avyayapadas), adverbial declinable bases, his reason for doing so being the circumstance that in a few instances adverbs show case-terminations, as మెక్సైన (genitive of మెక్సై), అన్నటిం (ablative of ఆన్హెటిం).

When adverbs are in connection with verbs, they generally precede the verb immediately or the subject and its predicate, undergoing no change of gender and number, e. g. ತಿಬ್ಬಂ ಮಾಡಿದಂ; ದೋಷರಹಿತಂ ಪೇಟ್ದಿಂ (see § 327); ನಿರ್ಸೆರಂ ಬಸ್ಪಂ; ಚೆಚ್ಚರಂ ನುಡಿದಂ; ಮಿಗೆ ಬಟಿಲ್ದಂ, ಮಿಗೆ ಬಟಿಲ್ದಳ್, ಮಿಗೆ ಬಟಿಲ್ದದು; ಮತ್ತೆ ನೋಡಿದಂ, ಮತ್ತೆ ನೋಡಿದುರು; ಭೋಂಕನೊರ್ವಂ ಬಸ್ಪಂ; ಮೆಲ್ಲ ನಿರ್ವರ್ ನುಡಿದರ್; ನೆಟ್ಟಗೆಲ್ಲರುಂ ಪೋದರ್. If something is put between the subject and predicate, it is to be done so that the adverb stands where it clearly modifies the sense of the predicate, as in the following instance:—

ಭೋಂಕನೆ ದೇವಸ್ತ್ರೀಯರ್ ಅನ್ದಾರತಿಯನ್, ಉಘೇ ಎನ್ದು, ತನ್ನೆತ್ತುತ್ತಿರ್ದರ್. In a stanza, however, the position may be sometimes chosen at the convenience of its author, as ತಗುಳ್ಗಂ ಸಮಸನ್ದಾ ಯುಗಂಗಳೊಳ್ ಅಮಲಿನಮ್ ಆಗೆಲ್ಲಿಯುಂ ಸವರ್ಣವಿಧಾನಂ, homogeneousness takes place faultlessly everywhere in those well-known couples (of vowels, e. g. ಆ ಅ). ಸನ್ದ ಪಕಾರಕ್ಕೆ ಹಕಾರಂ ದೊರೆ ಕೊಳ್ಳುಂ ವಿಕಲ್ಪದಿಂ, instead of the generally known letter ಪ the letter ಹ may be optionally used.

282. Regarding the adverbs which have been called postpositions by us and regarding the adverbs of place and time (§ 212, 2. 3. 6) the following instances may be given in which they govern the genitive: — ಮರದತ್ನಣಿಂ (ಮರದ ಆತ್ತಣಿಂ), from the tree; ತಮ್ಮತ್ತರ್ (ತಮ್ಮ ಅತ್ತರ್), to their side; ಕರ್ಣನನ್ನಿರೆ (ಕರ್ಣನ ಅನ್ನಿರೆ), like Karna; ಗಿರಿಯನ್ನೆ (ಗಿರಿಯ ಅನ್ನೆ), like a hill; ತಳಿರನ್ನೆ (ತಳಿರ ಅನ್ನೆ), like young shoots; ನನ್ನನ್ನೆ, like me; ಬಲಿಯನ್ನೆವೊಲ್, like Bali; ಅರ್ಥದಲ್, in the meaning; ಮರದಲ್ಲಿ, in the tree; ಅವನಲ್ಲಿ, in him; ನುಡಿಗಳಹಗೆ, like (one's) words; ಊರಿಂ (ಊರ ಇಂ), from the village; ತನೈ ದುರಿಗೆ, in front of him; ಭಯದೆ (ಭಯದ ಎ), from fear; ಗಿಳಿಯೊಡನೆ, with a parrot; ನಿನ್ನೊಡನೆ, with thee; ಮನೆಯೊಳ್, in the house; ನೀರೊಳಗೆ, in the water; ಪೇರಾಲದ ಕೆಳಗೆ, under a large banyan tree; ಅವನ ಪಿನ್ಸೆ, after him; ಊರ ಹೊರರಿಗೆ, outside the village; ಅರಮನೆಯ ಮುನ್ಸೆ, before the palace; ಆನೆಯ ಮೇಲೆ, on an elephant; ಜಲನಿಧಿಯ ವೋಲ್, like the ocean; ಅವನ ಹಾಗೆ, like him; ತೊರ್ಲಿತಿಯಾಜೆ, on the other side of a stream; ಹಣ್ಣಿನ ಸುತ್ತು, round a ripe fruit; ಕೆಲವು ವರುಷಗಳ ಮುಂಚೆ, some years ago; ಸೈನ್ಯದೊನ್ನಿಗೆ, with the army; ಅದರಿ ತುಸುಕ, on account of that; ಅವನ ಕೂಡ, with him; ತನ್ನೆಯ ಸಂಗಡ, with the father; ದೇವರ ಬಗ್ಯೆ, concerning God; ಇದರಿ ಹೊರ್ತು, except this; ನನ್ನ ಹತ್ತರ, near me, about me; ಬಾಗಿಲ ಹತ್ತರ, near the door; ಕಾನ್ತನ ಹತ್ತಿರ, near a lover; ಇನ್ನಿನ ವರೆಗೆ, till to-day; ಇನ್ನಿನ ತನಕ, till today; ಕೆಲವು ದಿವಸಗಳ ತಟುವಾಯ, after some days.

Instances in which some of them govern the dative, are:— ಬಿನ್ನು ವಿಂಗಿ ದಿರ್, in front of a bindu; ಹಿರಿಯರಿಗೆ ಇದಿರಾಗಿ, before elder people; ತನ್ನ ದೇಶಕ್ಕೆ ಆಚೆಯ ದೇಶ, the country beyond his country; ಪ್ರತಿಷೇಧದ ಧಾತುಗೆ ಮುನ್ಗೆ, in front of the theme of the negative; ಕೆಲವು ವರುಷಗಳಿಗೆ ಮುಂಚೆ, some years ago; ಈಯುವದಕ್ಕೆ ಮುಂಚೆ, before bringing forth; ಪಾದಪ್ರಕ್ಷಾ ಅನೆಗೋಸುಗ, on account of washing the feet; ಕಾಳೆಗಕ್ಕೋಸ್ಕರ, on account of battle; ಅದಕ್ಕೋಸುಗರ, on account of that; ಪರ್ವತಕ್ಕೆ ಹತ್ತರ, near the mountain.

Instances in which some of them govern the instrumental (i. e. ablative), are:— మిక్రమణ్డలదిన్దే ఆజీయ మణ్డలం, a province beyond the province of an ally; అడియిన్ద కేళగి, below the waist; ఆదటింన్ద మున్దే, from that (time), more remote than that; ఆదటిం మున్న, from that (time); ఆక్త్రలం మున్న, before that time; నామాఖ్యాకవిభక్తిగళిం పిన్దే, behind the noun- and verb-suffixes. See § 352, 4 a.

Instances in which one of them is used with the dative of verbal nouns combined with ಇನ್ನ (another form of ಇನ್ನ, the termination of the instrumental i. e. ablative; cf. 343, ²), are:— ಅವನು ಬರುವದಕ್ಕಿನ್ನ ಮುಂಚೆ, (lit. he of the coming-to it-from before), before he comes. ತಾನು ಹಾಯು ವದಕ್ಕಿನ್ನ ಮುಂಚೆ, (lit. he of the jumping-to it-from before), before he jumps. ಯಾರೂ ತಿಳಿದದಕ್ಕಿನ್ನ ಮುಂಚೆ, (lit. any one of the having known or knowing-to it-from before), before anybody knew or knows. ಅವನು ಬಾರದ್ದಕ್ಕಿನ್ನ ಮುಂಚೆ, (lit. he of the not having come or not coming-to it-from before), as long as he did not or does not come.

Instances in which they are used immediately in connection with nouns, pronouns, so-called adjectives, adverbs, inflected forms of the verb, imperatives, infinitives (§§ 187. 188); past participles (§ 154 seq.), and the so-called relative participles (§§ 175-186), are:—

- a) ಇನ್ಪ್ರವ್ಪೋಶ್, like Indra. ಇನ್ನೆವರಂ, up to this time. ಮೂಯಿದಿನ ತನಕ, for three days. ವಾರ್ಧಿಮುಟ್ಟಿ, as far as the sea. ದೆಸೆಗಳಿರ, O directions of the compass! ರಾಮಾ, O Râma! ಪೆಮ್ಸ್ರೆ, grandeur indeed! ಆನೆಯೊ, (is it) an elephant? ಆ ಪ್ರಕಾರವೇ, even that manner. See § 287, s regarding numerals.
- b) ಆತನೆ, even he. ನೀನೇ, even you! ಆತನಯೆ, even of him. ಅದೇ, that very thing. ಇದೇನೋ, what (could) this (be)? ಚಿಸ್ತೆ ಯಾತಕೋ, why sorrowful thoughts? Cf. §§ 260. 283. 312. About ಅಂ, ಉಂ, ಉ, ಊ see §§ 284. 285.
- c) ಕವೈ, (is it) black? ಬಿಳಿದಿ, (it is) even white! ಕಠಣವೇ, difficult indeed! ಉಚಿತವೇ, (could it be) proper?
- d) ಹಾಗೀ, just so; (or could it be) thus? ಹೀಗೆಯೇ, in this very manner; (or could it be) thus? ಅಸ್ತೀ = ಹಾಗೀ. ಕೆಟ್ಟಿನಲ್ಲೊ, am not I ruined? Cf. § 299, 1. 2. 3; § 300, 3. 4.
- e) ಧಿಮಗೀಯೆಡಟ್ರಾಯುತೆ, could this poverty have befallen you? ಕೇಳಿರೆ, do you not ask? ಎಡಟ್ರಿದನೊ, did he behave dishonestly? ಬಿದ್ದನೋ, did he fall? ಹೊಡೆದೆನೋ, did I beat? ಬಸ್ಸಿರಾ, have you come (in questioning

politely)? ಹೋಗುತ್ತೀರಾ, do you go? ಮಧನಕಾಲದಲ್ಲಿ ಕಥೆ ಕೇಳುವದುಣ್ಣಿ, would (one) ask for a tale at the time of churning? ಮೂಢ ಬಲ್ಲನೆ ಜ್ಞಾನದೃಢ ಭಕ್ತಿಯ, does a fool know the firm devotion of wisdom? ದಡ್ಡಿಗೆ ಹೋದೇನೆ? ಅದು ದೂರ ಉಂಬಿಿಯುತು, should I go to the fold? that remained far behind.

- f) ನೋಡ ಬಸ್ನಿರೊ, come to see! ಹೇಲುಲೋ, shall I say? ಪಾಲಿಸೊ, ಜಗ ದೀಶ, protect, lord of the universe! ಕೇಳೊ, ಕೇಳೊ, ಮನುಜನೇ, hear, hear, O man! ಅಕ್ಕಾ, ತಟಕುಜೀನುತುಪ್ಪಾ ಕೊಡೇ, O elder sister, give me a drop of honey (the ಏ being here used in addressing a female, ef. 283). ತಂಗೀ, ಇಲ್ಲಿ ಬಾರೇ, O younger sister, come here!
- g) ಪಾಡೆ (ಪಾಡು+ಎ), when (he, she, it) sings or sang, when (they) sing or sang. ನುಡಿಯೆ, when (he, she, it) speaks or spoke, when (they) speak or spoke. ಉದಲ್ (ಉಕ್+ಅಲ್), when (he, she, it) eats or ate, when (they) eat or ate. ಆಡಲೀ ಬಾರದು, it is not allowed to speak at all. ಕಿಡಲೊಡಂ, when (it) was destroyed; ನುಡಿಯಲೊಡಂ, when (he) spoke; ಬರಲೊಡನೆ, directly when (he) came (see § 365).
- h) ನಮ್ಮಿಸಿಯೆ, having even caused to confide. ಆಗಿಯೇ, having indeed become. ನಿಲ್ಲದೇ, not standing (or waiting) at all. ನೋಡದಲೇ, not seeing at all (about the ಆಶ್ see the end of this paragraph). About ಉಂ and ಊ see §§ 286. 287, 5.
- i) ಮುತ್ತುಂ ಮೆಬಿಸುಂಗೋದನ್ನಿರೆ, (lit. pearls and pepper corns of the having been threaded thus) as if pearls and pepper corns were threaded (together). ಗೆಲ್ಲ ಬರುತ್, (lit. of the having won or of the winning after), after having won or after winning. ಅರ್ಚಿಸಿದಂ (ಅರ್ಜಿಸಿದ+ಇಂ) ಬಟ್ಕ, (lit. of the having worshipped-from after), after (he, etc.) had worshipped. ಮನಸಿಗೆ ಬನ್ನ ಹಾಗೆ, (lit. of the having been or of the being fit thus), as was or is fit (about ಹಾಗೆ, cf. §§ 298, 5; 300, 2). ಬನ್ನ ಮೇಲೆ, (lit. of the having come or of the coming after), after coming. ಹೋದ ಮೇಲೆ, after going; trank, (lit. of the having seen then), when (he, etc.) saw. ಆದನ್ನು, (lit. of the having become or of the coming then), when (he, etc.) became or when (he, etc.) becomes. ಮಾಡಿದ ವೋಲ್, as if (he, etc.) made or makes. ಪರೆವುದುಂ, when (it, etc.) dispersed (see § 365). ವುಗುವಿನಂ, when (he, etc.) enters or when (we, you, they) enter (see § 365). ಈವನ್ನೆಗಂ, till (or so that he, etc.) might give (see § 365). ಮುಗಿಯುವಾಗ, when (it) is finished. ಬರ್ಪನ್ನು = ಬರುವಾಗ. ಬರುವಾಗ, when (he, etc.) comes or when (we, you, they) come. ಕೆಟ್ಟು ಹೋಗುವ ಹಾಗೆ ಇರುತ್ತಾನೆ, he is likely to be ruined. ಮನಮ್ಮುಗುವನ್ನೆ, so that (it) enters the mind. ಪಡೆವನಕ, till (he, she, it) obtains or till (we, you, they) obtain. ಆಗುವ

ತನಕ, till (he, etc.) becomes or till (we, etc.) become. ಕುಡಿಯುವ ಬಗ್ಯೆ; in order to drink. ಲಾಲಿಸುವ ವೋಲ್, so that (he, etc.) listens or so that (they) listen. ಸಿಕ್ಕದ ಹಾಗೆ, (lit. of the not having found or of the not finding thus), so that (he, etc.) was not found or so that (we, etc.) were not found. ನೋಯಿಸದನ್ನೆ, so that (it) did not or does not pain. ಅಜ ಹರಿ ಜನಿಸದತ್ತ, at the time that Aja and Hari had not been born. ಬಾರದ ಮುಂಚೆ, as long as (he, etc.) does not come or (we, etc.) do not come or as long as (he, etc., we, etc.) did not come. ಉಳ್ಳೊಡೆ, if (he, etc.) is (or be), if (we, etc.) are (or be). ಅಳದರೆ, if (he, etc.) measures (or measure), if (we, etc.) measure. ಬೇಡಿದ ಹೊರ್ತು, unless (he, etc.) prays (or pray), unless (we, etc.) pray. ಮಾಡದ ಹೊರ್ತು, unless (he, etc.) does or makes (or do or make), unless (we, etc.) do or make. Cf. §§ 363. 364. Regarding the subjunctive see §§ 287, 5; 314.

About the different meanings of the adverbs of question as specified in ancient grammars see Dictionary, and also § 283.

Occasionally a euphonic ಲ್ is used in the mediæval and modern dialect to suffix the ಎ or ಏ of emphasis, e. g. ಬಬ್ ಕಲೆ, ಸಹಿತಲೆ, ಆಕ್ಷತೆಯನ್ನಲೆ, ಎಸುತಲೆ, ಕೂಡಲೆ, ಕೂಡಲೇ (ef. the ಲ್ before ಊ in §§ 285. 286). In the negative participle of the modern dialect this ಲ್ appears also as ಅಲ್, e. g. ನೋಡದಲೆ (i. e. ನೊಡದ+ಅಲೆ), ಕೂಡದಲೇ (i. e. ಕೂಡದ+ಅಲೇ). The ಎ of emphasis in combination with euphonic ಅಲ್ may take the form of ಇ in modern poetry, e. g. ಬುದ್ಧಿಯುನ್ನಲಿ, ಒಡಮ್ಮಡುತಲಿ (ef. § 109, b, c, instr.; § 362, after e).

283. Some peculiar instances of the modern dialect regarding the use of the adverbial suffixes ಏ and ಓ, added to the interrogative pronouns ಏನು, ಯಾವರು, ಯಾವರು, ಯಾವರು and the interrogative noun of indefinite quantity ಎಷ್ಟು (§ 278, ತ), are:—ಏನೇ, what? eh? (used in calling to a female or asking a female, e. g. ಏನೇ, ಅವ್ವಾ? ಏನೇ, ತಂಗೀ? cf. § 282, f); what, eh? i. e. whatsoever (e. g. ಮಾವಾ, ಏನೇ ಇರಲಿ);

ಏನೋ, what? (used in asking males contemptuously); O! (used in addressing males, e. g. ಏನೋ, ಗೋವಿಸ್ಡ?); O what? what could it be? (e. g. ಒನ್ಡು ದೊಡ್ಡ ಹಟಿಸಿವೋ? ಏನೋ? ಅನ್ನುವ ಹಾಗೆ ಆ ಆಲದ ಮರವು ಕಾಣಿಸುತ್ತದೆ); O what? I do not know (e. g. question: ಹೇಟಿಿದ ಕೆಲಸವಾಯಿತೋ? answer: ಏನೋ?) or question: ಕೂಸಿಗೆ ಏನಾಯಿತೋ? answer: ಏನೋ?); O what? one does not know what? i. e. something one does not know (e. g. ಏನೋ ಆಗಿ ಸತ್ತನು; ಆ ಮೂಕಿ ಮನಸ್ಸಿನೊಳಗೆ ಎನೋ ಯೋಚಿಸಿ ಕೊಣ್ಣು; ಏನೋ ಒನ್ನು ಕಾರಣದ ಸಲುವಾಗಿ);

ಯಾವದೋ, O what? i.e. something one does not know, a certain (object, with or without ಒನ್ದು, e.g. ಯಾವದೋ ಆಟ, a certain play; ಯಾವದೋ ಒನ್ದು ದೇವಾಲಯ); ಯಾವನೋ, ಯಾವಳೋ, O who? i.e. a certain man, a certain woman (generally with ಒಬ್ಬನು, ಒಬ್ಬಳು, e.g. ಯಾವನೋ ಒಬ್ಬನು, ಯಾವಳೋ ಒಬ್ಬಳು; see remark under § 292);

ಯಾರೋ, O who? i.e. a certain person, somebody (with or without ಒಬ್ಬರು, e.g. ಆ ಮಾಂಸವನ್ನು ಯಾರೋ ಕದ್ದು ಕೊಣ್ಣನು. ಯಾರೋ ಅತ್ತ ಹಾಗೆ. ಯಾ

ರೋ ಒಬ್ಬರು ಅವನಿಗೆ ಒನ್ನು ಸಣ್ಣ ಕೊಡ್ಡಿಯನ್ನು ಕೊಟ್ಟರು);

ಎಷ್ಟೋ, O how many? how very many! very many! (e. g. ಕೆಲವು ಮಂಗ ಗಳು ಮನುಷ್ಯರ ಹಾಗೆ ಎಷ್ಟೋ ಕೆಲಸಗಳನ್ನು ಮಾಡುತ್ತವೆ. ಆ ಹುತ್ತಿನೊಳಗೆ ಎಷ್ಟೋ ಇದುತ್ತಿದ್ದವು. ಗುಡ್ಡದ ಮೇಲೆ ಎಷ್ಟೋ ಜನರು ಅಡ್ಡಾಡುತ್ತಾರೆ); O how much or many! one does not know how much or many (e. g. ಆ ವರ್ತಕನಿಗೆ ಎಷ್ಟೋ ದಿವಸ ಮಕ್ಕಳಿದ್ದಿಲ್ಲ. ಕೂಮಿ ದೊರೆಯದಾಗ ಕಾಡ ನಾಯಿಗಳು ಹಾಗೆ ಎಷ್ಟೋ ದಿವಸ ಉಪವಾಸವಿರುತ್ತವೆ).

Concerning questions in general in the same dialect it may be stated here that in such questions as ಇದು ನಿನ್ನದೋ, is this thine? ಇದು ನಿನ್ನದೇನು may be used. The suffixed ಏನು may also become ಏನೋ, e. g. ನಾಲ್ಕಾಣೆ ಕೊಟ್ಟನೇನೋ, did he give four Annas? ಬೆಳಿಗ್ಗೆ ಎದ್ದಳೇನೋ, did she rise early in the morning? At the same time, in common conversation, the sign of question is sometimes entirely omitted and the question shown by the tone of the voice, e. g. ತೋಟಕ್ಕೆ ಹೋಗುತ್ತಾನೆ, does he go to the garden? ಹಣ ಕೊಡುತ್ತಾರೆ, does he give the (promised) money? ನಾಳೆ ಬರುವರು, will they come to-morrow? If there is an interrogative in the question, the question simply is e. g. ಹುಚ್ಘಾ, ನಿನ್ನ ಮನಸಿಗೆ ಯಾವ ಆಟ ಬರುತ್ತದೆ, O Hučća, what play do you like? See ಎಲ್ಲದಂ in § 243, remark; regarding ಆವ, ಯಾವ, etc. §§ 265. 271; regarding questions in general § 356, II, 12.

284. Of the conjunctions mentioned in § 212, 5, four, viz. eo, evo, evo, are postpositions (§ 212, 6).

First they serve to unite words, which uniting is called samuecaya. The way of doing so is called also umuvidhi (i. e. um + vidhi, the u after um being euphonic), 'the copulative method or rule'.

In this respect so and evo are suffixed to case-terminations of words except in the genitive (see § 351, remark). In the nominative and instrumental evo alone is used; and again evo alone is suffixed to the accusative, in which case it is inserted before the case-termination. In

the locative so is generally preferred to so. These rules about so and so apply to the ancient and mediaval dialect.

so and we express 'and', the first so or we being not translated into English.

Instances regarding the nominative are:—ನರನುಂ ನರನಗ್ಷನನುಂ ಗುರುವುಂ, Arjuna and Abhimanyu and Drôna. ಹರಿಯುಂ ಹರನುಂ, Hari and Hara. ಜಿನೇನ್ಸ್ರರುಂ ಗಣೇನ್ದ್ರರುಂ, Jinêndras and Gaṇêndras. ಕೇವಲಿಗಳುಂ ಶ್ರುತಕೇವಲಿ ಗಳುಂ, Kêvalis and Šrutakêvalis. ಅದುಮ್ ಇದುಂ, that and this. ಅರಸ ರುಮ್ ಅರಸಿಯರುಂ ಕೂಡಿ ಇಹ ಬನಂ, a pleasure ground where king and queen are together. ಆಲಿವರಲ್ಲಳುಮ್ ಇನ್ನ ಗೋಪಮುಂ ಸೂಸಿದವಭ್ರದಿಂ, hailstones and fire-flies showered from the sky. ಮೇಲೆಯುಂ ಕೆಳಗೆಯುಂ, above and below. ಆನೆಯ ಮೇಲೆಯುಮ್ ಆಳ ಮೇಲೆಯುಂ ಕುದುರೆಯ ಮೇಲೆಯುಂ ಪರಿದುದೊನ್ದೆ ಗಜಂ ಭುವನೈಕರಾಮನಾ, on the elephants and on the soldiers and on the horses rushed the one elephant of Bhuvanaikarâma.

Instances regarding the accusative are:—ಒಸ್ಪೆಡೆಯೊಳ್ ಕಟ್ಟುವುದೆ ಪಿರಿಯ ಪುಲಿಯುವುಂ ಕವಿಲೆಯುವುಂ, must one tie a large tiger and a brown cow in the same place? ಅವನುಮಮ್ ಆಕೆಯುವುಂ, him and her. ಫಲಮುವುಂ ವೃಷ್ಟ ಮುಮಂ, fruit and flower. ಅವರುಮಮ್ ಆಕೆಗಳುವುಂ, them (the males) and them (the females). Occasionally the first ಅಂ is omitted, as in ಜಲನಿಧಿ ಜಲಚಯಮಂ ರತ್ನಚಯಮುವುಂ ಧರಿಸುವ ಪೊಲ್, like the ocean containing a mass of water and a mass of pearls.

Instances regarding the instrumental are:— ಕಾಲಿನ್ದೆಯುಂ ಕೆಯ್ಯಿನ್ದೆಯುಂ ಘಟ್ಟಿಸಿದಂ, he struck with his feet and hands. ಫಲದಿಸ್ದಮುಂ ವೃಷ್ಪದಿಸ್ದಮುಂ ಪೂಜಿಸಿದಂ, he worshipped with fruits and flowers.

Instances regarding the dative are:— డ్ర్విణంగం నినగం బిల్మాణికి నక్కన మనీ, are Drôna and you quite equal in the skill of archery? (cf. § 321). వంజినువుదవంగియుం నినగియుం నుండుం, cheating naturally belongs to him and you. ఆకంగమా ఆధిశం, Vikhyâtiyaša was born to him and the queen, superior to all in the world as to family and firmness of character (cf. § 343, 1, b). కన్నడక్కం నంగ్కృకర్భం నమానమిల్ల, (generally there) is no composition for (i. e. of) Kannada and Samskrita words.

An instance regarding the ablative is: — ಜಾದಿಯತ್ತಣಿಸ್ದೆಯುಂ ಕೇದಗೆಯತ್ತ ಣಿಸ್ದೆಯುಂ ಕಮ್ಪು ಬನ್ದುದು, fragrance proceeded from the great-flowered jasmine and the screw-pine. Instances regarding the locative are:—ಚಲದೊಳಮ್ ಆಚಾರದೊಳಂ ಕಲಿತನ ದೊಳಂ, in firmness of character, and in good behaviour, and in valour. ಎಲ್ಲಂಗಮ್ ಎಲ್ಲ ಧನಮುಮನ್ ಎಲ್ಲೆಡೆಯೊಳಮ್ ಎಲ್ಲ ತೆದಿದೊಳಂ ಕುಡುಗೆಮ, O, in every wise may he give (us) all kinds of riches in all places and every manner. To ಅಲ್ಲಿ (also when case-termination in the locative), ಇಲ್ಲಿ, ಎಲ್ಲಿ ಉಂ uses to be suffixed, as ಅಲ್ಲಿಯುಂ, ಇಲ್ಲಿಯುಂ, ಎಲ್ಲಿಯುಂ. The Šabdānušāsana has ಅವನೊಳುಂ and ಅವನೊಳಂ.

ಉಂ is sometimes omitted in the nominative of the ancient dialect (see §§ 348, s; 354, п, 4 foot-note; 357, 2, d) and in its instrumental or ablative (see the verse quoted in § 352, 4, a ಮತ್ತಹಸ್ತಿಗಳ etc.); and (according to Nudigattu, p. 185) likewise ಊ in the locative of the modern dialect, e. g ಎಚ್ಚಲಾದಲ್ಲಿ ಕನಸಿನಲ್ಲಿ ಗಾಢನಿದ್ರೆಯಲ್ಲಿ ನನ್ನನ್ನು ದೇವರು ಕಾಯುತ್ತಾನೆ, (according to the same), at the end of past participles, e. g. ಶುದ್ಧವಾಗಿ ಸ್ಪಷ್ಟವಾಗಿ ಕೇಳಿಸುವನ್ನೆ ಓದು (cf. § 286), and in the nominative, when a series of nouns is introduced, which last practice appears also in the other two dialects (see § 354, п, remarks a. b).

285. so and soo appear, as stated in § 284, only in the ancient and mediæval dialect.

In addition to them the mediæval dialect uses on and on, e.g. ಲಜ್ಜಿಯುಂ ನಾಚಿಕೆಯು ಮೊಳೆವುತಿರೆ, when embarrassment and shame were arising. ಉದಲುಡಲು ತಮಗಿಲ್ಲ, they have nothing to eat and to put on. ಸಾಲವ ಕೊಡುವವನೂ ಸಾಲವ ಕೊಮ್ಮವನೂ, a lender of money and a borrower of money. See the close of this paragraph.

In the modern dialect end alone is generally used. As the two other dialects it does not suffix it to the genitive; to the other cases it immediately (sometimes with the application of euphonic elision, § 215) adds it, except to the instrumental and ablative in which it puts a euphonic eff between (cf. the close of § 282, and ಎಸ್ಡಲೂ in § 286). Instances are:— ರಾಮನೂ ಕೃಷ್ಣನೂ ಬರುತ್ತಾರೆ, Râma and Kṛishṇa come. ವಿದ್ಯೆ ಕಲಿಸುವವನೂ ಅನ್ನ ಕೊಡುವವನೂ ಕಷ್ಟದೊಳಗಿನ್ನ ಕಾಯುವವನೂ, he who teaches knowledge, and he who gives food, and he who saves from trouble. ಹೋಗುವದೂ ಬರುವದೂ, going and coming. ಆಡಿನ ಮಟ್ಟಿಗಳಿಗೆ ಮನ ಸ್ಥಿಗೆ ಬನ್ನಪ್ಪೆ ತಿರಿಗಾಡುವದೂ ಹಾಟಾಡುವದೂ ಬೇಕು, to walk and jump about at pleasure is the desire of young goats. ದೊಡ್ಡದೂ ಕಸವುಳ್ಳದೂ, that (is) large and powerful. ಹಗಲೂ ಇರುಳೂ, day and night. ಅನ್ನೂ ಇನ್ನೂ ಕುಸ್ತೀ ಮಕ್ಕಳಿಗೆ ರಾಜ್ಯವಿಲ್ಲ, in that way and in this way the children of Kunti do

not get a kingdom. ದನಕ್ಕೆ ಹೊಡೆದದೂ ತಿಳಿಯುತ್ತದೆ, ಪ್ರೀತಿ ಮಾಡಿದ್ದೂ ತಿಳಿಯುತ್ತದೆ, cattle know when they are beaten and know when they are treated kindly. ತಾಯಿ ತನ್ನೆಗಳ ಮೇಲೆಯೂ ಬನ್ನುವಿನ ಮೇಲೆಯೂ ನನ್ನ ಪ್ರೇಮ ಬಹಳ, on (my) parents and relatives my love (is) abundant (i. e. I love them abundantly). — ಹೆದಿರ ಮೇಲೆ ಪ್ರೀತಿಯನ್ನೂ ಉಪಕಾರವನ್ನೂ ಮಾಡ ಬೇಕು, (we) must show love and kindness to others. ತೋಳಗಳು ಹನ್ನಿಗಳನ್ನೂ ನಾಯಿ ಗಳನ್ನೂ ಒಯ್ಯುವವು, wolves use to carry off pigs and dogs.— ಪ್ರೀತಿಯಿನ್ನಲೂ ಥಕ್ತಿಯಿನ್ದಲೂ ದೇವರನ್ನು ಸೇವಿಸು, serve God with love and devotion. ಹಳ್ಳಿ ಗಳಿನ್ನಲೂ ಊರುಗಳಿನ್ನಲೂ ಜನರು ಬನ್ನರು, (there) came people from villages and towns. — ಹಿನ್ದು ಸ್ಥಾನಕ್ಕೂ ಆ ದ್ವೀಪಕ್ಕೂ ನಡುವೆ, between Hindusthan and that island. ನಿಂಗಪ್ಪನಿಗೂ ಅವನ ಮಕ್ಕಳಿಗೂ ಭೋಜನ ಮಾಡಿಸಿದನು, he gave Ningappa and his children to eat. ಒಡೆಯನ ಮೋಜಿಸಿಯ ಕಡೆಗೂ ಮಾತಿನ ಕಡೆಗೂ ನಾಯಿಗಳ ಲಕ್ಷ್ಯವಿರುತ್ತದೆ, the attention of dogs is (directed) towards the face and towards the words of (their) master. ಮನೆಗಳೊಳಗೆ ಬರಲಕ್ನೂ ಹೊಟಿಗೆ ಹೋಗಲಿಕ್ಕೂ ಬಾಗಿಲುಗಳನ್ನು ಹಚ್ಚುವರು, doors are put for coming into a house and for going out.— ಎಚ್ಚಲಿದಲ್ಲಿಯೂ ಗಾಧನಿದ್ರೆಯಲ್ಲಿಯೂ ದೇವರು ನಿನ್ನ ಕಾಯುತ್ತಾನೆ, God preserves thee in waking and deep sleep. ದಸ್ತದಲ್ಲೂ (=ದಸ್ತದಲ್ಲಿಯೂ) ಓಷ್ಠದಲ್ಲೂ, in the teeth and lips. ಔಷಧಗಳೊಳಗೂ ಪಕ್ಕಾನ್ನ ಗಳೊಳಗೂ ಬಹುತರವಾಗಿ ಸಕ್ತರೆ ಹಾಕುತ್ತಾರೆ, they frequently put sugar into medicines and dishes.

Instances of the conjunction to being exceptionally used also in the modern dialect will be drawn attention to in § 295.

286. ಉಂ and ಊ are in a copulative sense suffixed, also to past participles, the first 'and' disappearing in an English translation, e. g. ಮಾನಾಗಿಯುವ್ ಎಸಡಿಯಾಗಿಯುವ್ ಏನಾಗಿಯುಂ ತಾನೆಲ್ಲಂ, he is a fish and a crab and all (whatever it may be). ತಯಿವಾಯಿಂ ಸಸ್ಥಿಯೆನ್ನುಂ ನಾಮಮ್ ಎನ್ನುಂ ಸಮಾಸಮ್ ಎನ್ನುಂ ತದ್ದಿ ತಮ್ ಎನ್ನು ಮ್ ಆಖ್ಯಾ ತಮ್ ಎನ್ನುಂ ಧಾತುವೆನ್ನು ಮ್ ಅಪಭ್ರಂಶಮ್ ಎನ್ನು ಮ್ ಅವ್ಯಯಮ್ ಎನ್ನು ಮ್ ಈ ಶಬ್ದ ಮಣಿದರ್ಪಣದೊಳ್ ಪ್ರಕರಣಮ್ ಎಣ್ಟಕ್ಕುಂ, in successive order there are eight topics in the Šabdamaņidarpaņa (viz.) sandhi (literally 'and sandhi a having said'), and nâma (lit. 'and nâma a having said'), and samâsa, and taddhita, and âkhyâta, and dhâtu and apabhramŝa, and avyaya. ಸಂಸ್ಕೃತದ ವ್ಯಂಜನಾನ್ತಲಿಂಗಂಗಳ್ ಅತ್ತಮಂ ಪಡೆದುಂ ದ್ವಿತಂ ಬೆರಸಿದುತ್ತಮಂ ಪಡೆದುಮ್ ಅನ್ತ್ಯಲೋಪಮಂ ಮೇಣ್ ಬಡೆದುಂ ಲಿಂಗಮ್ ಅಕ್ಕುಂ, Samskṛita nominal themes ending in consonants become declinable bases (in Kannaḍa) when they receive an e, and when they receive an ev

with doubling of the final consonant, and, further, when they receive end-dropping (i. e. when their final is dropped). ರಥರ ಕಾವಲವನ್ನಿರ ಹೆಸರು ಸವ್ಯೇಷ್ಠ ಎನ್ಡೂ ದಕ್ಷಿಣಸ್ಥ ಎಂದೂ ಉಣ್ಣು, the names of the guards of champions are savyêshtha and dakshinastha. ಅನ್ನು ಮ್ ಅಲ್ಲದೆಯೂ, thus and further. ಶುದ್ಧವಾಗಿಯೂ ಸ್ಪಷ್ಟವಾಗಿಯೂ ಕೇಳಿಸುವನ್ನೆ ಓದು, read so that thou canst be heard in a pure manner and in an intelligible manner. ಆ ಕಾಗದ ದವಾ ಗಿಯೂ ಹುರುಬರಕಾಗಿಯೂ ಇರುತ್ತದೆ, that paper is thick and rough. ನೀನು ಬಹಳ ಚಿಕ್ಕವನಾಗಿಯೂ ತಿಳಿಗೇಡಿಯಾಗಿಯೂ ಇದ್ದೀ, thou art very little and stupid. ಗಾಳಿಯ ಸಲುವಾಗಿಯೂ ಬೆಳಕಿನ ಸಲುವಾಗಿಯೂ ಮನೆಗೆ ಕಿಡಿಕಿಗಳನ್ನು ಹಚ್ಚು ವರು, they use to furnish a house with windows on account of air and on account of light. ಈ ಹಡಗುಗಳಲ್ಲಿ ಗಾಳಿಯಿನ್ನ ಸಾಗುವ ಹಡಗು ಎಸ್ತಲೂ ಉಗಿ ಯಿನ್ನ ಸಾಗುವ ಹಡಗು ಎಸ್ತಲೂ (in the modern dialect ಊ is suffixed to ಎಸ್ತ by means of a euphonic of, of the of of the instrumental and ablative in § 285 and the ಈ in § 362 after c; about ಎಸ್ಮ see § 198, remark 1) ಎರಡು ತರಗಳುಣ್ಣು, of these vessels there are two kinds (viz.) vessels that move forwards by wind and vessels that move forwards by steam. ವರು ಆ ಹುಡುಗನನ್ನು ಊರ ಬಿಡಿಸಿ ಹೊದಿಗೆ ಹಾಕ ಬೇಕೆನ್ನಲೂ ಕೆಲವರು ಅವನನ್ನು ಸೆಯಿಯೊಳಗೆ ಇಟ್ಟರೆ ಒಳ್ಳೇದಿಸ್ತಲೂ ಹೇಬಿಿದರು, some said "it is necessary to remove the boy from the village and cast (him) out", and some "it is good, if one puts him into prison". ಹೆಣ್ಣು ಬಿಕ್ಕಿಗೆ ಕಾಮಿ ಎನ್ನೂ ಗಣ್ಣಿಗೆ ಬಾವುಗ ಎನ್ಸೂ ಅನ್ನುತ್ತಾರೆ, they call a female cat kâmi and a male one bâvuga.

In the ancient dialect this copulative sense holds good also when evo is added to the infinitive with final ω (§ 187, 4), e. g. zypanpero ತೋಟಿಸಿಯುವ್ ಅಲ್ಲಿ ಷಷ್ಟಿ ದೊರೆ ಕೊಣ್ಣು ಇರ್ಕಾಂ, when the sense of the nominative appears and when the sense of the accusative appears, the genitive may be used there (instead; see § 352, 1 a. 1 b). ಕ್ರಮಗಣನಮ್ ಇರೆಯುಮ್ ಒಲ್ಪನ್ನೆ ಇರೆಯುಂ ಯುಗಪದುಕ್ತಿಗೆ ಉತ್ತಮಪುರುಷಂ ಪರಂ, when (in a sentence) they (the three pronouns) are enumerated together in their order (as ಆತಂ, ನೀಂ, ಆಂ) and when they are (enumerated together) ad libitum (as ನೀಂ, ಆತಂ, ಆಂ), the first person follows (them, see § 355, 11, 1).

The same meaning obtains also when ಅಂ is suffixed to the postposition ಒಡೆ, 'if', this being at the end of a relative participle, e. g. ಪೂರ್ವದೀರ್ಘ ಮ್ ಆದೊಡಮ್ ಅವ್ಯಯಮ್ ಆದೊಡಮ್ ಅನೇಕಾಕ್ಷರಮ್ ಆದೊಡಂ ದೃತ್ವಮ್ ಇಲ್ಲ, if there is a preceding long (letter), and if the word is an avyaya, and if it is polysyllabic, there is no doubling (of the final consonant). ಪ್ರತಿ

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ಹೇಧದರ್ಥದೊಳೆ ಧಾತುವಿಂಗೆ ವಿಭಕ್ತಿ ಪರಮ್ ಆದೊಡಂ ಭೂತಕಾಲಕ್ರಿಯೆಯೊಳ್ ಪ್ರತಿ ಹೇಧಮನ್ ಉಸಿರ್ವ ಅದೆಯೆಮ್ಬುದು ಪರಮ್ ಆದೊಡಂ ನ ಣ ಲ ಯ ಳಂಗಳಿಗೆ ದ್ವಿತ್ವ ವೃತ್ತಿ ನಿತ್ಯಂ, if in the very sense of the negative a personal termination follows the verbal theme, and if ಅದೆ which in the past participle expresses negation, follows, (the letters) ನ ಣ ಲ ಯ ಳ are always doubled. A similar way of expression we meet with in the modern dialect when ಊ is suffixed to ಅರೆ (= ಒಡೆ, ಅಡೆ) and this stands at the end of a relative participle, e. g. ನಾಯಿಯು ಮನುಷ್ಯನಿಗೆ ನಮ್ಬಿಗೆಯ ಸೇವಕನೆಸ್ದರೂ ಜೀವದ ಗೆಳೆಯ ಸೆಸ್ಟರೂ ಸಲ್ಲುವದು, dogs are well known as faithful servants and as true friends of man.

It may be remarked here that if so in the last-mentioned connection occurs but once, it may occasionally be translated 'furthermore', 'and', e.g. ದೋಷಮ್ ಇದರ್ಲಿೊಳ್ ಏನಾನುಮ್ ಉಳ್ಳೊಡಂ ಪ್ರಿಯದಿಂ ತಿರ್ದುವುದು, furthermore if (there) is any mistake in this (Sabdamanidarpana), correct (it) with friendly disposition. The same takes place sometimes when in the modern dialect ಆರೂ (ಅರೆ+ಉಾ) is added to a relative participle and occurs but once, the meaning being 'and', 'also', e.g. ಬೇಡುವದೇ ಕಷ್ಟ, ಬೀಡಿದರೂ ಇಲ್ಲವೆನ್ನುವದು ಅತಿಕಷ್ಟ, begging (is) affliction indeed; and if (somebody) begs, to say "no (I do or can not give you anything" is) an excessive affliction. ನನಗಾದರೂ ಅದೇ ಬೇಕು, also I want the very same thing. ಅರಳಿ ಹಾಲು ಇವಾದರೂ ಬಿಳೇ ಬಣ್ಣದವು, cotton (and) milk also these (are) of a white colour. ಈ ನಾಡೊಳಗಾದರೂ ಬಲ್ಲನ್ನ ತೋಟೆಗರು ಮರದ ಬುಡಕ್ಕೆ ಮಣ್ಣು ಏಜಿರಿಸಿ ಮಸಾಲೇ ಹಾಕುತ್ತಾರೆ, also in this district intelligent gardeners lift up the soil at the bottom of mango trees and put seasoning drugs. ಕುದುರೆಗಳನ್ನೆ ಕತ್ತೆಗಳಾದರೂ ತುಸು ನಿದ್ರೆ ಮಾಡುತ್ತವೆ, like horses also donkeys sleep (but) little. (About the general meaning of ಒಡಂ and ಅರೂ in the mentioned combination see § 287, 5, b; cf. also § 287, 6. 7. 8).

Also when in such a case ಆಂ is suffixed to ಒಡೆ by the insertion of ಅರ್ (ಅರ್+ಒಡಂ) to the verbal theme, the meaning of 'and' seems to remain in force, e. g. ಪಾವಸೆ ಕಡಲೊಡಂ ನೀರ್ ತಿಳಿವುದು (o. r. ತಿಳಿದುದು), and if the duck-weed is destroyed (lit. and if the duck-weed a being destroyed), the water becomes clear, though Kêšava says that ಅತೊಡಂ is a substitute of the ಎ of satisaptami and means 'when' (§§ 187, 4; 188; see § 365).

The conjunction ಉದುಂ which Kêšava adduces as a suffix with the meaning of the above ಅರೊಡಂ, 'at the time that', is in fact the personal termination of the present-future in the neuter singular and ಉಂ, 'and'.

This third person neuter singular, as we have seen in § 200, 1, is used as a kṛillinga or bhâvavačana. Kêšava's instances are the following (see § 365):—బరవేంటా ఎమ్బుదుమా అంజనాజలద పూలా ఈణ్గిప్టి బర్మామ్బడింది రనం, and a saying (i. e. and when he said) "tell Vishņu to come (him) who appears and is coming (there) like the Anjanāčala!" ఓలగం బరేవు దుమా ఆలోఖంజనేశ్త్రీ పూర్భం, and the assembly a dispersing (i. e. and when the assembly dispersed), he began to consider. సిన్నినియన మహ్మియోఖం ఇరు! ఎన్న సమీ కూలగువుదుం, and the female companion a going away (i. e. and when the female companion went away) having said "remain near thy sweatheart". Similar instances are frequently met with in ancient narration.

287. If eo, evo, ev and en do not join two or more words, they have the following meanings:—

1, 'also', 'likewise', 'too', 'and', e. g. ಅವರುವುನ್ ಅನ್ಮಕನ್ ಒರ್ಮೆಯೆ ಸವಿ ನೋಡಲ್, when Yama all at once tasted also them. ಸ್ಟೀಲಿಂಗದೊಳಂ ಪುಲ್ಲಿಂಗದಹಗೆ ಸಪ್ಪವಿಭಕ್ತಿಗಳೆಲ್ಲಂ ಪತ್ತುಗುಂ, all the seven case-terminations are joined also in the feminine gender in the same manner as in the masculine gender. ಗಣ್ಡಾದ ನವುಂಸಕಲಿಂಗದಲ್ಲಿಯುಂ ಸಪ್ತವಿಭಕ್ತಿಗಳಲ್ಲಂ ವುದಿಗುಂ, also in (originally) neuter terms when they are used as masculines, all the seven case-terminations join (in the same manner as in the masculine gender). ರೇಖೆ ರಾಜಿ ಎನ್ಡೊಡೆ ವೃಕ್ಷಾದಿಗಳ ಸಾಲಿನ ಮಧ್ಯವೆನ್ನೂ ಎಮ್ಬರು, rêkhě and râji denote likewise the middle of a row of trees and other things. ಅವನೂ ಬನ್ನನು, also he came. ಅದೂ ನನಗೆ ಬೇಕು, I want that too. ನೀನೂ ಹೋಗ ತಕ್ಕವನೋ, are you also fit to go? ತನ್ನೆ ತಾಯಿಗಳ ಮಾತು ವಿಸಾಯಿ ಬಾರದೆನ್ನ ಲೂ ಅದರಿಲ್ಲಿ ಬರೆದದೆ, it is also written therein (in the book) "one must not transgress the words of one's parents". ಗುರುಗಳೂ ಪಾಪಕ್ಕಂಜದಿದ್ದರೆ ಶಿಷ್ಯರು ಹ್ಯಾಗೆ ಅಂಜುವರು, if religious teachers too do not fear sin, how shall (their) disciples fear it? ಎರಡನೆಯವರು ನಮಗೆ ಸೇರದಿದ್ದರೆ ನಾವೂ ಎರಡನೆಯವರಿಗೆ ಸೇರು ವದಲ್ಲ, if others are not agreeable to us, we too are not agreeable to others. ಎಲ್ಲರೂ ನಕ್ಕರೆ ಹುಚ್ಚ ತಾನೂ ನಕ್ಕ, when all without exception laughed, the fool too laughed. ಜಾತಿಯಲ್ಲದಲ್ಲಿಯುಂ, also where (there) are no collective nouns. ಪ್ರತಿಷೇಧಮಲ್ಲದಲ್ಲಿಯುಂ, also where (there) is no negative sense. ಅನ್ರುಂ, and thus. ಇನ್ತುಮ್ ಅಲ್ಲದೆ, in this manner and further. ಅನ್ನಲ್ಲದೆ ಯುಂ, thus and further. ಮತ್ತೂ, and besides, e. g. ಮತ್ತೂ ಯಾರ ಯಾರ ಅವ್ವಣಿ ವಾಲಿಸ ಬೇಕು, and besides whose commands have (we) to obey? ಮತ್ತೂ, also other, e. g. ಯಾವದಾದರೊನ್ನು ಪದಾರ್ಥವು ಒನ್ನು ಇಲಿವಿಗೆ ಬಾರದ

ಹಾಗೆ ಇದ್ದರೆ ಮತ್ತೂ ಕೆಲವು ಇಜಿಿವಿಗಳು ಕೂಡಿ ಅದನ್ನು ಎಟಿ ಕೊಣ್ಣು, if anything becomes too much for one ant, also some other ants join, drag it, etc. ಮತ್ತೂ, and still, e. g. ಎತ್ತೂ ಮಾರ್ಲಿ, ಮತ್ತೂ ಗಂಜಿ, he sold even (his) oxen, and still (there was only) rice gruel. ಹಾಗೂ, and likewise. ಇನ್ನುಂ, also up to the present time, e.g. ಅವರೊಳ್ ಇನ್ನುಂ ಕಾದುತ್ತಿರ್ಪೃಂ, he is fighting with them also up to the present time. ಅವರು ಇನ್ನೂ ಬರಲಿಲ್ಲ, they did not come also up to the present time. ನಾನು ಅವನಿಗೆ ಎರಡು ಪತ್ರಗಳನ್ನು ಕಳುಹಿಸಿದೆನು, ಆದರೆ ಇನ್ನೂ ನನಗೆ ಉತ್ತರವೇ ಬರಲಿಲ್ಲ, I sent him two letters, but up to the present time indeed no answer was received by me. ಇನ್ನೂ, and yet, e. g. ಇನ್ನೂ ನೆಟ್ಟಿಗೆ ಆಗಿದ್ದಲ್ಲ, (they had made various endeavours), and yet he had not become better. Occasionally the meaning of 'and' disappears, and ಇನ್ನೂ may be translated 'still', e. g. ಅವನು ಹೇಲಿಿದ್ದ ಕ್ಕಿನ್ತ ಅವನಿಗೆ ಇನ್ನೂ ಹೆಚ್ಚಿಗೆ ಗೊತ್ತಿತ್ತು, he knew still more than what he said. ಅವನು ಬರಲಕ್ಕೆ ಇನ್ನೂ ಗಲಾಗಿ ಎರಡು ಗಲಾಗಿ ಅವಕಾಶವದೆ, there is still (one) galige, or two galiges, of time till he comes. ನೀನು ಇನ್ನೂ ಸಂಸಾರವೆವ್ಪು ವುಹಾಸಾಗರದೊಳಗಿನ್ದ ದಾಟ ಹೋಗೆ ತಕ್ಕವನು, thou hast still to get over the ocean of mundane affairs. ಯಾವತ್ತು ಪ್ರಮಾಣಗಳು ಇಷ್ಟೇನೋ? ಅಲ್ಲ, ಇನ್ನೂ ಕೆಲವು ಉಣ್ಣು, are these all the arguments? No, there are still some (or some more).

2, 'even', 'indeed', e. g. ಮೊದಲೆರಡು ವಿಭಕ್ತಿಯೊಳಂ ಪೊದಟ್ಗುಮ್ ಅಲ್, even in the two first cases ಅಲ್ is used (ಮೂಡಲ್, etc.). ಈ ಎರಡು ಸಮಾಸ ಪದಕ್ಕಮ್ ನಿಕಲ್ಪಮ್ ಇಲ್ಲ, even regarding these two compound words (i. e. ಪಾಣಿಯಬಾರಂ and ಕಣ್ಣಿಯಬಾರಂ, there) is no option (allowed). ಸಂಸ್ಕೃತ ಕರ್ಣಾಟಕಮ್ ಎರಡಯಿಗಳು ಸ್ವರಮ್ ಇದಿರೊಳ್ ಇರೆ ವಿಭಕ್ತಿಸ್ವರಕ್ಕಂ ಪ್ರಕೃತಿಸ್ವರಕ್ಕಂ ಲೋಪಮ್ ಅಕ್ಸುಂ, when even in both, Samskrita and Karnataka, a vowel follows, elision takes place regarding the vowels of the case-terminations and regarding the vowels of uninflected words. ಈ ಪೇಟ್ದಿಣ್ಯುಮ್ ಅಕ್ಕರಮ್ ಉದಯಿನ ತಾಣಮ್ ಆದುವು, (the throat, the palate, etc., § 33) even these mentioned eight are the places where the letters originate. ఒచ్చక్షుమా ಅವರ್ಗಂ, even nine (letters are) not classified. ಅದು ನಾಲ್ಕುಂ ಭೇದವನ್ ಆಳ್ವಿಕರ್ನಂ, it (the karma or objective noun) is (first) even of four kinds (see § 346). ತೋಳ್ ನಾಲ್ತುಂ ಕರಮ್ ಎಸೆದಿರ್ಕುಂ ಪದೋದರಂಗೆ, even four arms appear nicely on Vishnu. ಅಮ್ ಉಮ್ ಎಮ್ಬಿವೆರಡುಮ್ ಅಮರ್ಗುಂ ಸಮುಚ್ಚಯಾರ್ಥದೊಳ್, ಅಂ ಉಂ, even these two are used in the sense of conjunction. ಪಾದ ದೇವ ಭಟ್ಟಾರಕ ಈ ಮೂಲುಂ ಪೆಸರ ಕಡೆಯೊಳು ಪೂಜಾವಚನಂ, påda, dêva, bhattaraka, even these three, are titles of respect at the end

of names. ಅರಸೂಬಿಿಗವು (=ಅರಸೂಬಿಿಗವೂ, mediæval) ಭಕ್ತಿಯುಮ್ ಇನ್ಮೆರ ಡುಮಂ ಕೂಡಿ ನಡೆಸುವುದೆನ್ನ ಹುದು, how is it possible to perform together a king's service and devotion (to a deity), thus even two? ಎರಡುಮನ್ ಈಸಿ ಕೊಣ್ಣು, having taken even the two (cadjan leaves). ಪರವನಿತೆಯರನ್ ಒಮ್ಮೆಯು (= ಒಮ್ಮೆಯುಂ, mediæval) ನೀ ನೋಡದಿರು, do not even once look on the wife of another. ಕುತರ್ಕದಿಂ ಮಚ್ಚರಿಪ ಪರವಾದಿಗಳನ್ ಒಮ್ಮೆಯು ಸೋಲಿಸುವ ಭಾಷೆ, the oath of even at once defeating controversialists who show (their) enmity by sophistry. ಎತ್ತೂ ಮಾಟ್, ಮತ್ತೂ ಗಂಜಿ, he sold even (his) oxen, and still (there was only) rice gruel. ಚತುರ್ವರ್ಗವೆನ್ದು ಮೋಕ್ಷ ದೊಡಗೂಡಿದ ಧರ್ಮ ಕಾಮ ಅರ್ಥಗಳು ನಾಲ್ಕಕ್ಕೂ ಒನ್ನೇ ಹೆಸರು, čaturvarga is the one name for môksha, dharma, kâma and artha, even (these) four. ಬಲನಾರಾಯಣರಿರ್ವರುಂ, Bala (and) Narayana, even both. ಪೋಲಿಸುವೊಡಿ ರ್ವರು ತಕ್ಕರ್, if (one) compares (them), even both (are) good men. ಅವರಿಬ್ಬರೂ, even both of them. ಆವರಿಬ್ಬರಿಗೂ, even to both of them. ನಾವಿಬ್ಬರೂ, even both of us. ನೀವಿಬ್ಬರೂ, even both of you. ಒಮ್ಮೊಮ್ಮೆ ಮನುಷ್ಯರೂ ತೋಳಗಳ ಕೆಯ್ಯೊಳಗೆ ಸಿಗುವದುಣ್ಟು, sometimes it happens that even men get into the power of wolves. ಕಡೆಗೂ, to the very end. ಕೊಣ್ಣಾಡಿ ಬೇಡಿದರೆ ಕೊಡರೊನ್ನೂ ರುವ್ವಿಯನ್ನು, if (one) praises and solicits (them), they do not give even one ruvvi. ದೇವರು ತಿಳಿಯದ್ದು ಒನ್ನೂ ಇಲ್ಲ, (there) is not even one thing that God does not know. ನಾನು ಮನೆಯೊಳಗೆ ಹೊಕ್ಕೆನು, ಆದರೆ ಅಲ್ಲಿ ಒಬ್ಬರೂ ಇದ್ದಿಲ್ಲ, I entered the house, but (there) was not even one person inside. ನಮ್ಮಿಬ್ಬರಲ್ಲಿ ಒಬ್ಬನೂ ಮಾತಾಡಲಿಲ್ಲ, not even one of us two spoke.

3, the meaning of a peculiar emphasis, namely emphasis to express that the whole of a definite number of things which either naturally belong together or are considered to belong together, is understood, e.g. ಹಸ್ತಂಗಳೆ ರಡುಂ, both arms, the two arms (that a person has; if we say ಹಸ್ತಂಗಳೆ ರಡು, it means 'two arms', 'two of the arms', for instance of Caturbhuja or Vishnu who is considered to have four arms). ಎರಡುಂ ಕಣ್ಣಳ್, both eyes, the two eyes (that a man or animal has; if we say ಎರಡು ಕಣ್ಣಳ್, it means 'two eyes', for instance of Caturânana or Brahmâ who is considered to have eight eyes). ಅಡಿಗಳೆರಡುವುಂ ಕಡಿ ಕಡಿದು, having cut off the two feet (he had). ಹತ್ತನೆಯ ತಲೆಯುವುಂ ನೇರ್ದಾಗಳ, when (he) cut off the tenth head (of Dašašira or Râvaṇa, who is considered to have had ten heads). ಇವರುವಾಹರಣೆಗಳಂ ಸೊಲ್ಲಿಸುವೆನ್ ಎರಡು ಮೆಯ್ಡಂ, I shall utter instances of them (of tadbhavas and their compounds) with regard to the two forms (Samskrita and Kannada). ಮೂಯು ವೇದಂಗಳುಂ, the three

vêdas (omitting the atharva vêda). ಮೂಟುಂ ಲೋಕಂಗಳ್, the three worlds (heaven, earth and the lower region). ಆಟುಂ ರುತುಗಳ್, the six seasons (which Hindus accept). ಎಣ್ಟು ದೆಸೆಗಮ್ ಒಡೆಯರು, the guardians for the eight cardinal points of the compass. ಎರಡು ಕೆಯ್ (for ಎರಡೂ ಕೆಯ್, mediæval), the two hands (he had). ಆ ಟೊಂಗಿಯನ್ನು ಎರಡೂ ಕೆಯ್ಲಿ ಗೆಟ್ಟ ಯಾಗಿ ಹಿಡು ಕೊಣ್ಣು, having firmly seized the branch with both (his) hands. ಎರಡೂ ಎತ್ತು ತಾ, bring the two oxen (which are in the shed, etc.; ಎರಡು ಎತ್ತುಗಳನ್ನು ತಾ would mean 'bring two oxen'). ನಾಲ್ಕೂ ಕಡೆ, the four directions (north, south, east, west) or the four sides (of a thing). ನಾಲ್ಕು ಕಡೆಗೂ, to or on the four sides (of a country, etc.).

4, 'together', 'without exception', 'in concert', e.g. ఎనికుమా ఆనికుమం ಧರ್ಮಜಂ ಸೂಜಾಗೊಟ್ಟಂ, how much soever, Dharmaja gave (it) altogether away (cf. § 321). "ಕೊಪ್ಪರಿಗೆಗಳನ್ ಅನಿತುಮಂ ತರ ಹೇಬು, tell to bring all the boilers without exception. ಸಂಸ್ಕೃತದ ಭಾವವಚನಂಗಳನ್ ಆಯ್ದ ನಿತರ್ಕಮ್ ಇಸು ಪೃತ್ಯಯಮನೆ ಪತ್ರಿಸಿ, having chosen Samskrita abstract verbal nouns (e.g. ಭಾವ, ಭಂಗ, ಭಾಗ) and having added even the suffix ಇಸು to all (of them) without exception. ಗೌಳ ತಪಸಿಗಳು ಅನಿತು (for ಅನಿತುಂ, mediæval) ಗುಗ್ಗಳವಂ ಮಡಗಲೊಡನೆ, when the Gaula religious mendicants put away all the frankincense without exception. ಅನಿಬರುಮ್ ಒನ್ನಾಗಿ ತಾಗುವಂ ಫಲ್ಗುನನೊಳ್ಳ let us altogether in union attack Phalguna! ನೀವನಿಬರುಂ ಹೇಟುವುದು, all of you without exception tell! ನೆರೆದರಸುಗಳನಿಬರುವುಂ ಕಾದಿ ಗೆಲ್ಡನ್ ಒರ್ಬನೆ ಪಾರ್ಥಂ, Arjuna overcame alone all the gathered kings w. e. in fight. ಆರ್ದಂ ಸಾರ್ದಂ ಪೋರ್ದಂ . . . ಎನ್ಡೊಡಂ ತಾವಿನಿತುಂ ಗುರೂಪಧೆ, furthermore ಆರ್ದಂ ಸಾರ್ದಂ ಪೋರ್ದಂ . . . all these w. e. have a long penultimate. ಇನಿ ಬರುಂ ನೀವು, all you here w. e. ಅವ್ಯರ್ಕೆಯಂ, to all (of the abstract verbal nouns) without exception. ಜೀನುತುವ ಅಷ್ಟೂ ಸವಿ ಅದೆ, all honey w. e. is sweet. ಅದು ಅಷ್ಟೂ ಬೇಕು, all that w. e. is wanted. ಅಷ್ಟರೂ ಬನ್ನರು, they came all w.e. ಅರಣ್ಯಮ್ ಎಲ್ಲಮುಂ ನೆಲಸರಿಯಪ್ಪಿನಂ, till the whole forest together became level with the ground. ತುಪ್ಪ ಮೊಸರು ಮೊದಲಾದವೆಲ್ಲವೂ, ghee, curds, and all the other things (made of milk) w. e. ఎల్లా స్వేయుం ತೆರಳುವುದು, a moving forward of the whole army together. ಎಲ್ಲರುಂ ಪೋ ದರ್, all of them w.e. went. ಎಲ್ಲರುಮ್ ಆ ಕರ್ಣನಸ್ತಿರೇಂ ಚಾಗಿಗಳ್, are all w. e. liberal persons like that Karna? ಎಲ್ಲರೂ ಪಾಲಕೀಲಿ ಕೂತರೆ ಹೊಂದ್ನೀ ರು ಯಾರು, if all w. e. sit in a palanquin, who will be the bearers? ನೀವೆ ಲ್ಲರೂ, all of you w. e. ಪಾಪಕ್ಕೆ ಅಂಜದವರು ಎಲ್ಲರಿಗೂ ಅಂಜುತ್ತಾರೆ, who are not afraid of sin (i. e. to commit sin) are afraid of all persons w. e. edge ಗೃವೇ ಎಲ್ಲಕ್ಕೂ ಹೆಚ್ಚಿನ ಸೌಖ್ಯವು, health indeed (is) happiness that exceeds all w. e. ಎಲ್ಲ ಕಡೆಗಳಲ್ಲಿಯೂ, on all sides w. e.

- 5, 'though', 'although' (§ 314), when they are suffixed
- a, to past participles, e. g. ಅಪತ್ಯಕಲತ್ರಶಬ್ದಂಗಳ ಸ್ತ್ರೀವಾಚಕಮ್ ಆಗಿಯುಂ ಜನಶಬ್ದಲೋಕಶಬ್ದಂಗಳ ಪುರುಷವಾಚಕಂಗಳಾಗಿಯುಂ ನಪುಂಸಕಂ, though the terms ಅಪತ್ಯ, ಕಲತ್ರ are feminine nouns (and) the terms ಜನ, ಲೋಕ are masculine nouns, (they are used as) neuters. ಪಳಿಕಂ ಪೇಳಿಗೆ... ಟಕಾರಕ್ಕ್ರೆ ಪುಟ್ಟಿಯುಂ ಕುಳಂಗಳ ಆದುವು, though ಪಳಿಕಂ, ಪೇಳಿಗೆ... have arisen of the letter ಟ, they are terms with the ಕುಳ (§§ 15, 229). ಕಾದಲರ್ಗಳಿಮ್ಬ ಪದನಾದಿ ದೀರ್ಘಮ್ ಆಗಿಯುಂ ಶಿಥಿಲಮ್ ಆಯಿತು, though the initial of the term ಕಾದಲರ್ಗಳ್ is long, 'slackness' occurs (§ 240, 1). ಎನಿತುಂ ಕಾಯ್ದುಂ ಬೆನ್ನೀರ್ ಮನೆ ಸುಡದು, though hot water gets however so hot, a house does not take fire (on account of it). ನೃಪಂ ಬೆಮ್ಬಿಟ್ಟಿಂ ದೂದಟ್ಟಿಯುಂ ಭಾರಂ, although the king followed and the female messenger pursued, he did not come. ಕಚ್ಚುವನ್ ಅಜಿಸಿಯು (=ಅಜಿಸಿಯುಂ, mediæval) ಕಾಣದೆ, not seeing the tuck, though he sought (it). ಶರೀರದಲ್ಲಿ ಆರೋಗ್ಯವಿಲ್ಲದಿದ್ದರೆ ಇತರ ಸೌಖ್ಯಗಳು ಇದ್ದೂ ಇಲ್ಲದ ಹಾಗೆ ಸರಿ, if (there) is no health in the body, though (there) are other comforts, it is in fact so as if they did not exist.
- b, to relative past participles in connection with ಒಡೆ. ಅಡೆ and ಅರೆ. e.g. ಅನ್ತೆ ವೋಲ್ ಎಮ್ಬೆರಡುಮನ್ ಒನ್ನು ಮಾಡಿ ಪೇಟ್ಡಿಡಂ ಪುನರುಕ್ತದೋಷಮ್ ಇಲ್ಲ, though the very two (words) ಅನ್ವೆ (and) ವೋಲ್ are uttered together, (there) is not the fault of tautology. ಮಧುವನ್ ಎಟಿದೆಲಿದೊಡಂ ಬೇವಿನೊಳ ನಾರು ಕಡೆಗೆ ತಾನ್ ಇನಿದಹುದೆ, though (one) repeatedly drops (or drop) honey (thereon), could the fibres in the neem become sweet at last? ಧನವನಿತ್ತಾದೊಡೆಯು (= ಇತ್ತಾದೊಡೆಯೂ, mediæval) ಸಹಭೋಜನವನುಣ್ಣಾದೊಡೆ مدكت, though (he) gives (or gave) riches and eats (or ate) together (with you). ಕರಗಸದ ನಡು ಬಡವಾದರೆಯು (=ಆದರೆಯೂ, mediæval) ಕೊಯ್ದಿಕ್ಕದೇ ತರುವ, though the middle of a saw is weak, does it not cut a tree? ಕಾಗಿ ಕೋಗಿಲೆಯ ಹಾಗಿದ್ದರೂ ರಾಗದಲ್ಲಿ ಭೇದವಿಲ್ಲವೇ, though the crow is like the cuckoo, is there no difference in (their) sound? ನಮ್ಮನ್ನು ಮನುಷ್ಯರು ನೋಡ ದಿದ್ದರೂ ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ, though men do not see us, God sees us always. ವೇದಾ ತಿಳಿದವನಾದರೂ ವೇದನೆ ಬಿಟ್ಟೇತೇ, though he knows the vêdas, does pain leave him? ಹಾಯಿವನ ಮೋದಿತಿಯಾದರೂ ನೀರಿ ನಿನ್ನ ತೊಳೆಯದಿದ್ದರೆ ನಾಟಿದೇ ಇದ್ದೀತೇ, though it is (or be) a Brahmana's face, does it not stink, if it is not washed with water. ನೀರಾದರೂ ಮಜ್ಜಿಗೆ, ಮರು

ಳಾದರೂ ತಾಯು, though diluted, (it is) buttermilk, though stupid, (it is) the mother. ಹೆಣ ಸುಟ್ಟರೂ ರುಣ ಸುಡಲಿಲ್ಲ, though the corpse is burned, debts are not burned.

Regarding the meaning of 'furthermore', 'and', 'also' which to, wo, we may have in the same combination, see § 286.

- 6, 'at least', 'at any rate' in combination with ಒಡೆ, ಅಡೆ and ಅರೆ added to a relative past participle, e. g. ಒನ್ಸ ತೆಟಿನ ಮಗನಾದೊಡಂ ಬೇಕು, (of the ten kinds of sons) at least a son of one kind is required. ನಮಗಾದರೆಯು (= ಆದರೆಯೂ, mediæval) ಕಣ್ಣುದ ನುಡಿಯ ಬೇಕು, at least us (you) must tell what you have seen (i. e. the truth). ಇನ್ನಾದಡೆಯು (= ಇನ್ನಾದಡೆಯೂ, mediæval) ಬಿಡು ಚಲವ, hence at any rate give up (your) obstinacy. ಆ ಆ ಬಾರದಿದ್ದರೆ ಅಮರವಾದರೂ ಹೇಬಿತಿಮ್ಬನ್ನ, it is as if (somebody) said to one who does not know a â (the first letters of the alphabet), "repeat at least the Amarakôša" (as you certainly know still more). ನೀನಾದರೂ ಕೃಪಿಯನಿಡು ಬೇಗ, ಹರಿಯೇ, thou at least be merciful quickly, O Hari!
- 7, 'even', 'so much as', 'as was not to be expected' in connection with ಒಡೆ, ಆಡೆ, ಆರೆ suffixed to a relative past participle, e. g. ಬಸವನೆನ್ದು ಸುರಿದಡೆ ಸಾಲದೆ? ಪಸುವಿಗಾದಡು (=ಆದಡೂ, mediæval) ಭಕ್ತಿ ದೊರಕುಗು, is it not enough if one utters "Basava"? even a beast will (thereby) obtain devotion. ಭಾವಿಯೆನಿಸಿರ್ದುದು ಪರಿಭಾವಿಸಿ ಕಳೆಯಲ್ಲಿ ಸಾಧ್ಯವರ ಆಗದು ಜಗದೊಳ್ ದೇವಂಗಾದೊಡಂ, it is impossible in the world to remove by scorn what is called predestination, even for a king (or a god). ಉದ್ಭಿಜ್ಜಗಳ ಹಾಗೆ ಅವಾದರೂ ಹಲವು ರೀತಿಯಿನ್ದ ಪ್ರಾಣಿಗಳ ಉಪಯೋಗಕ್ಕೆ ಬೀಳುತ್ತವೆ, like plants even they (stones, earth, water, etc.) are useful in various ways to living beings. ಆಗಾದರೂ ಈಗಿನನ್ತೆಯೇ ನಾವಿನೊಳಗೆ ಕೂತು ಕೊಣ್ಣು ಹೊಂಬಿಳೆಯನ್ನು ದಾಟ ಬೇಕಾಗುತ್ತಿತ್ತು, even at that time, just as nowadays, it was necessary to cross the river in a boat. ಅವನು ನನಗೆ ಒನ್ದು ಕಾಸಾದರೂ ಕೊಡಲಿಲ್ಲ, he did not give me even one farthing (see remark under No. s).
- 8, 'whether—or' in combination with ಒಡೆ, ಅಡೆ, ಅರೆ suffixed to a relative past participle, e. g. ಆ ಪತ್ತಕ್ಕರಂಗಳೊಳ್ ಎರಡೆರಡಕ್ಕರಂ ತಮ್ಮೊಳ್ ಅನುಲೋಮ ದೊಳ್ ಇರ್ದೊಡಂ ವಿಲೋಮದೊಳ್ ಇರ್ದೊಡಂ ಸವರ್ಣಸಂಜ್ಞೆಯಂ ಪಡೆಗುಂ, those ten letters (ಅ ಆ ಇ ಈ ಉ ಊ ಋ ಮೂ ಇ ಇ), whether they two by two among themselves are in regular order or out of the usual order, bear the sign of the same class (§ 21). ಅಣ್ಣಪ್ಪ ಊರಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, ದಣ್ಣಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, ದಣ್ಣಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, ದಣ್ಣಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, ದಣ್ಣಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, (it is) the same whether a useless man is in a town or in an army. ಕಬ್ಬು ಕೊನೆಯಿನ್ನ ಮೆದ್ದರೂ ಒಡದಿನ್ನ ಮೆದ್ದರೂ ಸರಿ ಒನ್ನೇ, whether

(one) eats sugar-cane from the top or eats (it) from the bottom, (its) sweetness is the very same. ಮಾಡುವದಾದರೂ ಸರಿಯೇ, ಬಿಡುವದಾದರೂ ಸರಿಯೇ, (it will) be right whether you do it or let it alone (Hodson). Cf. § 319.

Remark.

It seems to be a grammatical anomaly, if ಆದೊಡಂ, ಆದಡಂ, ಆದಡೆಯು, ಆದಡು, ಆದರೂ, literally 'a having become or a being if and', are combined with the accusative; but there are sentences like the following:— ಕುಡುವುದು ಕೂರ್ಮಯಲ್ಲಿ ಕಲೆಯಲ್ಲದೆ ಮನ್ನಿಸ ಪೆಹ್ಸೇನನ್ ಆದೊಡಂ, (one) has to give whatsover to a woman whom (one) respects deceitlessly (Šabdamaņidarpaņa Mḍb. Ms.). ಹಾಗವನ್ ಆದಡಂ ಕಳದು ಕೊಳ್ಳದೆ, (he) taking not even a hâga (from the devotees; in a śâsana of about A. D. 1200). ಏನನಾದಡೆಯು (= ಏನನಾದಡೆಯುಖ) ಮುನ್ನೆ ಕೊಡುವೆವು, ಬೇಡು, hereafter we shall give (thee) whatsoever; pray! (Basavapurâṇa). ಎನ್ನನ್ ಅಲ್ಲದೆ ಸತತಂ, ಬರ್ ಕೆನ್ನ ಪದವಿಯನ್ ಆದೊಡಾತಂ ತನ್ನ ಮನದೊಳು ನೆನೆವುದಿಲ್ಲ, except always upon me, he does not think even upon (my) high rank (Bp.). ನಾನು ಪಡೆಯನ್ನಾದರೂ ಸುಟ್ಟು ಬಿಡ ಬೇಕು, I must burn up even Poona (South-Mahratta schoolbook). ನಾನು ವೇದವನ್ನಾದರೂ ಪರಾಣವನ್ನಾದರೂ ಓದಲ್ಲ, I have not read either Vêda or Purâṇa (Hodson's Grammar; about either—or see § 292. 317). (A similar seeming anomaly is found in the use of ಅಲ್ಲ, § 300, 1, remark b, in that of ಆಗಲಿ, § 317, and in that of ಅಲ್ಲದೆ, § 338 under ಅಲ್ಲದೆ.

In No. 7 of the present paragraph there is, however, the instance అవేను నేనేగి ఒన్న కాగుబోరణ కేండల్ల, he did not give me even one farthing, and a similar instance is:— ఓన్ను వేంటి వనబేరణ కిన్నవ ఆయేక్షి యొబేరణ బేందరు నేనేగి ఆడవియ మంలకిగే రోన్ను భలగారన్నం బరిగారన్నం గేమ్మద్ది యొంగి కేంట్రిబ్డానే, though at times the desire arises to eat whatsoever, God has abundantly given me roots and fruits and leaves of the jungle. The first instance no doubt requires the accusative, which may be కాను or కానే (see § 122, c); the second instance one might translate 'though at times the desire arises to eat — whatsoever it may —, God etc., the 'whatsoever it may be' being not governed by 'to eat', but being an insertion standing by itself. But పనించరం may be, and most probably is, పను or పనే (accusative, see § 125, c) + ఆదరం.

One is, therefore, constrained to think that when edado, etc. are preceded by an accusative, they have lost their original meaning and become mere adverbs.

288. When in the modern dialect ಆಗ್ಯೆ, then, receives the suffix en and is added to a relative past participle, it gets the meaning of 'though', 'although', e. g. ಒಬ್ಬೊಬ್ಬರು ತಮ್ಮ ಮೊಣಕಾಲು ಹಚ್ಚಿ ಕಸುವಿನಿನ್ದ ಯತ್ನ ಮಾಡಿದಾಗ್ಯೂ ಆ ಹೊಂದಿ ಮುಜಿಯಲಿಲ್ಲ, though they one by one put their knee to (the bundle of sticks) and with (all their) strength made effort, that bundle did not break. ಹಾವಿನ ಹೆಡೆಯಲ್ಲಿ ರತ್ನವಿದ್ದಾಗ್ಯೂ ಸಮಾಪಕ್ಕೆ ಯಾರೂ

ಹೋಗರು, though there be a pearl in the hood of the cobra, nobody goes near. ನಾಮವಿದ್ದಾಗ್ಯೂ ನಮ್ಮಗೆಯುರ ಬೀಕು, though the sectarian (Vaishṇava) mark be (put to the forehead), faithfulness is necessary (i. e. is not to be put away by the bearer). Cf. § 314.

289. If ಆದಾಗ್ಯೂ and ಆದರೂ are used by themselves at the beginning of a sentence, they mean 'however', 'but', 'notwithstanding', 'yet', e. g. ಆಕಳ ಹಯ್ನು ತುಸು, ಆದಾಗ್ಯೂ ಬಹು ಆರೋಗ್ಯವು, the milk of cows is little, but very wholesome. ಮನುಷ್ಯನು ತರತರದ ಪದಾರ್ಥಗಳನ್ನೂ ಚಿತ್ರಗಳನ್ನೂ ಮಾಡ ಬಲ್ಲಸು, ಆದರೂ ಅವುಗಳಿಗೆ ಜೀವಕಳೆಯನ್ನು ಹಾಕ ತಕ್ಕನ್ಥ ಶಕ್ತಿಯು ಅವನಿಗಿಲ್ಲ, man can make various things and (draw various) pictures, but he has not the power of giving them life. ಅವನು ನನಗಿನ್ತ ಮೂಜಿು ನಾಲ್ಕು ವರ್ಷಕ್ಕೆ ಚಿಕ್ಕವನು ಇದ್ಧಾನೆ, ಆದರೂ ಅವನು ಬಹಳ ಒಳ್ಳೆಯವನು, he is three or four years younger than I, notwithstanding he is very good. ಆ ಹುಡುಗನು ಈ ಎರಡು ವರುಷದಿನ್ದ ಇಂಗ್ಲಿಷ ಕಲಿಯುತ್ತಾ ಇದ್ಧಾನೆ, ಆದರೂ ಅವನಿಗೆ ಇನ್ನೂ v ಮತ್ತು w ಇವುಗಳನ್ನು ಚನ್ನಾಗಿ ಉಚ್ಚರಿ ಸಲಿಕ್ಕೆ ಬರುವದಿಲ್ಲ, that boy is learning English these two years, yet he cannot pronounce v and w well. Cf. §§ 296. 314.

290. So, So, So and So, when suffixed to the interrogatives 'who', 'what', 'where', 'whither', 'when', 'how', express 'soever', and are used so to say to form also indefinite pronouns (see § 102, s, b, remark).

The translation into English of such pronouns, etc. in the instances of this paragraph and the next four paragraphs is quite literal, but the student will be able to turn it into proper English for himself. The instances of this paragraph are:—

ಬಡವಾದಿರ್, ಅರಸ? ಕಾಲೊಳ್ ನಡೆದಪಿರ್, ಒಡನಾರುಮ್ ಇಲ್ಲ, have you become poor, O king? you walk on foot, whosoever is not with you (i. e. none is with you). ಆರುಮಂ ಪುಗಲ್ ಈಯದೆ ರಾಣಿವಾಸಮ್ ಇಹುದಕ್ಕೆ ಯೋಗ್ಯ ಮಾದೊಡೆ ವನವೆ ಪ್ರಮದವನಮ್ ಎನಿಸುಗು, if it does not allow whomsoever to enter and is fit to be the gynecæum, that garden is called pramadavana. ಭೂತಲದೊಳ್ ಆರ್ಗಮ್ ಅಧಿಕಂ, (he is) superior to whomsoever in the world. ಯಾರೂ ಇಲ್ಲದ ಊರಿಗೆ ಅಗಸರ ಮಾಳೆಯೇ ಮುತ್ತಯ್ದ, for a village in which whosoever is not (i. e. nobody is), the washermen's Māļē is the respectable woman. ಇದನ್ನು ಯಾರೂ ಅರಿಚಿಯರು, whosoever does not know this. ಕೋಣೆಯೊಳಗೆ ಯಾರು ಇದ್ದಾರೆ? ಯಾರೂ ಇಲ್ಲ, who is in the room? (there) is not whosoever (i. e. none at all). ನಾನು ಯಾರನ್ನೂ ನೋಡಲಿಲ್ಲ, I have not seen whomsoever (i. e. I have seen nobody). ಯಾರಿಗೂ ಕೇಡು ಬಯಸ

ಬೇಡಿರಿ, do not entertain malice against whomsoever. ಭೂಸತೀಕ್ಷ್ರರ, ನಿಮ್ಮರಸಿ ಯರು ದೋಸವೇನುಮನ್ ಇಲ್ಲಿ ಮಾಡಿದುದಿಲ್ಲ, O king, your queen has committed here no fault whatsoever. ಏನೂ ಆಟಿಿಯದವನು, one who does not know whatsoever. ಅವನಿಗೆ ಅದಟಿ ವಿಷಯಕ್ಕೆ ಎನೂ ಗೊತ್ತಿಲ್ಲ, he has no knowledge whatsoever regarding that. ಈ ಕೊಡೆಯು ಏನೂ ಕೆಲಸದ್ದಲ್ಲ, this umbrella is of no use whatsoever. ಅವನಿಗೆ ಈ ಹೊತ್ತು ಏನೂ ಗುಣವಿಲ್ಲ, in his health there is to-day no improvement whatever. ಕೂಸು ಈ ಹೊತ್ತು ಏನೂ ತಿನ್ನ ಲೊಲ್ಲದು, the child will not eat whatsoever to-day. ಊಟಕ್ಕಿಲ್ಲದ ಉಪ್ಪಿನ ಕಾಯಿ ಯಾತಕ್ಕೂ ಬೇಡ, pickles absent at dinner are not good for whatsoever. ಹಣ್ಣಿನ ಗಿಡಗಳೊಳಗೆ ಇಷ್ಟು ಬೇಗ ಫಲ ಬರುವವು ಮತ್ತು ಯಾವವೂ ಇಲ್ಲ, among fruit-trees there are none whatsoever which bear fruits so quickly (as plantain trees). ಏನೂ ಇಲ್ಲದವ ಯವದಕ್ಕೂ ಹೇಸ, he who has nothing whatsoever, does not feel aversion to whatsoever.

ಎನಿತುಂ ಕಾಯ್ದುಂ ಬೆನ್ನೀರ್ ಮನೆ ಸುಡದು, though hot water gets hot how much soever, a house does not take fire (on account of it). せんれ きゃね ತ್ರೆನ್ನುಂ, there is no disaster in what manner soever to a poet. ಎನ್ನುಂ ಕಾಣೆವೀ ಜೋದ್ಯವಂ, we have not seen whensoever such a wonderful thing. ಎನ್ನೂ ಗೆಯ್ಯದ ಭೂಮಿ, a piece of land that is not cultivated at what time soever. ಎನ್ನೂ ಏಟಿದ ರಾವುತ ಕುದುರೇ ಹಿನ್ನು ಮುನ್ನಾಗಿ ಏಟಿಿದ, a horseman who did not mount (a horse) at what time soever, mounted the horse in a reversed way. ಎನ್ನಿಗೂ ತನ್ನೆ ತಾಯಿಗಳ ಮಾತು ವಿಸಾಜಿ ಬಾರದು, one must not transgress the word of (one's) parents at what time soever. ಆವಗಂ ಗೆಯ್ನಿ ಯುಲ್ಲದ ಇಳಿ, a piece of land that is not cultivated at what time soever. ಆವಾಗಳುಂ, whensoever. ವಿದ್ಯೆ ಕಲಿತ ಹೆಂಗಸು ತನ್ನ ಗಣ್ಣನನ್ನೂ ಮಕ್ಕಳನ್ನೂ ಯಾವಾ ಗಲೂ ಸನ್ಮೋಷ ಪಡಿಸುವಳು, a female who has learned science, will at what time soever make her husband and children happy. ಜೀನನ ಮನಸ್ಸು ಯಾವಾ ಗಲೂ ಹೀನವೇ, a miser's mind is whensoever base. ಹ್ಯಾಗೂ ಹಬ್ಬದೊಳಗೆ ಅಯ್ದು ದಿವಸ ಸಾಲೆ ಇರುವದಿಲ್ಲ, howsoever on the feast there will be no school for five days. ಆವಳೊರ್ವಳು (i. e. ಅವಳ್+ಉ mediæval+ಒರ್ವಳು) ಒಪ್ಪಚ್ಚಿ ಮುದುಕಿ ಯಾಗಿ ಕಾವಿಯ ಸೀರೆಯನ್ ಉಟ್ಟವಳು ಕಾತ್ಯಾಯನಿ ಎನಿಸುಗು, whatsoever a female is somewhat old and has put on a cloth dyed with red ochre, is called kâtyâyani. ಅಲ್ಲಿಯುಮ್ ಇಲ್ಲಿಯುಮ್ ಎಲ್ಲಿಯುಂ ನರಂ, there and here (and) wheresoever (is) Arjuna. ఆదేల్లియు (=ఎల్లియు, mediæval) సిల్లదు, it does not stand wheresoever. ನಿನ್ನ ಸಮಾನ ಸುನ್ದರವಾದ ಪಕ್ಷಿಯನ್ನು ನಾನು ಇಸ್ಥಿನ ವರೆಗೂ ಎಲ್ಲಿಯೂ ಕಾಣಲಿಲ್ಲ, wheresoever I have not seen such a beautiful bird as thee up to this very time. ಎತ್ತಿದ ಕೆಯ್ಬ್ರೋ ಮುತ್ತಿದನ್,

ಆತ್ತಿತ್ತುತ್ತಿತ್ತಂ ಸಾರ್ವರ್ ಇನ್ನಹಿತರ್ಕಳ್, with lifted hands he attacked, there (and) here (and) in the intermediate places wheresoever the enemies not waiting approached.

291. 'Soever' is likewise expressed by suffixing ಆಂ and ಅೂ to the past relative participle ಆದ (of ಆಗು) combined with ಒಡೆ and ಆರೆ, and adding the thus obtained forms ಆದೊಡಂ and ಆದರೂ to interrogatives, e. g. ಆರಾದೊಡಂ, whosoever. ಎನ್ತಾದೊಡಂ, in what manner soever. ಹ್ಯಾಗೆ ಯಾದೊಡಂ, howsoever. ಆರಿಗಾದರೂ ಪೂರ್ವಕರ್ಮ ಬಿಡದು, actions done in a former state of existence do not leave whomsoever (Dâsapada). ಯಾರಾದರೂ, whosoever. ಯಾರಿಗಾದರೂ, to whomsoever. ಯಾವನಾದರೂ, whosoever, whichsoever. ಯಾವದಾದರೂ, whatsoever, whichsoever. ಎನಾದರೂ, whatsoever. ಎನ್ನಾದರೂ, however so much. ಎನ್ನಾದರೂ, whensoever. ಎನ್ನಿ ಗಾದರೂ, up to what time soever, at what time soever. ಯಾವಾಗಲಾದರೂ, whensoever. ಹ್ಯಾಗಾದರೂ, howsoever. ಎಲ್ಲಿಯಾದರೂ, ಎಲ್ಲಾದರೂ, wheresoever. ಎಲ್ಲಿಯಾದರೂ, ಎಲ್ಲಾದರೂ, wheresoever. ಎಲ್ಲಿಯಾದರೂ, whatsoever, or to whatsoever, extent. ಯಾವ ರೀತಿಯಿನ್ನಾದರೂ, in whatsoever manner.

The same meaning is obtained also by adding any past relative participle combined with అరే and ಊ (i. e. అరూ), ಒಡೆ and అం (i. e. ఒడం), అడే and అం (i. e. అడం), అడే and అం (i. e. అడం), అడే and అం or ಉ (i. e. అడూ or అడు), to interrogatives, e. g. ಕಾಡ నాయిగಳು బಹು ತೀವ್ರವಾಗಿ ಓಡುವವು, ಏನು ಮಾಡಿದರೂ ಕೆಯ್ಗೆ ಸಿಗ್ಗುವದಿಲ್ಲ, jungle dogs run very fast; whatsoever one does, they cannot be caught. ಎಷ್ಟು ಮಾಡಿದರೂ ನಷ್ಟವಾಗದೇ ಬಡದು, how much soever (he) does, loss will never fail. ಎಲ್ಲಿ ನೋಡಿದರೂ ಕಾಡು, wheresoever one sees, (is) a wilderness. ಎತ್ತ ಹೋದರೂ ಮೃತ್ಯು ಬಿಡದು, whithersoever (he) goes, death does not leave (him). ಏನು ಮಾಡಿದರೂ ಮಗ ಹರಿಯೆಮ್ಬುವದನ್ನು ಬಿಡ, whatsoever (they) may do, (their) son does not leave to say 'Hari'. ಏನ್ ಎನ್ನಡು (mediæval) ಎಷ್ಟಾದಡಂ ಬಿಡ ತನ್ನನ್ನವ ನೀಚ ತಾಂ, whatsoever one says (and) however so much, a vile man does not give up his ways. ಎನ್ನೋದಿದೊಡಂ, howsoever one reads. 1)

¹⁾ Instances in which the conjunction Θ 0 is not suffixed in such a case, occur in the following verse of the Jaimini Bhârata (16, 43):—

ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಗಂಗಾಸ್ರವಾಹದ ಸಲಿಲಮ್,

ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಪುಣ್ಯಾಶ್ರಮಕುಟೀರಂಗಳ್,

ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ನಿಬಿಡಮ್ರ ಮಜ್ಜಾಯೆಗಳ್ ಕುಸುಮಫಲಮಾಲಂಗಳು, |

ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಶುಕಪಿಕಮಯೂರಧ್ವನಿಗಳ್,

ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಸಾತ್ರಿಕಮ್ ಆದ ಮೃಗನಿಕರಮ್,

ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಸಂಚರಿಪ ತಾವಸವಟುಗಳ್ ಎಸೆದವರ್ಜುನನ ಕಣ್ಣಿ. ॥

Also if లుం is suffixed to the infinitive with ఎ and this form is added to an interrogative, the meaning of 'soever' is produced, e.g. ఇద్దింలో నైరంగళ్ ఆవువు న్రిలియుం, when whatsoever vowels stand in front.

292. Another way of expressing 'soever' is to suffix ఆనుం or ఆను to interrogatives. This suffix is composed of ఆన (see § 176) and అం, అం (అలం), and literally means 'having become though', 'though having become'. E. g. ఆరానుం, whosoever. పనానుం, whatsoever. పనానుమేనన్న భావం, whatsoever a state. పనాను (అపనానుం, mediæval), whatsoever. ఎక్కానుం, in what place soever, occasionally. ఎన్నానుం, howsoever. ఎన్నానుం, whensoever. ఎల్లియానుం, wheresoever. ఆవుదాను, whatsoever, e. g. ఆవుదానిన్నటిం కేఖలగువుదు, the removal from whatsoever a thing; ఆవు దానినన్న మంద మేలలి, on whatsoever a (piece of) wood. ఆవనాను, whosoever, e. g. ఆవనాననింబ్లను, whosoever a man.

When ఆనుం, ఆను are not suffixed to interrogatives, they signify 'a little', 'moderate', e. g. ఇనినానుం బింగదింళ్, in this much little or moderate haste;—or 'a certain', e. g. ఒబ్బను, a certain one, in ఒబ్బనిం బ్బను, a certain one man (i. e. some one man, some man); ಒబ్బనింబ్బళు, a certain woman; ಒబ్బనింబ్బ ఒళ్ళలిగను, a certain husbandman; ఒన్నాను, a certain one (neuter), in ఒన్నానింన్న పేంళియల్లి, at a certain one time (i. e. at some time or other);—in repetition 'either—or' (cf. § 317), e. g. మండలానుం ఒడగలానుం, either east or north; అల్లియానుమో ఇల్లియానుం, either there or here; అన్నానుమో ఇన్నానుం, either then or now; ఒన్నానుమో ఎరడానుం, either one or two; పత్తానుం నూరికానుం, either ten or hundred;— 'about' in ఎణ్బనిణ్స్ (ఎణ్బను+ఎణ్బ), about eight.

Remark.

In the modern dialect 'a certain' is expressed also by the interrogative suffix ಓ (see § 283), e. g. ಆಕೆ ಯಾವನೋ ಒಬ್ಬ ಅಮ್ಮಗನ ಹೆಣ್ಣತಿ, she (is) the wife of a certain boatman. Cf. also § 310, 2 at the end.

293. The ಆನುಂ of § 292 appears also as ಆಣಂ, i. e. ಆಣ (for ಆನ)+ಅಂ and this ಆಣಂ again appears with a short ಅ (see § 176) as ಅಣಂ, i. e. ಆಣ (for ಅನ)+ಅಂ. ಆಣಂ, ಅಣಂ mean 'soever', 'whatsoever', elliptically for ಏನಾಣಂ, ಏನಣಂ, e. g. ಗುಣಮ್ ಆಣಮ್ ಇಲ್ಲ, (there) is no merit whatsoever. ಕಾರ್ಯಮ್ ಅಣಮ್ ಇಲ್ಲ, (there) is no business whatsoever. ಸಸ್ವಯಮ್ ಅಣಂ ತಾನಿಲ್ಲ, (there) is no doubt whatsoever.

294. If the interrogatives ಆವ, ಯಾವ, ಎಷ್ಟ, etc. are connected with a following noun, ಉಂ, ಊ are suffixed to this noun in order to express 'soever', e. g. ಆವ ದೆಸೆಯಲ್ಲಿಯುಂ, in whatsoever direction. ಮೇಜಿನ ಮೇಲೆ ಯಾವ ಪುಸ್ತಕವೂ ಇಲ್ಲ, (there) is not whatsoever book (i. e. there is no book at all) on the table. ನೀನು ಯಾವ ಆಡಚಣಿಯನ್ನೂ ಸಹಿಸ ಬೇಕಾಗಲಿಕ್ಕಿಲ್ಲ, you will not have to suffer whatsoever distress. ತಿಳಿಗೇಡಿಹುಡುಗರು ಯಾವ ಕೆಲ ಸಕ್ಕೂ ಬರುವದಿಲ್ಲ, foolish boys are not good for whatsoever business. ಯಾವ ಪ್ರಕಾರದಿನ್ನಲೂ ಅಲ್ಲ, not in whatsoever manner (i. e. in no way). ಎಷ್ಟು ಮಾತ್ರಕ್ಕೂ, to whatsoever extent. Also if the genitive ಯಾರ (ಆರ) stands before a noun, ಊ (ಉಂ) is suffixed to this noun in the same sense, e. g. ನಿಮ್ಮ ಮೇಲೆ ಯಾರ ಕಾಟವೂ ಸಾಗದು, annoyance of whomsoever will not come upon you. ಇದನ್ನು ಮಾಡುವದು ಯಾರ ಮನಸಿಗೂ ಬರಲಿಕ್ಕೆಲ್ಲ, to do this will not suit the mind of whomsoever. (About ಇಲ್ಲ see § 298, about ಅಲ್ಲ § 300).

If was is used instead of course, the end is commonly suffixed to was, e.g. & ಕೊಡೆಯು was ಕೆಲಸದ್ದಲ್ಲ, this umbrella is of no use whatsoever. east ಹತ್ತರ was medically, (there) was no money whatsoever about him. aan east was a was

- 295. In § 285 it has been stated that besides in the mediæval dialect also in the modern one en is used instead of en. Thus we find e. g. ಏನಾ ದರು (for ಏನಾದರೂ), ಯಾರಾದರು (for ಯಾರಾದರೂ), ಎನ್ಡಾದರು (for ಎನ್ಡಾದರೂ), ಯಾರಿಗಾದರು (for ಯಾರಿಗಾದರೂ), ಯಾವದಾದರು (for ಯಾವದಾದರೂ), ಎಷ್ಟಾದರು (for ಎಷ್ಟಾದರೂ), ಎಲ್ಲಿ ಯಾದರು (for ಎಲ್ಲಿ ಯಾದರೂ), ಯಾವಾಗಲು (for ಯಾವಾಗಲೂ), ಯಾವದಾದರೊನ್ನು (for ಯಾವದಾದರೂ ಒನ್ನು), ಏನಿಲ್ಲ (for ಏನೂ ಇಲ್ಲ).
- 296. In § 289 ಅದರೂ (i. e. ಆದ+ ಅರೆ+ ಊ) appears in the meaning of 'but'. It may get also that of 'also', e. g. ಸ್ವಲ್ಪ ವಿಚಾರ ಮಾಡಿ ನೋಡಿದರೆ ನಿನಗಾದರೂ ಹಾಗೆಯೇ ತೋಟ್'(ತು, if (thou) reflectest a little, it is likely to appear also to thee in that very manner. ನಾನಾದರೂ ಇಸ್ಪಿನ ವರೆಗೆ ಅವನು ಮಾಡಿದ ತಮ್ಮಗಳನ್ನು ಕ್ಷಮಿಸಿದೆನು, till now also I put up with the faults committed by him.

A remark is here to be made regarding ಆದರೆ (i. e. ಆದ+ಅರೆ), which literally means 'if becomes or is', 'if become or are', e. g. ಸತಿಯು ಆದರೆ ಚಿಸ್ತೆ, ಸತಿಯು ಇಲ್ಲದಿರೆ ಚಿಸ್ತೆ, if (there is) a wife, (there is) sorrowful thought; when (there is) no wife, (there is) sorrowful thought. ಬೆಳ್ಳೆಯು ಆದರೆ ಕಳ್ಳಗೆ ಆಗದೇ, if it is silver, is it not agreeable to the thief? ಮಕ್ಕಳಾದರೆ ಕಷ್ಟ, ಮಕ್ಕಳಲ್ಲದಿರೆ ಕಷ್ಟ, if (there) are children, (it is) trouble; when (there) are no children, (it is) trouble. ಆಕಳು ಕಪ್ಪಾದರೆ ಹಾಲು ಕಪ್ಪೇ, if the cow is black, (is its) milk black? ಹಾಗಾದರೆ, if (it) is so. ಬೇಕಾದರೆ, if (it) is required.

ಆದರೆ, however, is often used somewhat like ಆದರೂ, 'but', if it stands at the head of a sentence, e.g. ನೀನೆಲ್ಲರೂ ಪಡಸಾಲೆಯೊಳಗೆ ಹೋಗಿರಿ, ಆದರೆ ಆಲ್ಲಿ ಎನೂ ಗದ್ದಲ ಮಾಡ ಬೀಡಿರಿ, go all of you into the veranda, but you must not make any noise there. ಕೆಲವು ಗಡಗಳು ಕೆಯ್ ಚಾಚಿದ ಕೂಡಲೆ ಮುಚ್ಚಿ ಕೊಳ್ಳುತ್ತವೆ, ಆದರೆ ಅವುಗಳಿಗೆ ಪ್ರಾಣಿಗಳನ್ತೆ ಆನನ್ನ ದುಃಖಗಳು ಆಗುವದಿಲ್ಲ, some plants, as soon as they are touched, close, but do not experience joy and sorrow like living beings. ಈ ದೇಶದಲ್ಲಿ ಕೆಲವು ಸ್ಥಳಗಳಲ್ಲಿ ಜಾಜಿಕಾಯೂ ಗಡಗಳು ಣ್ಟು, ಆದರೆ ಅಲ್ಲಿಯ ಹಾಗೆ ಕಾಯಿ ಆಗುವದಿಲ್ಲ, in this country there are in some places nutmeg trees, but (their) nuts do not become like (those) of that place. Cf. § 314 and see the use of ಆದರೆ in § 334.

297. The conjunctions ಬಲ್ಲೆ, ಬಟ್, (ಬಟ್ ಕಂ, etc. § 212, s), ಮತ್ತಂ, ಮತ್ತೆ, ಮೇಡ್, again, further, and, are used in adducing something additional, e.g. ಮತ್ತೆ (ಏನ್ ಎಮ್ಬುದು) ಕೃತಿಪದ್ಧತಿಯೊಳ್ ಪೀನಂ ಬಹುವಚನಾರ್ಥಮನ್ ಅನಲ್ ಸಾಲ್ಡತ್ತು. ಮತ್ತೆ ಕೆಲವಜಿಸೊಳ್ ಅರುವಿನ (i. e. ಅರಾಗಮದ) ಮೇಲೆ ಕಳಾಗಮಮಕ್ಕುಂ. ಕಸೀ ಮಾಡಿದ ಮರವು ಚಿಗಿತು, ಮತ್ತೆ ಬೆಳೆದು, ದೊಡ್ಡ ಮರವಾಗುವದಿಲ್ಲವೋ? — ಮತ್ತಂ is composed of ಮತ್ತೆ + ಅಂ, so that it originally means 'and further' like ಮತ್ತೆಯುಂ.

ಇವು ಜಮ್ಟೂಫಲಮಂಜರಿ ಯಿವು ಫಲನೀಫಲಗುಲುಚ್ಛಮ್, ಇವು ಚೂತಫಲ | ಸ್ತವಕಂಗಳನ್ನು, ತೋಜ್ಇನ್ ಅವನೀಪಾಲಂಗೆ ಲೀಲೆಯಿಂ ವನಪಾಲಂ [

ಮತ್ತಂ

ಇವೆ ಕಂಕೇಲ್ಲಿ ದಲಪ್ರಸೂನಮ್, ಇವು ಮಲ್ಲಿ ಸ್ಟೇರಪಟ್ಟಂ, etc.

ತರಿಸಿ ಕೋಳ್ಪಡಿದ ಹಯುವುಂ, ಸುವೇಗನ ವಶದೊ ೪ರಿಸಿ, ಭದ್ರಾವತಿಗೆ ಬರಲಾ ನೃವಂ ಪೊದಲ ಸಿಂಗರಿಸಿ, ಮೇಣ್ ಅವರನೂ | ಅರಸಿಯರ ಗಡಣದೊಳದಿರ್ಗೋಣ್ಣು, ಮನೆಯೊಳಾ ದರಿಸಿ, etc. An instance in which ಮೇಣ್ means 'or' is the following: — ಎರಡಕ್ಕರಂ ಮೇಣ್ ಪಲವಕ್ಕರಂ ತಮ್ಮೊಳ್ ಅನ್ಯೋನ್ಯಮಾಗಿ ಕೂಡುವುದು ಸಸ್ತಿಯೆನಿಸುಗುಂ.

In the modern dialect ಮತ್ತು (which we met with already in multiplicative and additional numbers at the close of § 280) is used like ಮತ್ತಂ, ಮತ್ತೆ (ಆ. § 310), e. g. ನಮ್ಮ ಹಿನ್ದು ಸ್ಥಾನದಲ್ಲಿ ಹತ್ತಿ ಹುಟ್ಟುತ್ತದೆ; ಆದರೆ ನಮ್ಮ ಹತ್ತರ ತಕ್ಕ ಯನ್ತ್ರಗಳು ಇಲ್ಲ, ಮತ್ತು ನಾವು ಒಳ್ಳೇ ಜಾಣರೂ ಅಲ್ಲ. ನಮ್ಮ ದೇಶದ ಒಕ್ಕಲಿಗರು ಯುರೋಪದ ಸುಧಾರಿಸಿದ ರೀತಿಯನ್ತೆ ಹತ್ತಿ ಬೆಳ ಕೊಳ್ಳಲಿಕ್ಕೆ ಅಂಟಿಯರು, ಮತ್ತು ಉತ್ತಮ ಜಾತಿಯ ಹತ್ತಿಯೊಳಗೆ ಕೀಯಿಹತ್ತಿಯನ್ನು ಬೆರಿಸುತ್ತಾರೆ. See an instance in § 289 (v ಮತ್ತು w).

In the same dialect ϖ nth (ϖ north), so also, likewise also, has been used in the sense of 'and', e. g. and (ϑ north) used ϑ north ϑ

298. The Šabdamaņidarpaņa states that ಇಲ್ಲ (of ಇಲ್=ಇರ್) is a kriyātmakāvyaya, i. e. a particle (avyaya) that partakes of the nature of a verb. Its formation has been shown in § 209, note 1 (see also § 210). ಇಲ್ಲ appears also with a final euphonic sönně as ಇಲ್ಲಂ, e. g. ದೇವದತ್ತ, ನಿನಗೀನುಮ್ ಇಲ್ಲಂ, and in the modern dialect with a euphonic ವು (i. e. o+ಉ) as ಇಲ್ಲವು (§ 209, note 1; § 212, 7).

When followed by a vowel, the final letter of ಇಲ್ಲ either disappears, e. g. ಇಲ್ಲಾಗು, ಇಲ್ಲಿನ್ (ef. § 215, 1), or a euphonic ಪ್ is inserted, e. g. ಇಲ್ಲವಾಗು, ಇಲ್ಲವೆನ್ (ef. § 215, 3).

ສຸບ is used either by itself, or in combination with nouns, pronouns, etc. In combination with bhâvavačanas, i. e. verbal nouns ending e. g. in ອາໝ and ອະລຸບ (§ 200, 1. 3, once also in ອັນ, see § 194, remark 1) or in ອະພຸບ (§§ 187, 1; 188. 209, 3), it forms so to say a third person in the conjugation of the negative.

In the modern dialect bhâvavačanas with පවා (the nominative) and කුළ conventionally convey the meaning of the past (§ 209, 3). If පවා is changed into the dative (පවසී, පවසී) and කුළ is suffixed, the meaning of the past disappears.

In the same dialect ap is joined also to past participles.

1, ae by itself.

ನೀಲಗ್ರೀವರುವ್ ಆರ್ತರ? ಇಲ್ಲ, and is (king) Nîlagrîva able (to gain the victory)? (No), he is not. ನೀನು ಎನ್ಡಾದರೂ ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ನೋಡಿದ್ಧಿ ಯಾ? ಇಲ್ಲ, ever having seen a ripe water-melon art thou? I am not (i. e. hast thou ever seen a ripe water-melon? No, I have not). ఆవేల్ల కెమ్మిన్ల కావేం ఆగిచేయిం? ఇల్ల, having become (i. e. have become and) are all those (things in the house) of themselves? (No), they are not. ఆవసిగే స్విను పనాదరు కేట్ట్ మాకు ఆడిద్ది? ఇల్ల, హ్వామిన, having spoken whatever bad words to him wast thou? I was not, sir (i. e. hadst thou abused him in any way? No, I had not, sir). జీనినినిణగారు మేయ్గి ఎల్లా దరు కడిదవేను? ఇల్ల, did the bees sting (you) anywhere on the body? They were not (i. e. no, they did not). కింగిన మరద మేలి మెల్లు ఇరుక్త దేనిం? ఎన్న, కేంటిగను కేంటిదను. ఇల్లవేన్తలే ఇరికిదు బరుక్తేనిన్నను, "is (there) grass upon the cocoa-nut tree?" asked the gardener. "(There) is not, (thus) saying indeed (to myself), I come down", replied he (i. e. no, there is not; and for that very reason I come down, replied he).

2, ge in combination with nouns and pronouns (cf. § 316, 1).

ಕನ್ನಡಕ್ಕಂ ಸಂಸ್ಕೃತಕ್ಕಂ ಸಮಾಸಮಿಲ್ಲ, (generally there) is not a composition (i. e. generally there is no composition) of Kannada and Samskrita words. ಸಂಸ್ಕೃತಪದಂ ಪರಕ್ಕೊದವಲೊಡಂ ದೋಷಮಿಲ್ಲ, also if a Samskrita word follows (the terms ಎಲ್ಲ and ವವಾ), a fault it is not (i. e. it is no fault). ಅಃ, ಸನ ಯಮಿಲ್ಲ, O, doubt (there) is not (i. e. O, there is no doubt). ಗುರುವಿಲ್ಲ ಕರ್ಣನಿಲ್ಲ ಗುರುವಿನ ಮಗನಿಲ್ಲ, Drôna is not (present), Karna is not (present), the son of Drôna is not (present). ಒಡನಾರುಮಲ್ಲ, (there) is not whosoever with (you, i.e. nobody is with you). భటమల్ల, (there) is not a pot (i.e. there is no pot). ಉಣಲುಡಲು ತಮಗಿಲ್ಲ, an eating and a putting on (there) is not for them (i. e. they have nothing to eat and to put on). ಎನೆಗೆ ಪಿರಿ ದಾಯಸಮ್ ಇಸ್ತಿಲ್ಲ, for me great trouble still (there) is not (i.e. there is no longer great trouble for me). ಮದನನ ಮೇಲೆ ತಪ್ಪಿಲ್ಲ, (there) is not a fault on Madana (i.e. there is no fault on Madana). ಆನ್ಮಕನ ದೂತರಿಗೆ ಕಿಂಚಿತ್ತು ದಯವಿಲ್ಲ, in Yama's messengers whatever mercy (there) is not (i. e. Yama's messengers have no mercy at all). ಕಟ್ಟಿ ತುಮ್ಮದ ಮೇಲೆ ಚಣ ಮಾತ್ರ ಇರವಿಲ್ಲ, after the period (of life) has expired, for a moment a stay (there) is not (i. e. — there is no stay for a moment). ನನ್ನ ಹತ್ತರ ಯಾವ ಶಸ್ತಕವೂ ಇಲ್ಲ, near me whatsoever book (there) is not (i.e. I have no book at all with me). ಈ ಹೊತ್ತು ಆದಿತ್ಯವಾರ, ಸಾಶೆ ಇಲ್ಲ, to-day (is) Sunday, school (there) is not (i.e. — there is no school). ಮತ ಇಲ್ಲದವರಿಗೆ ಗತ ಇಲ್ಲ, for those who have no understanding, fortune (there) is not (i. e. - there is no fortune). ನನಗೆ ದಣುವೇ ಇಲ್ಲ, for me (the sun, there) is not fatigue

. .

indeed (i. e. I never suffer fatigue). ಅದು ನನಗೆ ಗೊತ್ತು ಇಲ್ಲ, that to me knowledge is not (i. e. I do not know that). ನೀನು ಏನೂ ಹೇಟುವ ಕೆಲಸವಿಲ್ಲ. thou whatever saying a business (there) is not (i. e. thou doest not want to say anything). ತಾಯಿಗಿನ್ನ ಹಿತವರಿಲ್ಲ, ಸಕ್ತರೆಗಿನ್ನ ಸವಿಯಿಲ್ಲ, greater than a mother benefactors (there) are not, greater than sugar sweetness (there) is not (i. e. there are no greater benefactors than a mother, there is no greater sweetness than that of sugar). ಪುತ್ತಳಿಗಿನ್ನ ಮೇಲು ಬಂಗಾರವಿಲ್ಲ, ಮಕ್ಕಳಿಗಿನ್ನ ಮೇಲು ತೊದಲಿಲ್ಲ, better than pure gold (there) is not, better than children lisping (there) is not (i. e. there is no gold better than pure gold, there is no lisping better than that of children). ఇస్ట్రీ, నాలి ಯಾದರೂ ಆ ಕೆಲಸವು ಕೆಯ್ಲೂಡಿ ಬರುವದು, to-day it is not, but to-morrow that work will be accomplished (i. e. to-day it is not likely to be accomplished, but to-morrow that work will be accomplished). ನಿನಗೆ ತನ್ನೆ ತಾಯಿಗಳುಣ್ಣೋ? ಯಾರೂ ಇಲ್ಲ, to thee father and mother are (there)? Whosoever (there) are not (i.e. hast thou still thy parents? No, I have nobody). ನನಗೆ ಈ ಚೂರಿಯನ್ನು ಯಾರು ಕೊಟ್ಟರು? ಯಾರೂ ಇಲ್ಲ; ನಾನು ಇದನ್ನು ನಾರಾಯಣನ ಗಣ್ಟು ಬಿಚಿ ತಿಕ್ಕೊಣ್ಣಿಸು, who gave thee this knife? Whosoever not (i. e. nobody); having opened the bundle of Narayana I took it to myself. ನಿಮ್ಮ ಹತ್ತರ ತುವೃವದೆ? ಏನೂ ಇಲ್ಲ, is (there) ghee near you (i. e. have you some ghee)? (there) is not any (i. e. I have none).

3, 20 in combination with verbal nouns (cf. § 316, 2.12) and past participles (which are finally also verbal nouns, see § 169).

ಇನ್ನೆವರಂ ಗುಟ್ಲಿಯಾದುದಿಲ್ಲ ಕಾಮಕರವಿಮುಕ್ತಬಾಣಹತಿಗೆ, till now (he) is not a having become an object of aim to a stroke of an arrow discharged by the hand of Kâma (i. e. till now he has not become an object etc.).

ಕೋಗಿಲೆವರಿ ಮಾಮರದೊಳ್ ಕಾಗೆಯ ಕೊತ್ತರಿಲಿಯೊಳ್ ಎರ್ಬು ಫೋಗಲುಮ್ ಇರುಳುಂ | ಕೂಗಲುಮ್ ಎಮೆದೆರಿಲಿದಿಕ್ಕಲುಮ್

ವಗೆಯ್ಯಲುಮ್ ಆರ್ತುದಿಲ್ಲ ಬನದೊಳ್ ಬೆಳೆದಿಂ || the young cuckoo in a mango tree among a flock of crows in the wood a having been able not (i. e. was not able) to rise and go away, and also at night to cry, and to open and shut (its) eyelids, (in short) to do anything on account of fear.

ಮುಸುಜಿಿದ ಕುಳಿಜಿೊಳ್ ದೆಸೆಯಾ ಗಸಮ್ ಇಳೆ ಬೆಟ್ಟಡವಿಯೆವ್ಬುವೆತ್ತಾನುಂ ಕಾ | ಣಿಸಲಾರ್ತುದಿಲ್ಲ ಮೆನೆ ಮಾ

ಮಸಗಿರ್ದುದು ಮಾಗೆ ಮಾಗೆ ಸೆಕ್ಸೆವೆಸರಿಳೆಯೊಳ್ || the month Mâgë grandly made its appearance so that in the covering cold the points of the compass, the sky, the earth, mountains (and) forests, howsoever, a having been able not to be seen (i.e. could not be seen) on the earth which is known for (its) misty heat when fruits are growing fully ripe.

ಅರಸಿಯರು ದೋಸವೇನುವನ್ ಇಲ್ಲಿ ಮಾಡಿದುದಿಲ್ಲ, the queen a having made not any fault here (i. e. the queen has not committed any fault here) .-ಕೆಲವು ಮಂಗಗಳಿಗೆ ಬಾಲವು ಇರುವದಿಲ್ಲ, to some monkeys a tail a being (there) is not (i. e. some monkeys have no tail). ಜ್ಞಾನವಿಲ್ಲದಿದ್ದರೆ ಮಾನ ಬರುವದಿಲ್ಲ, if (there) is no knowledge, honour a coming (there) is not (i. e. - honour is not obtained). ತಿಳಿಗೇಡಿಹುಡುಗರು ಯಾವ ಕೆಲಸಕ್ಕೂ ಬರುವದಿಲ್ಲ. stupid boys a coming (there) is not for whatsoever work (i. e. stupid boys are good for nothing). ಎಲ್ಲಿ ಇದ್ದಾಳೋ? ಕಾಣುವದಿಲ್ಲ, where is she? (she) an appearing is not (i. e. she does not appear). ఇన్మా జణ్ణు జమ్మల ಗಳನ್ನು ಒಬ್ಬನೇ ಕೂತು ತಿನ್ನುವ ಹಾಗೆ ನನಗೆ ಆಗುವದಿಲ್ಲ, so that (I) having sat down eat such (good) ripe fruits alone is not a being pleasant to me (i. e. to sit down and eat such good ripe fruits alone is not pleasant to me).— ಕಪಟ ಕಲ್ನಷ ಕಳೆಯಲಿಲ್ಲ, ಕಾಮಿತಾರ್ಥ ಪಡೆಯಲಿಲ್ಲ, (he) a having abandoned not deceit (and other) sin, (and) a having obtained not the desired object (i. e. he has not abandoned deceit and other sin, and has not obtained the desired object). ಆತನ ತಾಯಿ ಬೇಕಾದಷ್ಟು ತಿಳಿಸಿ ಹೇಲಿ ದರೂ ಕೇಳಲಿಲ, though his mother having made clear (and) told (him) so much as was necessary, (he) a hearing was not (i.e. though his mother clearly told him all that was necessary, he did not hear). ಕಲ್ಲು ಮುಳ್ಳಗ ಳನ್ನು ತುಟಿಿದು ಬೀಸತ್ತನು, ಆದರೂ ದಾರಿ ಸಿಗಲಿಲ್ಲ, he having trodden on stones (and) thorns grew fatigued, but the way a being found was not (i. e. he trod on stones and thorns and grew fatigued, but the way was not found).—ಅವನು ಹೋಗಲಿಕ್ಕಿಲ್ಲ, he to a going is not (i. e. he does not intend to go or probably will not go). ಹೀಗೆ ಮಾಡಿದರೆ ಅವನ ಸಿಟ್ಟು ಇಳಿಯುವದು, ನಿನಗೂ ಲತ್ತೆ ಬೀಳಲಿಕ್ಕಿಲ್ಲ, if (you) do so, his anger will be assuaged, and blows to a falling on thee are not (i.e.—and blows will not fall on thee). ನಿನ್ನನ್ನು ಯಾರೂ ಹತ್ತರ ಬರಗೊಡಲಿಕ್ಕಿಲ್ಲ, whosoever are not to an allowing thee to come near (i.e. nobody will allow thee to come near). — ಇನ್ನೂ ನಿನ್ನ ಹಲಿಗೇ ಮೇಲಿನ ಬರಹ ತೀರಿಲ್ಲವೋ, yet writing on thy board a having been finished (see §§ 168. 169) is not?

. .

(i. e. has writing on thy board not yet been finished?). ಸೂರ್ಯನನ್ನು ಮ ಸುಮೈರು ಮಾಡಿಲ್ಲ, men a having made the sun are not (i. e. man has not made the sun). ದೇವರನ್ನು ಯಾರೂ ನೋಡಿಲ್ಲ, whosoever a having seen God is not (i. e. nobody has seen God). ಈ ವ್ರಾಕ್ಷೆಯ ಹಣ್ಣುಗಳು ಹುಳಿ ಅವೆ, ಆದ ಬಿಿದ್ದ ಇವು ನನಗೆ ಬೇಕಾಗಿಲ್ಲ, these grapes are sour, therefore these a requiring for me having become are not (i. e.—therefore these are not required for me, that is to say: I do not want these). ಆಗ ಗುರುವಾದಗೆ ಬಡತ ಬಿದ್ದವು. ಅದು ಯಾಕೆ? ಅವನ ದವತಿಯೊಳಗೆ ಮಸಿ ಇದ್ದಿಲ್ಲ, ಗಣ್ಟಿನೊಳಗೆ ಲೆಕ್ಕ ಣಿಕೆಯೂ ಕಾಗದವೂ ಇದ್ದಿಲ್ಲ, then Gurupâda was beaten (by his schoolmaster). Why? In his inkstand ink a having been was not (i. e.—there was no ink—), (and) in his bundle a pen and paper a having been were not (i. e.—there was not a pen or paper).

4, about ಇಲ್ಲವು.

ಮುನ್ದಾಗೊ ಗತಿಗೆ ಸಾಧನವಿಲ್ಲವು, a means (there) is not for (obtaining) future happiness (i. e. there is no means for obtaining future happiness). ಎಷ್ಟು ಜಿಗಿದಾಗ್ಯೂ ಬಾಯಿಗೆ ನಿಲುಕಲಿಕ್ಕಿಲ್ಲವು, however so much (the fox) jumped (the bunches of grapes) a coming in reach for (his) mouth were not (i. e.—could not be reached with his mouth). See also Dâsapadas 23, 1; 48, 2; 148, 7.

5, about the combination of ag with mor.

ಕವ್ವಾ ಅವ್ವಾ, ಒಸ್ದು ಬಟ್ಟಲ ಬೇಕು; ಲಗು ಕೊಡು! ಇಷ್ಟು ಅವಸರವು ಯಾಕ್ಕೋ, ರಾಮ? ಮುಂಚೆ ಬಟ್ಟಲಾ ಕೊಡು! ಮಾತಾಡುತ್ತ ನಿಲ್ಲವ ಹಾಗಿಲ್ಲ, mother, mother, a basin is required; give (it) quickly! Why so much hurry, Râma? (Mother) give (me) first a basin! a staying thus (quite literally: of the staying in this wise, see § 186) talking (there) is not (i.e. there is no time for me to stay and talk now). ಕಣಿಕೆ ನನ್ನ ಕೆಯ್ಗೆ ನಿಲುಕುವ ಹಾಗಿಲ್ಲ, the millet-stalks a reaching thus for my hands (there) is not (i.e. the millet-stalks cannot be reached with my hands). ನನ್ನ ವಯಸ್ಸಾದರೂ ವಿಸಾಜಿ ಹೋಯಿತನ್ನುವ ಹಾಗೆ ಇಲ್ಲ, "also my prime of life has passed" a saying thus (there) is not (i.e. you cannot say that also my prime of life has passed).

299. About the combination of a, a, a, & with ae.

1, ಇಲ್ಲವೆ ೧೯ ಇಲ್ಲವೇ.

In these two forms ఇల్ల is combined with ఎ and ఏ, two particles of interrogation (§ 212, 6), suffixed by means of a euphonic హా. The meaning of ఇల్లవే and ఇల్లవే? is first "is (there) not?" "are (there) not?",

e.g. ಎಳ್ಳಿನೊಳಗೆಣ್ಣೆಯಲ್ಲವೇ, is there no oil in the gingely-oil seed? (answer: yes, there is). ವುಷ್ಪವೊನ್ನು ಬಟಲಲ್ ಭೃಂಗಕ್ಕೆ ಪೂವಿಲ್ಲವೆ, if one flower fades, are there no flowers for the black humble bee? (answer: yes, there are).

This meaning, however, often changes into 'or', literally "is it not (this)?", i. e. if this is not the case, then it may be also this, e. g. సినగి పనాదరు నింటి ఆదాగ ఇల్లవే బిటిని బన్నాగ కాయు కెడ్డిగోలు క్లోలక పడువరు, when thou getst any pain, is it not (this? is it not pain? then also i. e. or) when sickness happens (to thee), thy parents will grieve. మనుష్యన మనన్ను అవన నుడియిన్న ఇల్లవే నడేయిన్ల తెళియుత్తేదే, man's mind is known by his words, is it not (this? is it not by his words? then also i. e. or) by (his) conduct. గాయుదింళగిన నేత్తరా కేగదరే ఏషేవు పట్టువదిల్ల, ఇల్లవే ఆ గాయువన్న శాంళ్ళియిన్న నుట్టరే ఏషేవు పట్టువదిల్ల, if (one) removes the blood out of the wound (made by the teeth of a snake), the poison will take no effect, is it not (this? is it not the removal of the blood? then also i. e. or) if that wound is cauterised, the poison will take no effect.

2, ಇಲ್ಲವೊ or ಇಲ್ಲವೋ.

When the interrogative particles ఓ and ఓ (§ 212, є) are suffixed to ఇల్ల by means of a euphonic హో, it conveys first the meaning of a question, occasionally one of more or less displeasure, є. g. సినగి మమ్మిగి నీరువదిల్ల ప్యేం, does buttermilk not agree with thee? అవన బహియల్లి జింటంల్ల ప్యేం, is there no sack near him? ఆ జాలు ఆటాల్లవూం, has that milk not got cool? ఆవను బరలిక్త్రిల్లవూం, will he not come? ఇన్ను సిన్న జలిగిం మంలన బరజు కింట్లవూం, has writing on thy board not been finished yet (i. є. doest thou still write on thy board)? అవను ఇన్ను డుంగలిల్లవూం, has he not yet gone? సింగు బరువదిల్లవూం, wilt thou not come?

But then ಇಲ್ಲವೊ, ಇಲ್ಲವೋ frequently mean 'is it not?', 'will it not be?', 'was it not?', i.e. 'or not?', e.g. ಶಿವನ ಆಗ್ಗವಣಿಯಂ ಶೋಧಿಸಿದುದಿಲ್ಲವೊ, a having strained the water of Šiva, or not? (i. e. Šiva's water was strained, or not?). ಕಸೀ ಮಾಡಿದ ಮರವು ಚಿಗಿತು, ಮತ್ತೆ ಬೆಳೆದು, ದೊಡ್ಡ ಮರ ವಾಗುವದಿಲ್ಲವೋ? ಅಮಾಸಿಯಲ್ಲಿ ಕಳೆಗುಸ್ಥಿದ ಚಸ್ಪ್ರನು ಹುಣ್ಣಿವೆಗೆ ಪೂರ್ಣನಾಗುವದಿಲ್ಲವೋ, a pruned tree will sprout and grow, (and) become a large tree, or not? The moon that lost its splendour on the day of new moon, will become full on the day of full moon, or not? ತನ್ನ ಹೊಸ ಕೊಡ್ಡಿಯು ಹದನವದೆಯೋ? ಇಲ್ಲವೋ? ನೋಡ ಬೇಕೆನ್ನು, ಕಣ್ಡ ಕಣ್ಡದನೆಲ್ಲ ಕಡಿಯ ಹತ್ತಿದನು, he (the boy) said,

"is my (literally: his) new axe sharp? or not? let (me) see", and began to cut down all he saw.

To ఇల్ల the ఓ may also be added without a euphonic ఓ, and then its form is ఇట్లు.

3, ಇಲ್ಲವೇ ಇಲ್ಲ ೧೯ ಇಲ್ಲೇ ಇಲ್ಲ.

In and an an an of emphasis has been suffixed to an by means of a euphonic at, and an has been repeated; its literal meaning is certainly it is not, it is not' (or 'certainly it will not be, it will not be', or 'certainly it was not, it was not'), by which 'not at all' is expressed.

In ఇల్లో ఇల్ల the ప of emphasis has been joined to the first ఇల్ల without a euphonic వా, e. g. దణిదు ఇద్ధియా? ఇల్లి ఇల్ల, art thou tired? Not at all. వృష్టియల్లి అయింగ్యవాదవుగాళు ఇల్లి ఇల్ల, in the universe there are unsuitable things not at all (i. e. in the universe there are no unsuitable things, none at all).

300. In § 212, 7 అల్ల is introduced as an avyaya. In § 209, note 1 and in § 210 we have seen that it is a form of the negative of the verbal theme ఆలో, meaning 'fits not', 'is not fit', 'are not fit', 'was not fit', etc., 'is not corresponding to', 'is not becoming', 'does not answer to', 'is not equivalent', 'is not according to facts', 'is opposite to', etc. It takes also the form of అల్లం (ef. ఇల్లం in § 298), e. g. బనైనిగళో పోటినల్లం దుర్ధాయం కారవకుళనళినిశావుంజరం భిశమసోశనం, now came Bhîmasêna, a stranger he did not answer to (i. e. he was no stranger), invincible, pre-eminent in the lotus-pond of the Kaurava race. (ఇదు) సిశితయల్లం, (this) does not correspond to justice (i. e. this is no justice). (ఇదు) పటిమా ఆల్లం, (this) does not answer to silk (i. e. this is no silk).

For the existence of ಅಲ್ಲವು in the modern dialect (cf. ಇಲ್ಲವು in § 298, 4) the author is unable to cite an instance.

When followed immediately by a vowel, the final of ఆల్ల either disappears, e. g. ఆల్లేనా, or a euphonic హో is put after it, e. g. ఆల్లవాను.

Instances are:

1, regarding eg.

ನರನೆಮ್ಬಾತಂ ಪೆಟಿನಲ್ಲೀತನಾಗಲ್ವೇಟ್ಕುಂ, Arjuna a stranger does not answer to (i. e. Arjuna is no stranger), he to become is required (i. e. he must become . . .). (ಇದು) ಘಟಮಲ್ಲ, (this) does not correspond to a pot (i. e. this is no pot). (ಇದು) ಊರಲ್ಲ, ಅಡವಿಯಹುದು, (this) does not correspond to a town (i. e. is no town), it is a wild. ಧರ್ಮವಲ್ಲವಿದು, this is opposite

to virtue (i.e. this is no virtue). ಓಜನೊಕ್ಕಲ್ಲ, ಹೂಜಿ ಭಾಣ್ದದೊಳಗಲ್ಲ, ಗಾಜೊನ್ನು ಲೋಹದೊಳಗಲ್ಲ, ಅಮ್ಮಲಿ ಭೋಜನವೆ ಅಲ್ಲ, a teacher is not corresponding to a farmer (i. e. is no farmer), a goglet is not fit (to be ranked) in the class of pots (i. e. is no pot), glass is not fit amongst metals (i. e. is no metal), indeed porridge is not fit (for) a dinner (i. e. certainly is no proper dinner). ಒಕ್ಕಲಿಗನೋದಲ್ಲ, ಬೆಕ್ಕು ಹೆಬ್ಬುಲಿಯಲ್ಲ, ಎಕ್ಕೆಯ ಗಿಡವು ಬನ ವಲ್ಲ; ಇವು ಮೂರಿು ಲೆಕ್ಕದೊಳಗಲ್ಲ, a peasant's reading is not proper, a cat is not corresponding to a royal tiger (i. e. is no royal tiger), a swallowwort shrub is not corresponding to a garden (i. e. is no garden); these three are not fit in account (i. e. are unworthy of much notice). ಹಕ್ಕಿ ಯಿಲ್ಲದ್ದು ತೋಟವಲ್ಲ; ಮಕ್ಕಳಿಲ್ಲದ್ದು ಮನೆಯಲ್ಲ, wherein there are no birds, is not answering to a garden; wherein there are no children, is not answering to a house (i. e. a garden wherein there are no birds, is no garden; a house wherein there are no children, is no house). ಗುರುವಿಲ್ಲದ ಮಠವಲ್ಲ, ಹಿರಿಯರಿಲ್ಲದ ಮನೆಯಲ್ಲ, wherein there is no guru, is not answering to a matha; wherein there are no elders, is not answering to a house (i. e. a matha without a guru is no matha, a house without elders is no house). ಸನ್ತೆಯೊಳಗೆಲ್ಲಿಟ್ಟು ಮಾಯಿವದಲ್ಲ ವಿಠಲನ ನಾಮವು, Vithala's name in a fair wheresover a putting and selling is not equal to (i. e. Vithala's name is not such a thing as is put and sold somewhere in a fair). ತನ್ನದಲ್ಲ, (man's) body his is not according to facts (i. e. man's body is not his own). ಇವನಲ್ಲ, ಅವನು ಬೇಕು, this man is not fit (i. e. not this man, but) that man is wanted. ಹಳದೀ ಬಣ್ಣದ್ದು ಹೊಳೆಯುವದೆಲ್ಲ ಬಂಗಾರವಲ್ಲ, all that shines (with) yellow colour gold does not answer to (i. e. is not gold). ಇದನ್ನೇನು ತುಡುಗು ಮಾಡಿದಿಯೋ? ತುಡುಗು? ಅಲ್ಲಾ, hast thou perhaps stolen this? Stolen property? certainly it is not answering to (i. e. certainly it is not). ಎಮ್ಮೆಯ ಹಾಲು ಆಕಳ ಹಾಲಿನಷ್ಟು ಆರೋಗ್ಯವಲ್ಲ, buffalo's milk so much wholesome as cow's milk is not fit (i. e. buffalo's milk is not so wholesome as cow's milk). ರಾಜಾವುರ ಪಟ್ಟಣ ಮುನ್ತಾದ ಸ್ಥಳಗಳಲ್ಲಿ ಸಕ್ಕ ರೆಯನ್ನು ಮಾಡುತ್ತಾರೆ, ಆದರೆ ಅದು ಬಹಳ ಜಿಲೋದಲ್ಲ, they manufacture sugar (also) at Rājāpura, Pattaņa and other places, but its great goodness is not according to facts (i. e. but it is not very good). ಆಫ್ರವಿನ ವ್ಯಸನವು ಬಹಳ ಕೆಟ್ಟರು; ಅದರಿ ಸಲುವಾಗಿ ಸಮ್ಪತ್ತಿಗಿಷ್ಟೇ ಅಲ್ಲ, ಪ್ರಾಣಕ್ಕೆ ಸಹ ಎರವಾಗುತ್ತಾರೆ, addiction to opium is a very bad thing; on account of it they do harm to (their) property, this much is not corresponding (i. e. not only this, but) also to (their) life. asie eo, this much is not corresponding to

facts (i. e. this is not all). ಯಾವತ್ತು ಪ್ರಮಾಣಗಳು ಇಷ್ಟೇಯೋ? ಅಲ್ಲ, ಇನ್ನು ಕೆಲವು ಉಣ್ಟು, are these all the arguments? (this much) is not fit (i. e. no, it is not so), there are still some others. ಇದು ಧರ್ಮಶಾಲೆಯಲ್ಲ, ಅರಮನೆಯು, this a poor-asylum is not corresponding to facts (i. e. this is not a poor-asylum, but) a palace. ಈ ಗುಡ್ಡದಲ್ಲಿ ಒನ್ನಲ್ಲ, ಎರಡಲ್ಲ, ಮುನ್ನೂಯಿ ಕಣೆಗಳನ್ನು ಅಗಿದಿರುತ್ತಾರೆ, one is not fit, two are not fit (i. e. not only one, not only two, but) three hundred mines they have dug in this hill. ನೀನು ಹೀಗೆ ಮಾಡುವದು ತಕ್ಕದಲ್ಲ, thou in this way a making a proper thing it is not corresponding to (i. e. it is not right for thee to do so; cf. § 316, ೨). ಈ ಕೊಡೆಯು ಏನೂ ಕೆಲಸದ್ದಲ್ಲ, (is) this umbrella of any use (see remark b)? it is not fit (i. e. this umbrella is good for nothing). ಯಾವ ಪ್ರಕಾರದಿನ್ನಲೂ ಅಲ್ಲ, in whatever manner it is not fit (i. e. in no way). Other instances are:—ಇದು ಮಂಜಲ್ಲ, ಬೆಳದಿಂಗಳು. ಇವನು ಮನುಷ್ಯನಲ್ಲ, ರಕ್ಕಸನು. ಇವಳು ಹೆಣ್ಣ ತಿಯಲ್ಲ, ಮಾರಿಯು. ಇವರು ಆಪ್ತರಲ್ಲ, ವೈರಿಗಳು.

Remarks.

- a) Regarding the practical difference in the use of বহু (§ 298) and ভহু it may be said that বহু expresses positive non-existence and positive denial, and ভহু relative negation and negation of quality, nature or character.
- b) It is not impossible that ಅಲ್ಲ when following a noun, etc., originally formed an answer to a question. Let us take a few of the above-mentioned instances to show this. ನರನೆಮ್ವಾತಂ ಪೆಜನಲ್ಲ might be translated '(is) Arjuna a stranger? No (he is not)'. Likewise (ಇದು) ಘಟನುಲ್ಲ '(is this) a pot? No (it is not)'. (ಇದು) ಊರಲ್ಲ, ಅವವಿಯಹುದು '(is this) a town? No, it is a wilderness'.

To give this meaning to అల్ల would recommend itself, when అల్ల is sometimes put after an accusative, e. g. నన్నన్న అల్ల, నమ్మ కమ్మనన్న జేందిందిను (Bombay schoolbook 3, 6), 'me (i. e. did I beat me)? No, I beat my younger brother'. 'ఇవనన్నల్ల, అవనన్న శారీ (Rev. F. Ziegler in his Practical Key, page 27), '(shall I call) this man? No, call that man'. Cf. the accusative after అల్లదే in § 338, and see § 287, remark.

Sûtra 47 of the Sabdamanidarpana teaches that ಅಲ್ಲದೆ, when it denotes emphasis (nirdhâranârtha, and is composed of ಅಲ್ಲದು, = ಅಲ್ಲು, + ಎ, or is the so-called negative participle, see § 171 and ಅಲ್ಲದೆ in § 338), occasionally drops its ದೆ, and gives the instance ಗೊರವನಲ್ಲ ಪೂಗದಿಂ which stands for ಗೊರವನಲ್ಲದೆ ಪೊಗದಿಂ. A translation would be 'Görava a being not fit indeed (or a being not meant indeed) I do not praise (i. e. I do not praise anybody but Görava)'. Thus the instance appears in Lingâyta manuscripts; a Jaina manuscript of Mûḍabidaru has ದೇವರಲ್ಲ ಪೂಗದಿಂ which stands for ದೇವರನಲ್ಲದೆ ಪೊಗದಿಂ, putting the accusative ದೇವರಂ before ಅಲ್ಲದೆ, but ದೇವರ್, the nominative, before ಅಲ್ಲ. The Mûḍabidaru

MS.'s writing in this case may be wrong, or may be not, so far as the accusative is concerned.

2, regarding පල in combination with කෘත් (or පැදු).

ಹಾಗಲ್ಲ, thus (as you think) it is not fit (i.e. thus it is not). ಆಕಳ ಕೊಳಗು ಕುದುರೆಯ ಕೊಳಗಿನ ಹಾಗಲ್ಲ, ಸೀಳಿರುತ್ತದೆ, the hoof of cows so as the hoof of horses is not corresponding to facts (i.e. the hoof of cows is unlike the hoof of horses), it is split. ಪರುಗಳೊಳಗೆ ಕುದುರೆಯ ಹಾಗೆ ಜನ್ನ ವೂ ಗಟ್ಟಿಯೂ ಅಲ್ಲ, amongst beasts like the horse beautiful and strong (any) are not fit (i.e. amongst beasts there are none so beautiful and strong as the horse). ವಿವಾನುಗಳು ನೀರ ಬಿಟ್ಟು ಹ್ಯಾಗೆ ಬದುಕಲಾಟಿವೋ, ಹಾಗೇನು ಇವು (ಕಪ್ಪೆಗಳು) ಅಲ್ಲ, as fishes cannot leave water and live, so anyhow these (frogs) are not according to facts (i.e. — so these frogs are in no way).

3, regarding ಅಲ್ಲವೆ, ಅಲ್ಲವೇ or ಅಲ್ಲೀ.

These forms bear the suffixes of question ఎ and ఏ, expecting an answer in the affirmative; the first two insert a euphonic హో, the last one adds ఏ immediately to అల్ల. E. g. ఏరాగము ఏరాగముంగో గళాగముం ఏళ్ళటిన్డే ఆగువుడు, అల్లవే, instead of the augments దీరా and ఏరా the augment గళా is used ad libitum, is it not fit? (i. e.—is it not so? or not?). స్థిరమిదల్లవేమ్మ జోని జ్ఞానియల్లవే? నరశభయవ మటివ జడనజ్ఞాని యల్లవే? a living being that says "this (life) is unstable", (is) a wise person, or not? an apathetic man that forgets the fear of hell, (is) an unwise person, or not? ఇన్నిగి ఆటు దీవన ద్వవళిగి జబ్బ, అల్లవే? to-day six days (or six days hence is) the illumination-festival, or not? నిన్నడు అదే? జూది, అల్లవే? and thine (is) the same road, or not? అదు గుబ్బి, అల్లో, that (is) a sparrow, or not?

4, regarding ಅಲ್ಲವೊ, ಅಲ್ಲವೋ, or ಅಲ್ಲೋ.

In these three forms the suffixes of question ఓ, ఓ appear, the answer being in the affirmative; in ఆల్ల్లో the ఓ is joined immediately to ఆల్ల. E. g. వ్యూచు జారుజారిక్రనల్లవూ? Vyôma (is) a well-behaved man, is it not fit? (i. e.—is it not so? or not?). నావు మరణాధింనరల్లవూ? we are mortals, or not? వ్యూము ಸಜ್ಜನಮಿತ್ರನಲ್ಲೋ?— అయ్యాం, నన్న మగనేం, మరద మేంలిన్న బిద్దిద్దరే సత్తు, ಹೋಗುತ್ತಿದಿ, ಅಲ್ಲೋ?

301. ఆల్పు, ఆల్పే, ఆల్లది, ఇల్లది and బిండ which are classed under the avyayas by the Šabdânušâsana (§ 212, 7), will be treated of in another place (§§ 338. 316, 5).

. .

In the Šabdānušāsana's ఎల్లం (§ 212, 7) the nominative of ఎల్ల (§ 266) has been used adverbially (see the verse quoted under No. 17 in § 348); in its ఏన్ the same has happened regarding this interrogative pronoun (§ 255). Its ఏనువేం and ఏవేం are compounds of ఏ, what? (the accusative, see § 125) and curtailed నియ్మం, I shall do.

- 302. Here follow some peculiarities (chiefly) of the modern dialect regarding the way of expressing certain English adverbs:—
 - 1, Since (with regard to time).

This is expressed by means of the instrumental (i. e. ablative, § 352, 4a), e. g. ಈ ಶಿವನ್ ಏಸು ದಿನದಿನ್ದಣ್ಣ ದಿರ್ದಹನ್ನೋ, since how many days has this Šiva not dined? ಒನ್ಡು ನರಿಯ ಮನಸಿನೊಳಗೆ ಹುಲಿಗೆ ಸರಿಯಾಗ ಬೇಕೆಪ್ಪು ಹೆಮ್ಮೆ ಬಹು ದಿವಸದಿನ್ದ ಇತ್ತು, since many days there existed in the mind of a fox the haughty desire to become like a tiger. ಅದಿಸಿವತ್ತು ವರ್ಷದಿನ್ದ, since sixty years. ಸೋಮವಾರದಿನ್ದ ನಾನು ನನ್ನ ತಮ್ಮನನ್ನು ನೋಡಿಲ್ಲ, I have not seen my brother since Monday. ಆಸ್ಥಿ ನಿನ್ದ ಅವರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡ ಹತ್ತಿದರು, since (or from) that time they began to love each other. ಚಿಕ್ಕನ್ನಿ ನಿನ್ದ, since (my or thy or his or her or its or their) youth (or from my, etc. youth).

But there is another way of expressing 'since' (in the modern dialect), namely by means of the verb end in combination with a so-called past participle, e. g. ಈ ಆೂರಿಗೆ ದೊರೆಗಳು ಬನ್ದು ಎಷ್ಟು ದವಸ ಆಯಿತು, literally: to this town the gentleman a having come (§ 169) how many days have passed, i. e. how many days is it since the gentleman came to this town? ಇವನು ಸತ್ತು ಇಪ್ಪತ್ತು ವರುಷವಾಯಿತು, it is twenty years since he died (or he died twenty years ago). ನೀನು ಸಾಲೆಗೆ ಹೋಗಲಿಕ್ಕೆ ಪತ್ತಿ ಎಷ್ಟು ತಿಂಗಳಾಯಿತು, how many months is it since you began to go to school? ಪುಸ್ತಕಗಳನ್ನು ಅಚ್ಚು ಹಾಕುವ ಯುಕ್ತಿ ಗೊತ್ತಾಗಿ ಈಗ ಸುಮಾರು ನಾಲ್ನೂಟು ವರುಷಗಳಾದವು, it is now about 400 years since the art of printing became known. ಅವನು ಎದ್ದು ಬಹಳ ಹೊತ್ತಾಯಿತು, much time has passed since he got up (or he got up long ago).

Also the past participle of ಮೊದಲುಗೊಳ್ಳು may be used in a similar manner, e.g. ಅಸ್ಥಿನ ದವಸ ಮೊದಲುಗೊಂಡು, since that day.

The Samskrita ಆರಭ್ಯ is used so too, e. g. ಅನ್ನಿನ ಆರಭ್ಯ, since that time.

2, Hence (with regard to time).

This may be rendered in the following manner: ಇನ್ನಿಗೆ ಆಯು ದವಸ ದೀವ ಳಿಗೇ ಹಬ್ಬ, to-day six days (will be) the illumination festival, or six days hence (will be) the illumination festival. ಈ ತಿಂಗಳಿಗೆ ಆದಿನ ತಿಂಗಳು, six months this month. Cf. § 348, 29.

3, Before (previous to).

In § 282, as will be seen, some instances in which this adverb is expressed by ಮುಂಚೆ, have been given. It is to be remarked here that it is rendered also by ಮೊದಲು, e. g. ತಮಗಿಸ್ತ ಮೊದಲು ಇಲ್ಲಿ ಯಾರು ಇರುತ್ತಿದ್ದರು, before you who were living here? ಅದಕ್ಕಿಸ್ತ ಮೊದಲು, prior to that. ಮನೆ ಕಟ್ಟುವದಕ್ಕಿಸ್ತ ಮೊದಲು ಚನ್ನಾಗಿ ತಳಾ ಸೋಸ ಬೇಕಾಗುತ್ತದೆ, before building a house it is necessary to clear the foundation properly.

Thus also: ಮಾತಿಗೆ ಮೊದಲು ಗಾದೆ, ಊಟಕ್ಕೆ ಮೊದಲು ಉಪ್ಪಿನಕಾಯಿ, previous to words a proverb (is fit), previous to dinner pickles (are fit).

In connection with ಮುನ್ನಂ, ಮುನ್ನ, before, previous to, the negative participle is also used, e. g. ಕಿಳಿರ್ವ ಗೋಟ್ರಿಯ ದನಿ ಕಿವಿಗೊಗದ ಮುನ್ನಂ, before the neighing sound of the mares entered the ear; ನಿನ್ನ ಕೊರಳಿಗೆ ಕಪ್ಪ ಬಾರದ ಮುನ್ನ, before the black colour came to thy throat. The same is done in connection with ಮುಂಚೆ, e. g. ಅವರು ಬಾರದ ಮುಂಚೆ, before they came (cf. ಅವನು ಬಾರದ್ದ ಕ್ಕಿನ್ತ ಮುಂಚೆ, etc. in § 282).

4. As.

'As usual', 'as on previous occasions' may be expressed by ದಿನದಸ್ತೆ or ದಿನದ ಹಾಗೆ, e.g. ಶಾಮನು ದಿನದಸ್ತೆ ನಿನ್ನದೇನಾದರೂ ಕುಚೇಷ್ಟೆ ಮಾಡಿರ ಬಹುದು, as usual Sâma may have annoyed thee somehow. ದಿನದ ಹಾಗೆ ಊಟದ ಹೊತ್ತು ಆಗಲು ಚಾಕರನು ಬನ್ನನು, as usual the servant came at dinner-time. Also: ಮೊದಲಿನಸ್ತೆ, as before; and in the mediæval dialect: ಎಸ್ಡಿನಸ್ತೆ, ಎಸ್ಡಿನ ಪೊಲ್, ಎಸ್ಡಿನಹಗೆ, ಎಸ್ಡಿನ ಹಾಗೆ.

'As to', 'as for' may be rendered by means of ಆದರೆ, if becomes, if become, e. g. ನಾವಾದರೆ ಮಾಡ ಕೂಡದು (Hodson's grammar), as for us we cannot do (so). ಅವನಾದರೆ ಹೋಗುತ್ತಾನೆ (Ziegler's Practical Key), as to him he will go;—or, as in the South-Mahratta country, by means of ಅನ್ತೂ (ಅನ್ತು), e. g. ಆಟದ ಒಡವೆಗಳು ಅನ್ತೂ ನನಗೆ ಬೇಡ, as for toys they are not required for me;—or by means of Samskrita ವಿಷಯ, regard, concern, e. g. ತುಪ್ಪದ ವಿಷಯಕ್ಕೆ ಧಾರಣೆ ಇನ್ನೂ ಎಷ್ಟು ಏಟೀತೆಮ್ಬುವದು ಹೇಟು ಕೂಡದು, as to ghee it is impossible to say how much it will still rise in price. ಮೋಕ್ಷದ ವಿಷಯಕ್ಕೆ ಚಿನ್ನಿಸುತ್ತಾನೆ, he is anxious concerning (his) môksha. ಅವನ ವಿಷಯದಲ್ಲಿ, as to him. ಅದಲಿ ವಿಷಯವಾಗಿ, as for that. (Cf. § 348, 17).

'As if' is rendered by means of the relative past participle with word (or ed.), e. g. ಸಾರೆಗೆ ಹೋಗದೆ, ಆಡುವದಕ್ಕೆ ನಿನ್ತು, ಮುದುದಿನ ಗುರುಗಳು ಕೇಳಿದಾಗ, ನಿನ್ನೆ ಜ್ವರ ಬನ್ದಿದ್ದವೆನ್ದು ಹೇಲಿಿದರೆ ಸುಳ್ಳು ಹೇಲಿ ಹಾಗಾಯಿತು; ಹೆಮಿವರ ಪುಸ್ತಕ ಮುನ್ತಾದವುಗಳನ್ನು ಕದ್ದು ಕೊಣ್ಣರೆ ಅಸತ್ಯದಿನ್ದ ನಡೆದ ಹಾಗಾಯಿತು, if (we) do not go to school, stay (at home) to play, and when on the next day the teacher asks (the reason), say that a fever had befallen (us), it is as if (we) had told a lie; if (we) steal the books etc. of others, it is (the same) as if (we) acted feloniously.

'As long as' is expressed in the ancient dialect as follows: ಎನ್ನೆವರಂ ಸಿರಿ ತಮಗುಣ್ಟನ್ನೆವರಂ ಸೇವ್ಯರಲ್ತೆ ಬಳರುಂ, as long as they possess riches, will not also scoundrels be honourable persons?

'As soon as' is rendered by means of the relative participle combined with an adverb of time to which the ఎ or ఏ of emphasis is joined, e. g. అవను బన్నేన్లే or అవను బన్నాగల్లో అవన తేన్లే ಹೊంದುటిను, as soon as he had come, his father started. గురుగళు ఒళగే బరువేస్టే or బరువాగల్లో ఎల్లరూ ఇదిరేద్దరు, as soon as the guru came inside, all rose. See also the close of § 349.

5, At least (with regard to a sum),

This is expressed by ಏನಿಲ್ಲಿಸ್ದರೂ, if (one) says it is nothing, e. g. ಅವೆಲ್ಲಾ ಕಣಿಗಳೊಳಗಿನ್ದ ಪ್ರತಿವಾರಕ್ಕೆ ಏನಿಲ್ಲಿಸ್ದರೂ ಒನ್ದು ಲಕ್ಷ ರೂಪಾಯಿಗಳ ಬೆಳ್ಳಿ ಹೊಲುಡುತ್ತದೆ, out of all those mines silver is put at least to the amount of one lac of rupees a week. ನಾನು ಈ ಪೆಟ್ಟಿಗೆಗೆ ಏನಿಲ್ಲಿಸ್ದರೂ ಐದು ರೂಪಾಯಿ ತಕ್ಕೊಳ್ಳುವೆನು, I shall get at least five rupees for this box.

6, Just, precisely, exactly (as to a standard or fact).

These terms may occasionally be rendered by ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ (i. e. ಇದ್ದದಕ್ಕೆ ಇದ್ದ ಹಾಗೆ), to (i. e. corresponding to) its being being thus, e. g. ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ ಆತನ ವರ್ಣನೆ ಮಾಡಿದಿರಿ, you have described him exactly.

7, For.

If a person wants to adduce the reason (or cause) of something he writes or speaks about, 'for', 'because' are expressed by ಯಾಕಸ್ವರೆ, if I say (or if one says) why? e.g. ನಾವು ಈ ಗಿಡದ ಕೆಲವು ಮಾವಿನ ಹಣ್ಣು ಗಳನ್ನು ಕೊಯ್ಯೋಣೀನು? ಬೇಡ! ಯಾಕಸ್ವರೆ ಅವು ನಮ್ಮವಲ್ಲ, shall we cut some (of the) ripe mangoes of this tree? It is not fit, for they are not ours. ಮೋಸ ಗಾಜೀನಿಗೆ ಯಾವದೊನ್ದು ಕೆಲಸದಲ್ಲಿ ಬಹಳ ಬುದ್ಧಿ ಬೀಕಾಗುತ್ತದೆ, ಯಾಕಸ್ವರೆ ಪ್ರಾಣಿಗಳೆಲ್ಲ ತಮಗೆ ಮೋಸವಾಗ ಬಾರದೆನ್ನು ಬಹಳ ಎಚ್ಚಜಿದಿದ್ದ ಇರುತ್ತಾರೆ, deceitful men must use much shrewdness in any affair, for all beings are watchful, lest they

be deceived. ನಾವು ಕಳವು ಮಾಡ ಬಾರದು, ಯಾಕಸ್ವರೆ ಒನ್ದು ವೇಳೆ ನಮ್ಮನ್ನು ಮನು ಷ್ಯರು ನೋಡದಿದ್ದರೂ ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ, we must not (or should not) steal, for though men do perhaps not see us, God sees us always. Cf. § 322, and see further e. g. Bombay school-books, 2, 1. 10. 48; 3, 38. 105; 4, 10. 16. 20. 52. 98. 111. 141.

For', 'on account', 'because of'. In § 282 we have をおれ、をおれて、を表す with the genitive to express these adverbs; similarly are used also ಸಲ ವಾಗಿ, lit. the reason a becoming or a having become, e.g. ಅದರು ಸಲವಾಗಿ, on that account; ತುಸುಕ, (reason?), e.g. ಅದರು ತುಸುಕ, on that account; and ದೆಸೆಯಿನ್ನ, lit. from the side, e.g. ಅವನ ದೆಸೆಯಿನ್ನ, on account of him.

The same is expressed also simply by the dative, e.g. ಅದಕ್ಕೆ, on that account; ಕೆಲಸಕೆ, on account of (a) work or (a) business; ಹಬ್ಬಕ್ಕೆ, because of the feast; ಬೀಡುವದಕ್ಕೆ, for requesting or begging; ಓದುವದಕ್ಕೆ, for reading; ಕೊಳ್ಳಲಿಕ್ಕೆ, for buying;—or by adding ಆಗಿ, a having become, to the dative, e.g. ನಿನಗಾಗಿ, lit. for thee a having become, i.e. on thy account; ಬೀಟೆಯ ಶೋಧಕ್ಕಾಗಿ, for search (or in search) of game; ತಸ್ತೆಯ ಮಾತಿಗಾಗಿ, on account of the father's word; ಆ ಕೆಲಸಕ್ಕಾಗಿ, for that business; ಕೊಳ್ಳುವ ದಕ್ಕಾಗಿ, in order to buy. (Regarding the use of the dative see § 348.)

'For', 'therefore', 'on account' are frequently to be rendered by the instrumental (i.e. ablative § 352, 4a) of ಅದು, e.g. ಮಂಗಗಳು ನಮ್ಮ ಹಾಗೆ ಎರಡೇ ಕಾಲಿನಿನ್ದ ನಡಿಯುತ್ತವೆ; ಆದಭಿಿನ್ದ ಅವು ತೀರ ಮನುಷ್ಯನ ಹಾಗೆ ಕಾಣುತ್ತವೆ, monkeys walk like us even on two feet; therefore they appear quite like man. ನೀನು ನಿನ್ನ ತಾಯಿ ತನ್ನೆಗಳಿಗೆ ಸನ್ಮಾನ ಮಾಡು; ಅದಭಿನ್ನ ನಿನಗೆ ಅವರ ಆಶೀರ್ವಾದ ಉಣ್ಣಾಗುವದು, honour thy mother and father; for it (on its account) their blessing will come upon you. 'Therefore' is often rendered also by ಆದದಭಿನ್ನ (ಆದ+ಅದಭಿನ್ನ), and sometimes also by Samskrita ಉದ್ದಿ ಶೃ (with the genitive), ನಿಮಿತ್ತ (with the genitive), ಕಾರಣ, ಅದು ಕಾರಣ, ಅದು (or ಆ) ಕಾರಣದಿನ, ಆದ ಕಾರಣ. (Cf. § 322.)

'For', 'in order', 'for the purpose'. Above it has been stated that these adverbs are partly expressed by the dative or by the dative with ఆగు; but there is still another way to express them, namely first by adding ఎన్న, a having said, to the dative (see § 332), e. g. ಕಾಳೆಗಕ್ಕೆನ್ನು ಸನ್ನದ್ಧಮಹ ಚತುರಂಗಬಲವನ್ನು ತಕ್ಕೆಡೆಯಲ್ಲಿ ಇರಿಸುಹವು, to place the army that is ready for battle, in the proper place; యಾಗಕ್ಕೆನ್ನು ಮಾಡಿದ ಜಗಲಿ, an altar prepared for sacrifice; ವಧಿಸಲ್ಕೆನ್ನು ಕುಟಿಂಯು ಬಲಿತು ಕೊಣ್ಣು, having bought a sheep

for the purpose of killing; ద్వికిగిన్న స్ట్రిం బిలికు కెన్డ కుట్లో, the sheep which you have bought and brought for the deity; ఆవనల్ల ఓదలిక్కేన్న ఓబ్బ పిజ్యనిద్దను, there was a pupil with him for reading;—and secondly by adding ఎన్న to the infinitive ending in అలో (§§ 187. 188), e. g. ఆరస్యం నెన్హయినలేస్డిన్డేం, in order to comfort the queen he spoke in this manner (Cpr. 3, after 63); నక్తవన నుడలేన్న ఓట్టిద కెట్టిగి, wood piled up in order to burn a dead man; వకువ కెట్టిలేన్న కాళదల్లి నెట్టి గుణ్బవు, a post fixed in a threshing-floor for the purpose of binding cattle to; స్వింకింగి ముట్టుంకి, నవ్యవిక్షాయమూగలేన్న, మాడువ జచ్చు, a prayer muttered for the removal of all sins when one has immersed himself into water.

'For' (with regard to exchange or price), e.g. ಹತ್ತು ರೂಪಾಯಿಗೆ ಇದನ್ನು ಕೊಣ್ಣಿನು, I bought this for ten rupees (see § 348, 19).

'For', 'instead of'. These adverbs used to be rendered, in the ancient dialect, by the dative, e. g. ವಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಗೆ ಗಳಾಗಮಂ ವಿಕಲ್ಪದಿಸ್ದೆ ಆಗು ವುದು, instead of the augments ದರ್ and ವಿರ್ the augment ಗಳ್ is used ad libitum. (See § 348, 15.)

In the modern dialect the Hindusthâni ಬದಲ್ (ಬದಲು), change, with ಆಗ is very frequently used, e.g. ಅವನ ಹಬ್ಲೀ ಪುಸ್ತಕದ ಬದಲಾಗಿ ನಾನು ಅವಧಿಗೆ ಒನ್ದು ಹೊಸ ಪುಸ್ತಕವನ್ನು ಕೊಟ್ಟಿನು, instead of his old book I gave him a new book; ಅವಕ್ಕೆ ಬದಲಾಗಿ, instead of that (in its stead); ಬರೆಯುವದಕ್ಕೆ ಬದಲಾಗಿ, instead of writing. The Samskrita ಪ್ರತಿ (Tadbhava ಪಡಿ, ಪಟ್), in the place of, in combination with ಆಗ is used in the same manner.

'For', expressing time, e.g. ಎರಡು ವರ್ಷಕ್ಕೆ, for two years. Cf. § 348, 29.

'For', when it denotes privilege, duty or assigning, may be rendered as follows:— ಮೇಲುಪಂಕ್ತಿಯಲ್ಲಿ ಕುಳ್ಳಿರ್ಪುದು ಕವಿಯದು (or ಕವಿಗೆ ತಕ್ಕದು), it is for the poet to sit in the principal row. ಆವನು ಆ ಕೆಲಸ ಮಾಡ ಬೆ4ಕು, it is for him to do that work. ಈ ಮಾವಿನ ಹಣ್ಣು ರಾಮನದು, this mango (is) for Râma.

'For', denoting that in view of which anything is done, e.g. ಭೂಮುಯನ್ ಉಮ್ಬಲಿಯಾಗಿ ಕೊಟ್ಟಂ, he gave a plot of ground for a rent-free grant. ಇನಾಮಾಗಿ ಕೊಟ್ಟನು, he gave for (or as) a present.

'For' when it expresses that in the character of which anything is regarded, e.g. ಅವನು ರಾಮನೆನ್ನು ತಿಳಿದಿನು, I took him for Râma.

8, Enough, e. g.

ಈ ಮನೆಯು ಬೇಕಾದಷ್ಟು (i.e. ಬೇಕು ಆದ ಅಷ್ಟು) ದೊಡ್ಡದದೆ, this house is large enough. ನಮಗೆ ಬೇಕಾದಷ್ಟು ರೊಟ್ಟ ಅದೆ, we have bread enough. ನನ್ನಲ್ಲಿ

ಬೇಕಾದಷ್ಟು ಹಣ ಅದೆ, I have money enough. See Dictionary under ಸಾಕು 3 and ಬೇಕು.

XVII. On the repetition of nouns, pronouns, adjectives, numerals, adverbs, interjections, and imitative sounds (cf. § 253, 3).

303. In §§ 152 and 211 it has been stated that repetition of verbs is used in Kannada (see § 339); such a repetition (vîpsâ) obtains in the three dialects also

- 1, regarding common nouns when it is intended
- a) to express simple regular succession (vîpsâ, ânupûrvya), 'one after the other', that occasionally signifies totality, 'all', 'every', e. g. ಕೇರಿ ಕೇರಿ ಯೊಳ್ ಮೆಂಟಿಕಿದಂ, he appeared with pomp in street after street (or in every street); ಮನೆ ಮನೆಗಳ್ ಒಪ್ಪಿದುವು, house after house shone; ಊರೂ ರೊಳ್ ಅತಿಶುಭಕರಮೆನಲು, so that one could say (there was) auspiciousness in town after town; ಕರಿಕಾಲಚೋಳನು ಮನೆ ಮನೆಗೂರೂರಿಗೆ ಎಲ್ಲಾ ಜನಕೆ ಬಿಟ್ಟ ಯನ್ ಒರೆವ ಕೆಲಸಕೆ ವೋಪ ಸಮಯದಲ್ಲಿ, when Karikâlačôla went from house to house, from village to village for the purpose of ordering all people to perform press-service; ಹೊನ್ನನ್ ಈಗಳೆ ಬಿತ್ತಿಸುವೆನ್ ಈ ಬೀದಿ ಬೀದಿಯಲಿ, I will just now sow gold coins in all these streets; ದೆಸೆ ದೆಸೆಗೆ ಪದ್ಮಂಗಳ್ ಅರಳದವು, in direction after direction (i. e. in all directions) lotuses began to flower; ದೆಸೆ ದೆಸೆಗಳನ್ ಈಕ್ಷಿಸುತ್, looking at one point of the compass after the other (i. e. at all points of the compass); ಅವನ ಕೀರ್ತಿ ದೆಸೆ ದೆಸೆಗಳಂ ಮುಸುಕೆ, when his renown covered region after region; ಕಾಲಮೇಘಂ... ಕೆರಳ್ಳು, ಕಿಡ ಕಿಡಿವೋಗೆ ನೋಡಿ, Kalamegha... began to rage, and whilst spark after spark (of anger) was emitted (from his eyes), looked.

ತಪ್ಪ ತಪ್ಪಲೊಳ್ ಅಲ್ಲಿಗಲ್ಲಿ ಮಂಜುಗಳಿಸಿವ ಕಪ್ಪ ಕಪ್ಪನೆಯ ಗಿರಿಗಳ ಪರ್ಬುಗೆಗಳನ್ತೆ ಬಪ್ಪ ಬಪ್ಪೆಳೆನಾಯ್ಗಳಂ ಹಾಸೊಳಾನ್ತು ಬನ್ದುದು ಶಬರಸೇನೆ; ಬಬಿಿಕ | ಸೊಪ್ಪು ಸೊಪ್ಪುಗಳ ಮೆಳೆ ಮೆಳೆಗಳಂ ಸೋವುತ್ತ ತಪ್ಪ ತಪ್ಪದೆ ಶರ ಶರಂಗಳಂ ತೆಗೆದೆಚ್ಚು

ತೊಪ್ಪ ತೊಪ್ಪನೆ ಮೃಗ ಮೃಗಂಗಳಂ ಕೆದಹಿದರ್ ಕಾನನದೊಳ್. ಏವೇಟ್ರಿನು? ||, on table-land after table-land (as to the Kannada form see § 253, з) there and there (i. e. everywhere) the host of Šabaras came like a

spreading out of very black hills on which fog appeared, holding the accompanying and accompanying (i. e. the many accompanying) dogs by the collars; then beating bush after bush of abundant foliage they discharged, never failing to hit, arrow after arrow, and with the repeated sound of falling blows felled all sorts of game in the wood. What shall I say? ಕಲ್ ಕಲ್ಲೆಟಾಗಿದಂ, he made obeisance to stone after stone (i. e. to every stone); ತುತ್ತು ತುತ್ತಿಗೆ ಸವಿದು, having eaten mouthful after mouthful; ವೊಂಚಿ ವೊಂಚಿಗಳ ಚಿಲ್ಲು, the beauty of river after river (i. e. of all rivers or of every river); ಅಜಜ್ಞರಂ (ಅಜ್ಜ ಅಜ್ಞರಂ) ವಸ್ಥಿಸು, greet elder after elder (i. e. every elder)! ಕಿಂಚಿಯ ಕಿಂಚಿಯರಂ ಬೆಸಗೊಳ್, ask young man after young man (i. e. all young men or every young man)! sort, there and there (here and there or everywhere, also ಅಲ್ಲ); ಅಡಿಗಡಿಗೆ, step after step (i.e. repeatedly or again and again); ನುಡಿ ನುಡಿಗೊರ್ಮೊರ್ಮಿ ತೆಗೆದು ಮುಣ್ಣಾಡುತ್ತುಂ, once and once (i. e. once) at every word taking (his son to his breast) and caressing (him); ಮೊದ ಮೊದಲೊಳ್ (as to form see § 253, 3) ದೊಡ್ಡಿತ್ತು, ತುದಿ ತುದಿಯೊಳ್ ಸಣ್ಣಂ, in every one of (its) roots (the tree is) stout, in every one of (its) tops (it is) small; ದಣ್ಣಿನ ಸುತ್ತಲೆ ಮಾರು ಮಾರುದ್ದ ಎಲೆಗಳು ಜೋತಾಡುತ್ತಿರುತ್ತವೆ, all around the stem (of the plantain tree there) wave leaves every one of which (is) a fathom long; ದಿನಾಲು ಹೊತ್ತು ಹೊತ್ತಿಗೆ (ಸಾಲೆಗೆ) ಹೋಗುತ್ತಿರ ಬೇಕು, (you) must go (to school) daily time after time (i. e. at all the definite points of time); ಆಕಳು ಬಹು ಸಭ್ಯವಾಗಿ ಹೊತ್ತು ಹೊತ್ತಿಗೆ ಹಾಲು ಕೊಡುತ್ತಿತ್ತು, the cow was very mild in disposition, and used to give milk at the proper times; ತೆಂಗಿನ ಮರಗಳಿಗೆ ತಿಂಗ ತಿಂಗಳಿಗೆ (as to form see § 253, 3) ಹೊಸ ಹೂವು ಬಿಡುತ್ತವೆ, cocoa-nut trees get new flowers month after month (i. e. every month, monthly); ತಿಂಗ ತಿಂಗಳಿಗೆ ಹೊಂದಿಡುವ ಸಮಾಚಾರವುಸ್ತಕ, a magazine that is published every month (i.e. a monthly magazine); ತಾಸು ತಾಸಿಗೆ, hour after hour, hourly; ದಿನ ದಿನ or ದಿನ ದಿನಕ್ಕೆ, ದಿವಸ ದಿವಸ or ದಿವಸ ದಿವಸಕ್ಕೆ, day by day, every day, daily; ವರುಷ ವರುಷ or ವರುಷ ವರುಷಕ್ಕೆ, year by year, every year, yearly; ಬಾರಿ ಬಾರಿ or ಬಾರಿ ಬಾರಿಗೆ, repeatedly; ಆಗಾಗ, that time-that time, e.g. repeatedly 1); (also with regard to the interrogative ಎನ್ನು, as ಎನೆನ್ನೂ, what time-what time-soever, i.e. at all times, ever, continually);

Remark.

¹⁾ As to the repetition of nouns of time it is to be observed that the intended meaning is somehow also obtained in the following way:—ಅವನಿಗೆ ತಿಂಗಳಿಗೆ ಸಮ್ಬಳವೇನು, what is his monthly pay? ಚಣ್ಣಿಕೆಯ ಕೂಡಲನ್ ಆದು ತಿಂಗಳಿಗೊಮ್ಮೆ ಕತ್ತರಿಸಿದಂ, he cut the hair of the tuft once in six months. ಕೆಲವು ಗಡಿಯಾರಗಳಿಗೆ ದಿನಕ್ಕೊಮ್ಮೆ, ಕೆಲವುಗಳಿಗೆ ವಾರಕ್ಕೊಮ್ಮೆ, ಕೆಲವುಗಳಿಗೆ ತಿಂಗಳಿಗೊಮ್ಮೆ

b) to express a distributive sense (pratyêkârtha), e. g. ಈ ಜಾಳಿಗೆಯೊಳ್ ಇವರ್ಗೆ ಪೊನ್ನಂ ಪೊನ್ನಂ ಕುಡು, ಈ ಗಣ್ಟಿಸೊಳ್ ಇವರ್ಗೆ ಪೊನ್ನಂ ಪೊನ್ನಂ ಕುಡು, give each of these persons a gold coin out of this purse! give each of these persons a gold coin out of this bag!;

which takes place with regard to ಕೆಳಗು and ಮೇಗು also in close proximity (sâmîpya, pratyâsatti; as to form cf. § 253, 3), e. g. ಕೆಳ ಕೆಳಗೆ ಸರಕಡಲಂಗಳ್, the pits of hell (are) lower and lower, i. e. each at a small distance below the other; ಮೇ ಮೇಗೆ ಸ್ವರ್ಗಪಟಲಂಗಳ್, the (various) regions of heaven (are) higher and higher, i. e. each at a small distance above the other; ಕೆಳ ಕೆಳಗೆ ದುರ್ಭಿಕ್ಷಂ, times of famine (were) preceding and preceding, i. e. preceded each other at small intervals; ಮೇ ಮೇಗೆ ಸುಭಿಕ್ಷಂ, times of plenty (were) following and following, i. e. followed each other at small intervals;

- c) to express previousness (anyatôtišaya), e. g. ಬಸನ್ತದೊಳ್ ಅಸುಗೆ ಮೊದ ಮೊದಲೊಳ್ (as to form ef. § 253, ತ) ಪೂತುದು, the Ašôka tree flowered first of all; ಧುರಧೊಳ್ ಇವರ್ ಮೊದ ಮೊದಲೊಳ್ ಎಚ್ಚರ್, these shot first of all in the battle;
- d) to express high degree, excellence, intensity or emphasis (atišaya, višêsha, âdhikya, prakarsha), e. g. ತುಟ್ರಿಲ್ ತುಟ್ರಿಲ್, great valour; ಲೇಸು ಲೀಸು, excessive pleasantness, etc.; ಒಳ್ಳಿದಳ್ ಒಳ್ಳಿದಳ್, a very good woman; (ಮಗನಂ) ತನ್ನೊಳಗೊಳಗು ಮಾಡಿ ಕೊಳುತ, taking (his son) completely inside into himself (from love); ಒಳಗೊಳಗೆ ನೆಲನ್ ಉರಿವುತಿರೆ, when the soil burnt deeply inside; ಅದನ್ನು ನೋಡಲಿಕ್ಕೆ ಜನರು ಹೀಡ್ಡಿಗೆ ಹಿಣ್ಣು ನೆರೆದರು, in order to see that people assembled in large crowds; ಮಟ್ಟಿಗೆಯು ರುಚಿ ಹ್ಯಾಗೆ? ಅವು ಹುಳಿ ಹಲಿತ್ತವೆ, what is the taste of buttermilk? it (the buttermilk) is very sour; ಸೀಗೆ ಮುಳ್ಳು ಮುಳ್ಳಾಗಿದೆ, the sige is full of thorns; (ಕಪ್ಪುರದ) ಸತ್ವವು ಬೆಳ್ಳಗೆ ಕಾಯಿ ಕಾಯಿಕಾಗಿರುವದು, the elementary substance (of camphor) is white and consists of many small grains; ಸುತ್ತಿಗೆಯಿನ್ದ ಹೊಡೆದರೆ ಕಲ್ಲುಗಳು ಒಡೆದು ಚೂರು ಚೂರಾಗುತ್ತವೆ, if (one) beats (them) with a hammer, stones break and become bits and pieces; ಮೊದಲು ಮೊದಲು ಪತ್ರ ಮುಟ್ಟ ತಕ್ಕ ಅನ್ನ ರದ ಮಾನದಿನ್ನ ಹಾಸಿಲು ಕೊಡೆ ಬೇಕಾಗುತ್ತಿತ್ತು, at the very first it used to be

ಕೀಲೀ ತಿರುವ ಬೇಕಾಗುತ್ತದೆ, some clocks are to be wound up every day, some once a week, some once a month. ತಾಸಿಗೊನ್ನು ಕೂಸು ಜಿತ್ತರೆ ಈಸೀಸು ಮುತ್ತು, if she bears a child every hour, (there is) the same amount of kisses. ದಿನವೊನ್ನಕ್ಕೆ ಹತ್ತತ್ತು (instead of ಹತ್ತು ಹತ್ತು) ಇಸ್ಪಿವೃತ್ತು ಸಾವಿರ ಕಾಗದಗಳನ್ನು ಮುದ್ರಿಸುತ್ತಾರೆ, every day they print from ten to twenty thousand papers.

ದಿನ ದಿನಕ್ಕೆ is expressed also by ದಿನಾಲು, a contraction of ದಿನವಾಗಲು, 'when a day becomes', i. e. every day.

necessary to pay postage according to the measured distance of the place to which letters had to go; ನಡು ನಡುವೆ, in the very middle; ತುಣ್ಣು ತುಣ್ಣಾಗಿ ಕತ್ತರಿಸಿ, having cut (the sugar-cane) into very small bits; ಹೆಚ್ಚು ಹೆಚ್ಚಿಗೆ, more and more, excessively;—

ಕೆಳ ಕೆಳಗೆ (as to form see § 253, 3) ಪೋದಂ, he went down and down; ಸೆರ ಸೆರಗು, great calamity or sin; ಬೆಳ ಬೆಳಗು, excessive lustre; ತಳ ತಳಕು, great shine; ಮೇ ಮೇಗು, (as to form see § 251 and § 253, 3), up and up; ಮೂ ಮೂಗು, great dumbness; ಹೀಗೆ ಮಾಡುವದಬ್ಬಿನ್ದ ಮೊದ ಮೊದಲು ಕೆಲವು ದಿವಸ ಹಬ್ಬೀ ಜನರ ಕೂಡ ವಿರೋಧವುಣ್ಣಾಗ ಬಹುದು, by doing so at the very first, for a while, quarrels with old people may arise;—

ಕಟ್ಟ ಕಡೆ (as to form see § 253, 3) ಪೆರ್ಬಟ್ಟಿ ಕರಂಗೊಣ್ಡ, even at last having taken the high-road; ಒನ್ನು ಶಬ್ದದ ಕಟ್ಟಕಡೆಯ ಅಕ್ಷರವು, the very last letter of a word; ಕಟ್ಟ ಕಡೆಗೆ, at the very end, at last; ಮಹಿಮೆಗಳ ನಟ್ಟ ನಡು ಗಳು, the very centre of energies; ನಟ್ಟ ನಡುವೆ, in the very middle; ನೆಗೆ ದಯ್ ಲೋಕದ ನೀಳ್ದ ತುತ್ತ ತುದಿಯಂ, thou rosest to the world's far-stretched very point; ಆ ಸೀತಾನದಿಯ ದಕ್ಷಿಣತೀರಾಸ್ಪದಂಗಳಪ್ಪೆಣ್ಟು ಜನಪದಂಗಳ್ಗೆ ತಾನೆ ಮೊದ ಲೆಮ್ಬಸ್ತೆ ಮೊತ್ತ ಮೊದಲ್ ಆವಗಮೊತ್ತುಗುಂ...ಲೀಲಾವತಿ, there always shone Lîlâvati at the very first, as the chief (town) for the inhabited countries that were situated on the south bank of the Sîtâ river¹);

e) to express variety, e.g. ತರ ತರದ ಬಣ್ಣದ ಬೆಕ್ಕುಗಳು ಇರುತ್ತವೆ, there are cats of various colour; ಎಲೆಗಳು ತರ ತರದ ಆಕಾರದವು ಇರುವವು, leaves are of various form; ಕೆಟ್ಟ ಕೆಲಸಗಳಿದ್ದ ಬಗೆ ಬಗೆಯ ಕೇಡುಗಳು ಒದಗುತ್ತವೆ, by bad deeds various evils are produced; ತೋಟದೊಳಗೆ ಬಗೆ ಬಗೆಯ ಬಳ್ಳಿಗಳನ್ನು ನೋಡಿದರು, they saw various creepers in the garden; ಮೃಗ ಮೃಗಂಗಳಂ ಕೆದಹಿದರು, they felled all sorts of game; ದೇಶ ದೇಶದ ಹಲವು ತರದ ಒಡವೆಗಳು, many kinds of things of various countries; ತುಣ್ಣು ತುಣ್ಣು ದೊರೆಗಳು ಕೂಡಿ ಹಿಣ್ಣು ಹಿಣ್ಣು ಸೈನ್ಯ ಕೂಡಿಸಿದರು, the various petty chieftains came together and assembled an army that formed a miscellaneous mass; ಹೊಲ ಕಾಯುವವರು

¹⁾ A curious way of expressing No. d is found in the following instances of the modern dialect in which the action of the verb is intensified by the repetition of nouns, viz. ಎಬ್ಬು ಸತ್ತದದ್ದು ಆ ಗವಳಿಗನು ಎವೆ ಎವೆ ಬಡ ಕೊಣ್ಣನು, because the buffalo died, the cowherd repeatedly (or vehemently) beat (his) breast; ಅವನ ತಾಯಿ, ಮಗ ಸಾಯುತ್ತಾನೆನ್ನು, ಎವೆ ಎವೆ ಬಡ ಕೊಳ್ಳ ಹತ್ತಿದಳು, his mother saying "my son dies", began repeatedly (or vehemently) to beat (her) breast; ತಾಯಿ, ಸರ್ವಳ ತನ್ನು ಕೊಟ್ಟಾಗಲೇ ನೀನು ನನ್ನ ಮೋದ್ ಮೋಡ್ ಬೂಡಿದ್ದರೆ ಈ ಗತಿಗೆ ನಾನು ಯಾಕ್ ಬರುತ್ತಿದ್ದೆನು, O mother, if thou hadst repeatedly (or soundly) beat my head at the very time when I brought and gave (thee) the chain (that had been stolen by me), why should I have got into this (miserable) lot?

...ಈ ಆವನ್ನು ಹಿಡಿದು, ಬಡಿ ಬಡಿಗೆಯಿನ್ದ ಬಡಿದರು, they who watched the corn-land ... seized this cow, and beat (it) with various clubs; ಸವಿ ಸವಿ ಪದಾರ್ಥಗಳು, things of various sweetness (i. e. various sweet things).

In addressing a person repetition of nouns may convey the following meanings:

- 1. envy (asúyě), e. g. ದೇವದತ್ತ, ದೇವದತ್ತ, ನಿನಗೇನುಮ್ ಇಲ್ಲ ;
- 2. approval (sammati), e. g. ಮಗನೆ, ಮಗನೆ, ನೀನ್ ಒಳ್ಳಿತು ಗೆಯ್ಡ ಯ್ !
- 3. anger (kôpa), e.g. ಬಾಣಸಿಗ, ಬಾಣಸಿಗ, ನೀನ್ ಇರ್ದವರ್ಯೇ? ಸತ್ತರ್ಯೇ?
- 4. reproach (kutsana, nindě), e.g. ಸತಿಯಿ, ಸತಿಯಿ, ನಿನ್ನ ಪೆಣ್ತನಮಂ ಸುಡುಗೆ !
- 5. menace (bhartsana), e.g. ದುರುಳ, ದುರುಳ, ನನ್ನ ಕೊನ್ದವೆಂ! ಕಡಿದನೆಂ!

Instead of repeating the same noun for the sake of intensity, variety, and comprehensiveness also duplication and reiteration are used more or less in the three dialects.

- 1. Duplication denotes the use of a couple of nouns that are not the same as to form and often also as to meaning, e.g. ఆశ్ర జేశ్య, excessive tickling; ఆటివి అండడి, all sorts of cloth; ఆస్ట్రిస్ బ్రీస్ బ్లీస్ , great weariness; ఒగుమిగే, abundance; శాంశ ప్రేంశ్, a very profligate fellow శాంటు పల్య, pod and leaf vegetable; గడగణ్జి (-శణ్జి), all kinds of small trees and thorny shrubs; దన శటి, cattle and calves; నుజ్జు నుటిం, fragments and bits; బన్న బళగ, all sorts of kinsmen; మాక్కళు ముటింగాళు, children and grandchildren; మాకు శథ, words and speech; సన్ని గేఖన్ని, narrow ways and nooks; నుక్కు ముక్కు ముక్కు, the state of being all around (roundabout).
 - 2. Reiteration denotes the use of a couple of nouns
- a) the first of which is meaningless by itself, forming a sort of alliteration, e.g. ಅಕ್ಕಡ ತಕ್ಕಡಿ, fraud in weighing; ಅನ್ನಾ ದುಸ್ತಿ, prodigality; ಆಬಿ ದಾಬಿ, great tumult; ಏರು ಪೀರು, considerable unevenness in scales; ತಟವಟ (-ಮಟ), great fraud;
- b) the second of which is meaningless by itself, being a mere alliterative formation, e.g. ಅಡ್ಡಿ ಸಡ್ಡಿ, opposition; ಒಕ್ಕಲು ದಕ್ಕಲು, tenants; ಕೆಲಸ ಬೆಂಗಸಿ, all sorts of work; ಡೊಂಕು ಡೊಸಕು, great crookedness; ದೇವರು ದಿಣ್ಣರು, all kinds of deities (or idols); ದೊದ್ದೆ ಬಿದ್ದೆ, inarticulate, stammering speech; ಬೇವಾರ ಸಾಪಾರ, trade of different kinds; ವೆಚ್ಚ ಸಚ್ಚ, various expense; ಹಣ್ಣು ಹಮ್ಮಲು, all sorts of fruits.—In this second kind of reiteration the syllables n and ಪ are often used, being put instead of the

first syllable of the first noun, e.g. ಆಳು ಗೀಳು, ರವಿ ಗಿವಿ, ಶಿಖಿ ಗಿಖ; ಒಕ್ಕಲು ಪಕ್ಕಲು, ತೊಳ್ಳೆ ಪಳ್ಳೆ, ಲೆಕ್ಕ ಪಕ್ಕ, ಚೂರು ಪಾರು.

- 2, regarding nouns of indefinite quantity (§ 278, s) when it is intended
- a) to express intensity or abundance, e.g. ಎನಿತ್ತೆನಿತ್ತಮ್ಬುಜನೇತ್ರೆಯಾ ಘನ ಸ್ತನಂಗಳ್ ಬಳೆಗುಂ ಕಿರಾತೆಯಾ, ಅನಿತ್ತನಿತ್ತಂ ವನದೊಳ್ ವನೇಚರಂ ತನತ್ತು ಬಿಲ್ಲಾನ್ ಅದನ್ ಅನ್ತೆ ಕೀಸುಗುಂ, how much, how much (i.e. the more) the plump breasts of the lotus-eyed Kirâta woman increased, so much, so much (i.e. the more) the forester in the wood thus scraped that his bow; ಇನಿತಿನಿತಾಗಲಿಕ್ಷುವ ಕಡಿದಡೆ ಅಗ್ಗದ ಮಧುರವಾಗದೆ, if (one) cuts sugar-cane be it (ever) so much, so much, is it not very sweet? ಈಸೀಸು ಅಗಲ ದೋಸೆ, ಎಸೇಸು ಮೆದ್ದೀ, so large, so large (are) the cakes; how many, how many canst thou eat?
- b) to express a not specially mentioned amount, e.g. ಇನ್ಥ ಇನ್ಥ ಹೊತ್ತಿಗೆ ಇಷ್ಟಿಷ್ಟ ಕೆಲಸಗಳನ್ನು ಮಾಡ ಬೇಕೆಮ್ಬದಾಗಿ ಗೊತ್ತು ಮಾಡಿದ ಮೇರೆಗೆ ಆ ಕೆಲಸಗಳನ್ನು ಕಡೆಗಾಣಿಸುವದಕ್ಕೆ ಗಡಿಯಾರವು ಬಹಳ ಉಪಯೋಗವಾದದ್ದು, when it has been fixed that in such and such a time so and so many (various) works are to be done, a watch is of great use to finish those (various) works within that limit.—This ಇಷ್ಟಿಷ್ಟ is similarly rendered by ಇನ್ತಿಷ್ಟ, e.g. ತೋಳಗಳ ನ್ನು ಕೊಲ್ಲಿಸ ಬೇಕೆನ್ದ, ಅಲ್ಲಿಯ ಒಬ್ಬ ಅರಸನು, ಇನ್ತಿಷ್ಟ ತೋಳಗಳ ತಲೆಗಳನ್ನು ತನ್ದ ಕೊಟ್ಟವರು ಇನ್ತಿಷ್ಟ ಭೂಮಿಯನ್ನು ಸಾಗು ಮಾಡಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನಲೂ, ಇನ್ಥ ಇನ್ಥ ತಪ್ಪು ಮಾಡಿದವರು ಇನ್ತಿಷ್ಟು ತೋಳಗಳ ತಲೆಗಳನ್ನು ತನ್ದು ಕೊಟ್ಟರೆ ಬಿಡುಗಡೆಯಾಗುವರೆಸ್ತಲೂ, ಕಟ್ಟಳೆ ಮಾಡಿದನು.
- 3, regarding appellative nouns of number (§ 278, 4) when it is intended to express a distributive sense as to persons: 'each', 'every', 'each severally', 'one by one', etc., e.g. ಓರೊರ್ವರಿಗೆ ಕಾರ್ಮ್ಯಾರ್ಥತತಿಯನ್ ಅವೂರ್ವಭಕ್ತಿಯೊಳ್ ಬಸವಂ ಕೊಡುತಿರಲು, when Basava with unparalleled affection granted every one numbers of things desired; ಒಬ್ಬೊಬ್ಬ ಹುಡುಗನು ಒಸ್ಪೊನ್ನು ಶಬ್ದವನ್ನು ಓದಿ ಅದಲು ಅರ್ಥವನ್ನು ಹೇರಿಸುತ್ತಾ ಹೋಗ ಬೇಕು, each boy must read every term and tell its meaning; ಶಿಕ್ಷಕನು ಒಬ್ಬೊಬ್ಬ ಹುಡುಗನಿಗೆ ಈ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳ ಬೇಕು, the teacher must put these questions to each boy; ಒಬ್ಬೊಬ್ಬ ದೊರೆಸಾನಿಯ ಹತ್ತರ ಒಬ್ಬೊಬ್ಬ ದಾಸಿ, near each lady (there is) a servant-maid; ಬೇಡರು ಗಡಬಡಿಸುತೊಬ್ಬೊಬ್ಬ ದಾಸಿ, near each lady (there is) a servant-maid; ಬೇಡರು ಗಡಬಡಿಸುತೊಬ್ಬೊಬ್ಬರೆದ್ದವಗಡಿಸಿ ನುಡಿಯಲು, when each (or every one) of the Bêḍas rose with commotion and spoke arrogantly; ಧಾರುಣೀತಳಕೆ ಪೊಡೆಗೆಡೆ ದರ್... ಒಬ್ಬೊಬ್ಬರೊನ್ನು ಕಡೆಗೆ, they (two) fell headlong on the ground... each one to a side; ಒಬ್ಬೊಬ್ಬನು ತನ್ನ ತನ್ನಷ್ಟಕ್ಕೆ ತಾನೇ ಇರುತ್ತಾನೆ, each one

remains for himself; ಒಬ್ಬೊಬ್ಬರಿಗೆ ಎರಡೆರಡು ರೂಪಾಯಿ ಕೊಡುತ್ತೇನೆ, I shall give them two Rupees each; — ಒಬ್ಬೊಬ್ಬರು, one by one, by ones; ಇಬ್ಬಿಬ್ಬರು, two and two, two by two, by twos; ಮುವ್ವ ಮುವ್ವರು, three and three, three by three, by threes; ಅವನು ಅವರನ್ನು ಇಬ್ಬಿಬ್ಬರಾಗಿ ಕಳುಹಿಸಿ ಬಿಟ್ಟನು, he sent them away two by two; ನಾವು ಅವನ ಬಚ್ಚಿಗೆ ಒಬ್ಬೊಬ್ಬರು ಇಬ್ಬಿಬ್ಬರು ಮುವ್ವ ಮುವುರು ಈ ಪ್ರಕಾರ ಹೋಗ ತಕ್ಕದು, we are to go to him by ones, by twos, (and) by threes, in this manner; — ಕೆಲ ಕೆಲಬರು means 'some here and there'.

Remarks on No. 3.

- a) Samskrita ಪ್ರತಿ is also used to express distributiveness, e. g. ಪ್ರತಿ ಒಬ್ಬ ಹುಡುಗನು ತನ್ನ ಸ್ವನ್ತ ಪ್ರಸ್ತಕವನ್ನು ತರ ಬೇಕು, each boy must bring his own book; ಪ್ರತಿ ಒಬ್ಬ ಮನುಷ್ಕನಲ್ಲಿ ಇನಾದರೂ ಕೊಂಕು ಇರುತ್ತದೆ, every man has his failings.
- b) 'One another', 'each other' in a reciprocal relation is rendered by the declension of ಓರೊರ್ವ, ಒರ್ವ, ಒರ್ಬ, or ಒಬ್ಬ in the plural, e. g. (ಅಬಲೆಯರ್) ತರು ತರುಗೆ ಕಡುದು ಕೊಣ್ಡು ವಿವಿಧಗನ್ನ ಜಲಂಗಳಿನ್ ಓರೊರ್ವರ್ ಓರೊರ್ವರ್ ಮೇಲೆ ಸಿಮ್ಮ ಸುವಾಗಳ್, when (the females) went to some distance from one another, and besprinkled one another with various kinds of scented water; ಒರ್ವ ಒರ್ವರ್ಗೆ ಮುಂಚುವುದು, (to try) to surpass one another; ಅವರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡುತ್ತಾರೆ, they love one another (or each other); ಅವರು ಒಬ್ಬರಿಗೊಬ್ಬರು ಸೇರುವದಿಲ್ಲ, they are not in peace with one another; ಒಬ್ಬರನ್ನೊಬ್ಬರು ಅಗಲಿದರು, they left one another; ಒಬ್ಬರ ಕೂಡ ಒಬ್ಬರು ಪ್ರೀತಿಯನ್ನ ಇರ ಬೇಕು, (they) must be on friendly terms with one another.

The nominative plural ఒబ్బారుబ్బారు, ಒబ్బరుబ్బరు expresses 'these and the others', i.e. all, e.g. నేరేద జంగమర్ ఒబ్బారుబ్బారు కేయ్యీయుదు నగలు, when the assembled Jangamas all clapped (their) hands and laughed; ఒబ్బరుబ్బరు బన్న కాంగ్రం నిండు, come you all and sit down!

- c) ಒಬ್ಬ in connection with ಇಬ್ಬರು, i. ಒಬ್ಬಿಬ್ಬರು, denotes 'one or two', e. g. ಒಬ್ಬಿಬ್ಬರು ಹೆಂಗಸರು, one or two women; ಇನ್ನೂ ಒಬ್ಬಿಬ್ಬರಿಗೆ ಹೇದ ಬೇಕು, one or two are still to be invited. Cf. § 278, 1 (ಎರಬಸ್ಥರು, etc.).
- d) ಒಬ್ಬಾನೊಬ್ಬನು, ಒಬ್ಬಾನೊಬ್ಬಳು, as we have seen in § 292, mean 'a certain man', 'a certain woman'. About another way to express the indeterminate 'certain' see § 283.

304. Repetition of pronouns is used in the three dialects

a) to express 'respective', 'sèveral', e.g. ಜನರು ತಮ್ಮ ತಮ್ಮ ಗುಡಾರಗಳಲ್ಲಿ ಮಲಗಿ ಕೊಣ್ಣಿದ್ದರು, the people were sleeping in their several tents; ಅವರಿಬ್ಬ ರೂ ಎದ್ದು, ತಮ್ಮ ತಮ್ಮ ಕೋಣೆಗಳೊಳಗೆ ಹೋದರು, even they two rose, and went into their respective rooms; ಆಯ್ದಿದರ್ ತಮ ತಮ್ಮ ಮನೆಗಳಿಗೆ, they went to their several houses; ತಮ್ ತಮ್ಮ (a dvandva compound, § 250) ರಾಜ್ಯಂ, their respective kingdom; ತಮ್ ತಮ್ಮ ಮನೆಯ ಹಾದೀ ಹಿಡಿಯುತ್ತಾರೆ, they take the

way to their several houses; ಆವಾ (or ಆಯಾ) ಇನ್ಪ್ರಿಯದ ವಿಷಯಮಂ ಶ್ರೋತ್ರ ದೊಳ್ ಶಬ್ದದಿನ್ ಉದ್ಘಾವಿಸ ಶ್ರೀವಾಗ್ದೇವಿ, the excellent goddess Speech who originates the respective objects of sense in the ear by words; ಆಯಾ ಸಮಯಕ್ಕೆ ಆಯಾ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತ ಹೋಗ ಬೇಕು, (one) must do every work at (its) respective time; ಒಟ್ಟಿದ ನಿರ್ಜರಬಲದೊಳ್ ಕಟ್ಟಿದಿರಾಗಿರ್ದು ನಿನ್ದರಾರಾರ್, in the assembled mass of deities who are those each severally by themselves that stand just opposite? ಯಾರ ಯಾರ ಆಸ್ಪಣೆ ಪಾಲಿಸ ಬೇಕು, of whom when severally mentioned have (I) to obey the command? ತವ ತವಗೆ (§ 225) ಜಯ ಜಯಯೆನಿಸ ರವಧಿವಹವಾಗೂರ್ಮಿಸಲ್, when they respectively raised the loud cry 'the victory (is) theirs (i. e. ours), the victory (is) theirs (i. e. ours)'; ಎಲ್ಲರಿಗೂ ತಮ್ಮ ತಮ್ಮ ನಡತೆ ಚಲೋದು ಕಾಣುತ್ತದೆ, even to all their respective behaviour appears to be nice;

- b) to express reciprocality, e.g. ತಮ ತಮಗೆ ಕಟಿಿದು ಕೊಣ್ಣು, having gone to some distance from one another; ತಾವು ತಮ ತಮಗೆಲ್ಲರುಂ ಮನವೋವಿ, all of them having taken pleasure in one another; ಪುರಜನವೆಲ್ಲರುಂ ತಮ ತಮಗೆ ಬೆಜುಗಾಗಿ, all the towns-people looking astonished at one another; ದಿನಾಲು ತಮ್ಮ ತಮ್ಮೊಳಗೆ ಜಗಳಾಡುತ್ತಿದ್ದರು, daily they used to fight with each other; ಅವರು ತಮ್ಮ ತಮ್ಮೊಳಗೆ ಪ್ರೀತಿಯಿನ್ದ ಇದ್ದಾರೆ, they love one another;
- e) to express emphasis, e.g. ಆರ್ತಸ್ತರಮ್ ಇದೇನೇನ್, what does this cry of pain mean? ಏನೇನೋ, ಓದಿನ ಪರಿ ಲೇಸು ಲೇಸು, O what! the way of reciting is very excellent! ಏನೇನೂ ಉದ್ಯೋಗ ಮಾಡುವದಿಲ್ಲ, (they) do not perform the least work; ನನದು ಏನೇನೂ ಅಡ್ಡಿ ಇಲ್ಲ, as for me there is not the least hinderance (or objection).
- 305. Repetition of so-called adjectives (§ 273) takes place in the three dialects
- a) to express excess, intensity or emphasis (âdhikya), e. g. ತೋರ ತೋರ ಮುತ್ತುಗಳ್, very large pearls; ಬಟ್ಟ ಬಟ್ಟ (see § 247, d, 6) ಮೊಲೆಗಳ್, very round female breasts; ಬಿಳಿಯ ಬಿಳಿಯಂಚೆಗಳ್, very white swans; ದೊಡ್ಡ ಅನೆಗಳ್, very big elephants (these four instances according to sûtra 391 of the Šabdānušāsana); ತೋರ ತೋರದ ತುತ್ತುಗಳ್, very large morsels (in which ತೋರ appears as a noun); ಪಿರಿ ಪಿರಿದು, that is very large; ದೊಡ್ಡ ಬಯ್ಲುಗಳು, very extensive plains; ದೊಡ್ಡ ದೊಡ್ಡ ಪಟ್ಟಗಳು, very large towns; ಚಿಕ್ಕ ಚಿಕ್ಕ ಹಡಗು, a very small vessel (a boat); ಅರಿದರಿದು, that is very wonderful (also thrice repeated: ಅರಿದರಿದರಿದು); ದೊರೆ ದೊರೆಗಳು ನಿಡು ನಿಡು

ಸರಳ್ ನಾಣ್ಟಿ ಮೂರ್ಭೆವಡದಿರ್ಪುದಂ...ನೋಡಿ, seeing that chiefs after chiefs had fainted pierced by many long arrows; ದೂರದೂರ, very far; ಚಲೋಚಲೀ, very fine; ಬಡ ಬಡ, very poor or feeble; ಸಣ್ಣ ಸಣ್ಣ, very small;

- b) to express variety, e. g. ಅದನ್ನು (ಸಕ್ಕರೆಯನ್ನು) ಮಾರ್ಬಿಾಟದ ಸಲುವಾಗಿ ದೂರ ದೂರ ದೇಶಕ್ಕೆ ಕಳಿಸುತ್ತಾರೆ, they send that (sugar) to various distant countries in order to sell (it); ದೂರ ದೂರ ಸ್ಥಳಗಳಿಗೆ ಪತ್ರ ಕಳುಹಿಸ ಬೇಕಾದರೆ ಅರ್ಧ ರೂಪಾಯಿ, ಮುಕ್ತಾಲು ರೂಪಾಯಿ, ಒನ್ನು ರೂಪಾಯಿ ತನಕ ಬೀಳುವದು, if (in by-gone times one) had to send letters to various distant places, the postage was half a rupee, three-fourth of a rupee, up to one rupee; ಮೊದಲು ಜನರು ಸಣ್ಣ ಸಣ್ಣ ತಪ್ಪುಗಳನ್ನು ಮಾಡುತ್ತಾರೆ, at first (before they commit great crimes) people use to commit various small faults; అవసిగే ఆటు మస్త్రి నణ్ణ ಸಣ್ಣ ಮಕ್ಕಳು, he has six little children of various size; ಸಮುದ್ರದಲ್ಲಿ ಎಷ್ಟೋ ಸಣ್ಣ ಸಣ್ಣ ನಡುಗಡ್ಡೆಗಳೂ ಉಸುಬಿನ ದಿನ್ನೆಗಳೂ ಅವೆ, how many small islands and sandbanks of various size there are in the sea! (but also e.g. 2) ದೊಳಗೆ ಅನೇಕ ಸಣ್ಣ ದೊಡ್ಡ ದೇಶಗಳು ಸೇರಿರುತ್ತವೆ, to a division of the terrestrial globe belong many small and large countries); ದಣ್ಣಿನ ಮುಖ್ಯ ಮುಖ್ಯ ಸರ ದಾರರು, the various chief officers of the army; ಅಮೃತರಾವ, ಗೋವಿಸ್ದರಾವಕಾಳಿ ಮುನ್ತಾದವರನ್ನು ದೊಡ್ಡ ರೊಡ್ಡ ಉದ್ಯೋಗಸ್ಥರನ್ನು ಮಾಡಿ, having made Amritarâva, Gôvindarâvakâle and others various eminent officials. (All the instances under letter b are from South-Mahratta school-books.)
- e) to express separateness, otherness, e.g. ಬೇಟಿ ಬೇಟಿ, separate, different, several; ಹುಲಿಯ ಕಿವಿಗಳು ಕಿಟಿದಾಗಿ ದೂರ ದೂರ ಇರುವವು, the tiger's ears are small and far from one another; ಹೊತ್ತು ಬನ್ನ ಹಾಗೆ ಹೊಸ ಹೊಸ ಯುಕ್ತಿಯಿನ್ದ ನಾನು ಜಾಟಿ ಕೊಣ್ಡು ಹೋಗುತ್ತೇನೆನ್ದು, ನರ ಹೇಟಿತು, "according to each occasion I steal away by another trick", said the fox; ನಾವು ದಿನಾಲು ಹೊಸ ಹೊಸ ಸೋಜಿಗಗಳನ್ನು ನೋಡುತ್ತೇವೆ, daily we see new strange things.

Remarks.

- 1, The meaning of 'very' (âdhikya) may likewise be expressed by బజిళ, etc., as shown in § 275.
- 2, Also reiteration (§ 303, 1, after e, 2, b) of so-called adjectives takes place, e. g. uag, (a) very poor (male person).
 - 306. Repetition of numerals takes place in the three dialects
- a) in a distributive sense, 'each', 'every', 'each severally' (cf. § 278, 1), e. g. ಶಾಕಂಗಳೊಳಗಟಿಸುತ್ತೂನ್ದನೊನ್ನಂ ವಿವರಿಸುತ್ತ, searching the vegetables (and) separating each one; ಬಸದಿಯೊನ್ದೊನ್ದಕ್ಕೆ ಒನ್ನೊನ್ನು ಮೇಲೆನಿಸ ಲಿಂಗಂಗಳಂ

ತನ್ನಂ, he brought one excellent linga to every basti; ಬೀಜಾತಿ ಬೀಜಾವರವರ್ಗೆ ಪ್ರತ್ಯೇವ್ ಒನ್ಡೊನ್ನು ಬಳ್ಳ ಮುಕ್ತಾಫಲವಂ ಕೊಟ್ಟಂ, he gave one balla of pearls to each of the different persons separately; ಹತ್ತು ಮಸ್ಥಿ ಪ್ರಸಿದ್ಧಪ್ರಧಾನಿಗಳ್ ಆಗ ಹತ್ತು ಹತ್ತಮ್ಬುಗಳನ್ ಒರ್ವರೊರ್ವರ್ ಎಚ್ಚರ್, then the ten renowned chief officers discharged each ten arrows; ದಿನವೊನ್ನಕ್ಕೆ ಹತ್ತತ್ತು (i. e. ಹತ್ತು ಹತ್ತು) ಇಪ್ಪಿಪ್ಪತ್ತು (i. e. ಇಪ್ಪತ್ತು ಇಪ್ಪತ್ತು) ಸಾವಿರ ಕಾಗದಗಳನ್ನು ಮುದ್ರಿಸುತ್ತಾರೆ, every day they print from ten to twenty thousand papers; ತೊಗಲಬಾವುಲಿಗಳ ಒನ್ನೊನ್ದು ಜಿಿಕ್ಕೆಗಳು ನಾಲ್ಕು ಗೇಣು ಉದ್ದ ಇರುತ್ತವೆ, each wing of the flying fox is four spans long; ಆ ಹೊಟ್ಟಿಯ ಬಿಚ್ಚಿಸಿ ಅದಟ್ಟೊಳಗಿನ ಒನ್ನೊನ್ನು ಕಟ್ಟಿಗೆಯನ್ನು ಬೇರಿತಿ ಬೇರಿತಿ ಮಾಡಿ ಮುರಿತಿಯ ಹೇಲಿತಿದನು, he made (them) untie that bundle, and told (them) to make each (piece of) wood separate and break (it); ಬಾರಿತಿಯ ಒನ್ನೊನ್ನು ಗೊನೆಯೊಳಗೆ ಹತ್ತು ಹದಿನಯ್ದು ಹಣಿಗೆಗಳು ಇರುವವು, ಒನ್ನೊನ್ನು ಹಣಿಗೆಗೆ ಹತ್ತು ಹನೈರಡು ಕಾಯಿಗಳು ಇರುತ್ತವೆ, on each bunch of the plantain there are from ten to fifteen clusters, each cluster has from ten to twelve fruits; ಹಲಿಗೆಯ ಮೇಲೆ ಒನ್ದೊನ್ನು ಅಕ್ಷರವನ್ನೂ ಬರೆ, write even each letter on (thy) board; ಅವನವನಿಗೆ ಒನ್ನೊನ್ದು ರೂಪಾಯಿ ಕೊಡು, give a rupee to each; ಅಯ್ದಯ್ದು ವರ್ಣಂಗಳ್ ಒನ್ನೊನ್ನು ವರ್ಗಮಾಗೆ ವರ್ಗಮ್ ಅಯ್ದಕ್ಕುಂ, as five letters each form a class, there are five classes; ಎರಡೆರಡು ಮಾಸಂ ಕೂಡಿದೊಡೆ ವಸನ್ತ ಗ್ರೀಷ್ಮ ವರ್ಷ ಶರದ್ ಹೇವುನ್ತ ಶಿಶಿರ ಎನ್ಡು, ಅದಿುಂ ರುತ್ತುಗಳ್ ಅಕ್ಸುಂ, if two and two months are taken together, the six seasons, namely vasanta, grîshma, varsha, šarad, hêmanta, (and) šišira are formed; ಬೆಕ್ಸುಗಳ ಕಾಲಿಗೆ ಅಯ್ದಯ್ದು ಉಗುರು ಇರುವವು, there are five claws on each foot of the cat; ದೇವರು ಎಲ್ಲರಿಗೂ ಎರಡೆರಡು ಕಣ್ಣುಗಳನ್ನು ಕೊಟ್ಟದ್ದಾನೆ, God has given two eyes to every man; ಕೇಸರದ ಗಡ್ಡೆಗಳನ್ನು ಎರಡೆರಡು ಮೊಟದ ಅನ್ವರದ ಮೇಲೆ ಸಾಲ ಹಿಡಿದು ಹಚ್ಚುತ್ತಾರೆ, they plant the bulbs of saffron in rows at the distance of two cubits each; ಒನ್ದೊನ್ದಾಗಿ, each separately; (ಸುತನಂ) ನುಡಿ ನುಡಿಗೊ ರ್ಮೊರ್ಮೆ (§ 279) ತೆಗೆದು ಮುಣ್ಣಾಡುತ್ತುಂ, once at every word taking (his son to his breast) and caressing (him); ಅಡಿಗಡಿಗೆಯೊನ್ದೊನ್ನು ಗಲ್ಗಾಗಿಗೆ ತಡೆಯ ದಿನ್ನೊಮ್ಮೆಮ್ಮೆ ಬಲು ದನಿಗೊಡುವ ಗಿರಿಗಳ್, mountains which thus without ceasing again and again once at each galige sounded loudly;

b) in indicating a thing, etc. as not known more specifically, 'some', 'certain', e.g. ರತ್ತಕ್ಕಂ ಲಳಮುಮ್ ಅಕ್ಕುಂ ಓರೊಸ್ಡಿಡೆಯೊಳ್ (Commentator: ಒನ್ನೊ ಸ್ದು ತಾವಿನಲ್ಲಿ; see § 248, 1), and ರ becomes ಲ or ಳ in some places; ಅಮಾ ತ್ಯರ್ ಒನ್ನೊ ಸ್ಥಿ ಭೇಸ್ದರಿಗಳನ್ ಆರ್ಪಿಸ್ಟೇಟ್ ಪಿಸ್ತಯ್ತರೆ, when the minister valiantly mounted some excellent elephant and followed; ಒನ್ನೊ ಸ್ಥ ನಾಗರ ಹಾವಿನ

ಮೆಯ್ಮೇಲೆ ಕೂದಲು ಬಗ್ದಿ ರುತ್ತವೆ, on the body of certain cobras hair has grown; ಒನ್ಪೊನ್ದು ಕಪ್ಪೆಗಳು ಇಡೀ ಕೋಟೀ ಮಟ್ಟಿಗಳನ್ನು ನುಂಗುತ್ತವನ್ನೆ, some frogs are said to swallow whole chickens; ಒನ್ಪೊನ್ದು ವೇಳೆ, at some time, at times, occasionally; ಕೆಲ ಕೆಲವು (ef. § 248,12) ವಿಕಲ್ಪಾರ್ಥವಿನ್ನುಗಳ್, diverse (Kannada words) have an optional bindu; ಇನ್ನು ಕೆಲ ಕೆಲ ದಿನಕ್ಕೆ some few days hence; ಕೆಲ ಕೆಲವು ಸ್ಥಳಗಳಲ್ಲಿ ಜನರು ಯಾಲಕ್ಕಿಗಳ ಸಸಿಗಳನ್ನು ಹಚ್ಚುತ್ತಾರೆ, in one place or other (or somewhere) people plant seedlings of cardamom; ಕೆಲ ಕೆಲವು ಹಣ್ಣುವರದು ಸೊಮ್ಮಾಗಿ ತೋಟುತ್ತಿದ್ದವು, some few fruits had become ripe and looked fine; ಓರೊರ್ಮೆ (§ 279), sometimes; ಒಮ್ಮೊಮೈ, sometimes; also ಒರ್ಮೆಗೊರ್ಮೆ, occasionally. Compare the instance (ಸುತನಂ) ನುಡಿ ನುಡಿಗೊರ್ಮಿನ್ etc. above under a;

c) in multiplication, e. g. ಎರಡೆರಡು, four (§ 278, 1).

Remarks.

- 1, Distributiveness is also expressed by Samskrita ಪ್ರತಿ, e.g. ಪ್ರತಿಯೊನ್ನು ಊರು, each village; ಪ್ರತಿಯೊನ್ನು ನಾಡಿನ ಜನರು, the people of each country.
- 2, reciprocal relation is expressed by declension, e.g. ಚೀರಲ್ಲಿ ತಿಮ ತಿಮಾರಗಲ ತಿಮಾರಗಲಗಳ ಈ ನಾಲ್ಕು ಒನ್ನೊನ್ಡಕ್ಕೆ ಹಿರಿಯವಪ್ಪ ಮಾನು, čîrilli, timi, timingila, timingilagila these four are fishes of which the one is larger than the other; ಆ ಖಣ್ಣಗಳೆಲ್ಲಾ ಒನ್ಪಕ್ಕೊನ್ನು ಹೊಸ್ಪಿರುತ್ತವೆ, those divisions of the terrestrial globe join one another; ಒನ್ಪಕ್ಕೊನ್ನು ಹೆತ್ತರವಾದ ಮನೆಗಳು, houses that are near each other; ಆ (ಬಾಬೀ) ಎಲೆಗಳ ನಡುವೆ ಗಡದೊಳಗನ್ನ ಒನ್ಪಜ ಹಿನ್ಹೊನ್ನು ಹೊಸ ಸುಜ್ ಏಯುತ್ತವೆ, between those (plantain) leaves (there) rise still folded leaves one after the other out of the tree.

There is the following curious instance in the Sabdamanidarpana, called an instance of itarêtara or anyônya: ఓరేంన్ల క్రియేయన్ ఓరేంన్ల కోయ్తి ఇ్లు మొడువేడేయిక్, where one (party) takes up and performs the same action of another (party, in mutual fighting).

- 3, Also ఒన్నానే ఇన్న uses to express 'a certain', as ఒన్నానే ఇన్న వేలి, a certain time, at some time or other; ఒన్నానే ఇన్న దేశి, a certain country (see § 292 and of. § 283).
- 307. Repetition of adverbs (§§ 212. 253, 3. 281) in the three dialects expresses
- a) 'very' (atišayatara), e. g. ಕಪ್ಪ ಕಪ್ಪನೆ, very blackly; ಕಮ್ಮನೆ ಕಮ್ಮನೆ or ಕಮ್ಮ ಕಮ್ಮನೆ, very fragrantly; ತಣ್ಣನೆ ತಣ್ಣನೆ or ತಣ್ಣ ತಣ್ಣನೆ, very coolly; ಮೆಲ್ಲನೆ ಮೆಲ್ಲನೆ or ಮೆಲ್ಲ ಮೆಲ್ಲನೆ, very gently, etc.; ಸಪ್ಪ ಸಪ್ಪನೆ, very insipidly, etc.; ತಬಿ ತಬಿನೆ, brightly, etc.; ಚಳ ಚಳನೆ, dazzlingly; ತಪ್ಪ ತಪ್ಪನೆ, very quickly; ಗಿಜ್ಜ ತಿಜ್ಜಿನೆ, very quickly; ಚಡು ಪುಡನೆ, rapidly; ತಕ ಪಕನೆ, vehe-

mently (as to form of. § 303, 1, e, reiteration); มห้ มห้, very abundantly; อหม อหม, very quickly;

- b) variousness, e. g. ಇಸ್ತಿನ್ತು ನೋಡುತಂ ಬರೆ, when (he) was seeing thusthus (i, e. these various objects);
- c) mental excitement, e. g. ಎಸ್ತೆಸ್ತೆಲವೊ, ಮಗುಟ್ಟು ಪೇಟ್, how-how (i. e. how is that? how is that?); Oh, tell (it) again!
- 308. Repetition of interjections (see § 212, s) happens in intensity in the three dialects, e. g. ఆಕಟಕಟ, ఆమమ, ఎలవేలవేం, ఎలే ఎలే, ఎలేలే, జింకి జింకి.
- 309. Repetition of imitative sounds (§§ 212, 9; 253, 3) takes place in the three dialects, when the sounds occur more than once or repeatedly at short intervals, or also continually, e. g. ಗುಬ್ಬಿ ಚಿಂವ್ ಚಿಂವ್ ಅನ್ನುತ್ತವೆ; ಬೆಕ್ಕು ಮ್ಯಾಂವು ಮ್ಯಾಂವು ಅನ್ನುತ್ತದೆ; ಗೆಜ್ಜಿ ಗಿಲ್ ಗಿಲ್ ಅನ್ನುತ್ತವೆ; ಗಲಿ ಗಲಿನೆ ಗುಲು ಗುಬು ವೆನುತುಂ ಪರಿವವೊನಲ್ ಸೊಗಯಿಸುಗುಂ; ತೊಪ್ಪ ತೊಪ್ಪನೆ (with the repeated sound of falling blows). Such a repetition may be used also thrice, e. g. ಬಳೆ ಗಳ್ ಗುಲ್ ಗುಲ್ ಗುಲ್ಲೆನೆ.

XVIII. On the expression of 'other', on the article, and on the expression of 'only', 'alone'.

310. The pronoun 20 (20), other, in its masculine, feminine and neuter forms, has been introduced in § 266; another way of expressing the English 'other' we find in the reciprocal use of appellative nouns of number (§ 303, 3, remark b), of reflexive pronouns (§ 304, b), and of numerals (§ 306, remark 2). Cf. also § 305, c.

It is necessary to bring in the manner of rendering 'other' here again, viz. 1, in the sense of 'additional', and 2, in that of 'different'. As in English 'other' is used in both of the said senses, so also the Kannada words to be given below admit both of them, according as the circumstances require, in the three dialects.

1, The meaning of 'additional' is expressed by prefixing the adverbs ಇನ್ನು (ಇನ್), afterwards, further, ಬೀಟಿಕಿ, separate, and ಮತ್ತು (ಮತ್ತು, § 297), again, to appellative nouns of number (§ 278, 4) and to the numeral ಒನ್ಪು, one, e. g. ಇನ್ನೊರ್ವಂ, (lit. afterwards-a-man), another man; ಇನ್ನೊಬ್ಬಂ, another man; ಇನ್ನೊಬ್ಬಳು, another woman; ಇನ್ನೊಬ್ಬ ಕಳ್ಳನು, another thief; ಇನ್ನೊನ್ನು, another thing; ಇನ್ನೊನ್ನು ಕೆಲಸ, another business;—ಬೀಟಿಕೊಬ್ಬನು,

(lit. separate-a-man), another man; ಬೇಟ್ ಹಿಬ್ಬಳು, another woman; ಬೇ ಹಿಸಿದ್ದು, another thing; ಬೇಟ್ ಹಿಸ್ದೆಡೆ, another place; ಬೇಟ್ ಹಿಸ್ದು ದಿನ, another day; ಬೇಟ್ ಹಿಸ್ನು ನಾಯಿ, another dog; ಬೇಟಿ ಹಲವರು, some other persons;— ಮತ್ತೊರ್ವಂ, (lit. again-a-man), another man; ಮತ್ತೊರ್ವಳ್, another woman; ಮತ್ತೊನ್ದು, another thing; ಮತ್ತೊನ್ದೆಡೆ, another place; ಮತ್ತೊನ್ನು ಪರಿ, another manner; ಮತ್ತೊನ್ನು ವಸ್ತು, another thing, a substitute; ಮತ್ತೊನ್ನು ದೇಶ, another country; ಮತ್ತೊನ್ನು ಕೆಯ್, another (or the other) hand; ಮತ್ತೆ ಕೆಲರ್, some other persons. (About ಮತ್ತು ef. § 280.)

The same is expressed (especially in South-Mahratta) by ಎರಡನೆಯ (ಎರಡನೇ), second (§ 278,2), e.g. ಎರಡನೆಯವನು, another man; ಎರಡನೆಯಾಕೆ, another woman; ಎರಡನೆಯವರು, other people; ಎರಡನೆಯದು, another thing; ಎರಡನೇ ಸ್ಥಲ, another place.

2, The meaning of 'different' is, as remarked above, also expressed by prefixing the same adverbs to the same appellative nouns of number and to ಒನ್ನು. ಬೇಜಿನಿ, separate, different, may be prefixed immediately to a following noun, e.g. ಬೇಜಿನಿಂದ್, another or a different village; ಬೇಜಿನಿ

Both numbers, 1 and 2, are expressed also without the mentioned prefixes, e.g. ಒನ್ನ ಕೊಟ್ಟು ಒನ್ನ ಕೊಮ್ಬುದು, to give one thing and take another (i.e. bartering). ಒಬ್ಬ ಗೃಹಸ್ಥನಿಗೆ ಎರಡು ಮಕ್ಕಳು ಇದ್ದವು, ಒನ್ನು ಹೆಣ್ಣು, ಒನ್ನು ಗಣ್ಡು, a gentleman had two children, the one (was) a girl (and) the other a boy. ಅವರು ನಮ್ಮಿಬ್ಬರ ಮೇಲೆಯೂ ಸರಿಯಾಗಿ ಮಮತೆಯನ್ನು ಮಾಡದೆ, ಒಬ್ಬವನಿ ಗೊನ್ನು ಒಬ್ಬವನಿಗೊನ್ನು ಮಾಡುತ್ತಾರೆ, they (the parents) do not equally love us two, (but do one thing to the one and another thing to the other. ಒಬ್ಬ ಭೋಗಿ ಆದರೆ ಒಬ್ಬ ಜೋಗಿ, if one (is) a sensualist, the other (is) an ascetic. ಒನ್ನು ಆತ್ರೇ ಕಾಲ, ಒನ್ನು ಸೊಸೇ ಕಾಲ, the mother-in-law's time (is) one, and the daughter-in-law's time (is) another (i.e. different). ಇದು ಒನ್ನು ಕೆಲಸ, ಅದು ಒನ್ನು ಕೆಲಸ, this (is) one business, (and) that (is) another one (i.e. a different one).

To this belongs also the expression ಒಸ್ಡಿಲ್ಲೊನ್ದು (ಒನ್ದು ಇಲ್ಲ ಒನ್ನು), lit. one it is not, one, i. e. if it is not this, it is another, some or other, e. g. ಬಹಳ ಮಾತಾಡುವದಯಿನ್ದ ಒಸ್ಡಿಲ್ಲೊನ್ನು ತರದ ಅಪರಾಧವಾಗದೆ ಎನ್ನೂ ಇರದು, by talking much some kind of offence or other always happens. ಹುಟ್ಟಿದ ಪ್ರಾಣಿಯು ಒಸ್ಟಿಲ್ಲೊನ್ನು ದಿನ ಸಾಯಲಿಕ್ಕೇ ಬೇಕು, a born living being must die some day or other.

311. There are no articles in Kannada that are perceivable by the ear and eye; both the English definite article 'the' and the English indefinite article 'a' ('an') are mentally to be supplied, e. g.

ಕರ್ಣನೊಳ್ಳುಡಿ, the sensible speech of Karna. ತಮಿ ತಮಿನೆ ನೇಸರಿ ಮೂಡಿ ದುದು. the sun rose brightly. ಬನದೊಳಗೆ ರೋಗಿ, having gone into the garden. ಕಬ್ಬಮೊಳ್ಳಿತ್ತಾಯಿತು, the poetry has become good. ಮರದತ್ತಣಿ ನ್ನಿಲಿಂದಂ, he descended from the tree. ಮಲ್ಲಿ ಕಾರ್ಜುನಸುತನೆಂ, I am the son of Mallikarjuna. ಹುಡುಗನು ಓದುತ್ತಾನೆ, the boy reads. ಅವನು ಎತ್ತನ್ನು ಬಡಿಯುತ್ತಾನೆ, he beats the ox. ಶಿಕ್ಷಕನು ಹುಡುಗನಿಗೆ ಕಲಿಸುತ್ತಾನೆ, the teacher teaches the boy. ಅವರು ಸಿಂಹಕ್ಕೆ ಅಂಜುತ್ತಾರೆ, they fear the lion. ಪಕ್ಷಿಯ ಗೂಡು, the bird's nest. ತಲಿಯ ಕೂದಲು, the hair of the head. ಕುದುರೆಯು ಬಿಳೀದದೆ, the horse is white. ಕೂಸು ಅಮಿತ್ಯಾ ಅದೆ, the child is weeping. ಕೂಸು ತಾಯಿಯ ತೊಡೆಯ ಮೇಲೆ ಕೂಡ್ರುತ್ತದೆ, the child sits on the lap of the (or its) mother. ನಾನು ಹಾದೀ ತೋಟಿಸುತ್ತಿದ್ದೇನೆ, I am showing the way. ತೋಟಗನ ಮಗಳು ಹೂ ಕೊಯ್ಯುತ್ತಿದ್ದಳು, the daughter of the gardener was gathering flowers. ನಾಯಿಯೂ ನರಿಯೂ ಒಸ್ಟೇ ವರ್ಗದವು, the dog and the fox are of one genus. ನೀನು ಆಡಿದ ಮಾತು, the word you spoke. ಕನ್ನಡ ಭಾಷೆ, the Kannada language. ಹಿನ್ನುಜನರು, the Hindus. ಪರೋಪಕಾರಿಯಾದ ಕರ್ಣನು, the philanthropic Karna. ಪ್ರಖ್ಯಾತಸಿಕನ್ನರನು, Alexander the great. ಶ್ರೀಮನ್ನರು, the rich. ಗಂಗಾನದಿ, the river Ganges. ಆಗಸವಣಿ, the gem of the sky (i. e. the sun). -

ತಲೆಕಟ್ಟ, a head-tie. ತಳಿಗೋಣ್ಣಿ, a fort with a choultry. ಊರೊಡೆಯಂ, a village-chief. ಓದಾಳಿಯಿವಂ, this (is) a learned man. ಅವಳ ಸಜ್ಜನವೆಣ್, that (is) a respectable woman. ಊರಿಂಗೆ ದೂರದೊಳ್ ಇರ್ದ ವನಂ, a garden that is at a distance from a town. ಅವನ ಹತ್ತರ ಲೆಕ್ಕಣಿಕೆಯುಣ್ಟು, he has a pen. ನಿನ್ನ ಹತ್ತರ ದೌತಿಯುಣ್ಟು, you have an inkstand. ಸಣ್ಣ ಮನೆ, a small house. ಹುಡುಗನು ಪುಸ್ತಕವನ್ನು ಓದುತ್ತಾನೆ, the boy reads a book. ನಾನು ಸಪ್ಪಳ ಕೇಳುತ್ತೇನೆ, I hear a noise. ಯಜಮಾನನು ಸೇವಕನನ್ನು ಕಳಿಸುತ್ತಾನೆ, the master sends a servant. ನಾವು ಹಡಗವನ್ನು ನೋಡುತ್ತೇವೆ, we see a ship. ಹೊಸ ಪುಸ್ತಕ, a new book. ಒಳ್ಳೇ ಕೂಸು, a good child. ದೊಡ್ಡ ಪೆಟ್ಟಿಗೆ, a big box. ಕೆಟ್ಟ ಹುಡುಗನು, a bad boy. ಎನ್ಥಾ ದೊಡ್ಡ ಬಿಟುಗಾಳಿ, what a great storm! ಎಷ್ಟು ಉಪಯೋಗವುಳ್ಳ ಆಯುಧವು, how useful an instrument! ಇನ್ಥಾ ಆನೆ, such an elephant.

Remark.

'a certain', 'a particular kind', 'single', 'one' (nearly equivalent to the indefinite article 'a' or 'an') ಒರ್ಬವನಿಸಂ, a certain king. ಸತ್ತವಿಗೊರ್ವ ಗರ್ವವಿಭು ತಾನುಂ ಲೋಭಿ ಯಾಗಲ್ ನಜಂ ಧರೆಯೊಳ್ ದಾತರು ಘಟ್ಟರೇ, and when one proud king treats an excellent poet stingily, will not continually liberal persons be born on earth? ಶಿವು ಎಮ್ಬವನು ಒಬ್ಬ ಅಯ್ಡು ವರುಷದ ಹುಡುಗನಿನ್ದನು, (there) was a certain boy of five years called Sivu. ದುಷ್ಪನಾದ ಒಬ್ಬ ವಿದ್ವಾಂಸನು ಒಬ್ಬ ಅರಸನ ಬದ್ಗಗೆ ಹೋಗಿ, a certain bad scholar having gone to a certain king. ಮುದ್ದಗಮನ್ನು ಒನ್ನು ಮರಂ, multaga is a certain tree. ಒನ್ನು ಕಾಗೆ, a certain crow. ಒನ್ನು ದಿವಸಂ, one day, on a certain day. ಒನ್ನು ರಾತ್ರಿ, one night, in a certain night. ಒನ್ನು ದಿನ ಒಬ್ಬ ಮನುಷ್ಕನು ಬೇಕೂರಿಗೆ ಹೋಗುವಾಗ ಅಡವಿಯೊಳಗೆ ಒನ್ನು ಮರದ ಕೆಳಗೆ ಒನ್ನು ಹುಲೀ ಮಱಯು ಮಲಗಿತ್ತು, when one day a certain man went to a foreign town, there was the young of a certain tiger lying under a certain tree. ಅವರಿಗೆ ಒಬ್ಬ ಮಗನು ಉಣ್ಣು, they had one boy. ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನ ಮನೆಯಲ್ಲಿ ಒನ್ನು ಆಕಳು ಇತ್ತು, in the house of a certain Brahmana there was one cow. ಅಲ್ಲಿ ಒನ್ನು ಮರ ಕಾಣಿಸುತ್ತದೆ, there a single tree appears. ಒನ್ನು ದಿವಸದೊಳ್ ಬಸ್ಸಂ, he came in one day. ಒನ್ನು ವರ್ಷವಾರ್ದಂ, he stayed one year. ಒಬ್ಬ ಗೃಹಸ್ಥನಿಗೆ ಚನ್ನ ನಾಥನೆಮ್ನ ಒಬ್ಬ ಮುಗನೂ ಸುಭವ್ರಾ ಎಮ್ಮ ಒಬ್ಬ ಮಗಳೂ ಇದ್ದರು, a certain gentleman had a certain son called Candranatha, and a certain daughter called Subhadra.

312. 'Only', 'alone' are expressed by suffixing the postpositions ಎ or ಏ to ಒರ್ವ, ಒಬ್ಬ, ಒಬ್ಬ, ಒನ್ಡು, e.g. ಒರ್ವನೆ ಗಣ್ಡನಲ್ಲಿ ಜಗತಿತಲದೊಳ್, is he not the only powerful man in the world? ಒರ್ಬನೆ ಸುತನಲಾ ತನಗೆನ್ನದೆ, "O, is he not my only son?" (thus he, the father) not saying. ಒಬ್ಬನೇ ಕೂತನು, he sat down alone. ಒಬ್ಬನೇ ಮನೆಯಲ್ಲಿ ಬಿದ್ದು ಕೊಣ್ಣನು, he lay down alone in the house. ನನಗೆ ಒಬ್ಬನಿಗೇ ಆ ಕುದುರೆ ಅಸ ಕೊಳ್ಳಲಿಕ್ಕಿಲ್ಲ, I alone cannot manage that horse. ಅವರೊಬ್ಬರೇ ಬದ್ದರು, they came alone. ಅರಸನು ಒಬ್ಬನೇ ಇದ್ದದ ನ್ನು ಕಣ್ಣೆನು, I saw the king was alone. ಅವನು ತಾನೊಬ್ಬನೇ ಮನೆ ಕಟ್ಟ ಬೇಕಾದರೆ ಬಹಳ ಶ್ರಮ ಬೀಳುವದು, if he alone has to build the house, great toil will come to pass. ನಾನು ಹೇಟಿಗೆದ ಬುದ್ದೀ ಮಾತು ಅವನೊಬ್ಬನೇ ಕೇಳಿದನು, he alone took to heart the advice I gave. ತಾಯೊರ್ವಳಿ, the mother alone. ಅವಳೊ ಬ್ಬಳಿ, she alone. ಇದೊನ್ನೇ ಮಾರ್ಗ, this is the only way. ಅವನಿಗೆ ಇವನೊಬ್ಬನೇ ಮಗನು, this is his only son. ಒನ್ಪೇ ಪಟ್ಟ, a single town. (See § 212, e, and ef. § 282.)

XIX. On additional tense-forms of the verb.

313. Ancient Kannada grammarians enumerate three tenses (kâlatraya, § 145): the present (§ 194), the future (§ 200), and the past (§ 198). We have seen that both the two forms of the present tense of the

modern dialect differ from the form of the ancient one (§ 196). Besides, the contingent present-future of the modern dialect has been introduced (§ 195).

On examination it will be found that the ancient form of the present is a compound-tense, and that the two forms of the present and the form of the contingent present-future of the modern dialect are also compound-tenses.

Analogously also other compound-tenses are formed in Kannada (cf. § 362), although they are not specified in ancient grammars, viz.

1, A sort of continuative Present, e. g. ಬರೆಯುತ್ತಾ ಇದ್ದೇನೆ, writing I am, i. e. I am writing (see §§ 172; 196, 1), or ಬರೆಯುತ್ತಾ ಇರುತ್ತೇನೆ (§ 196, 2). ಆಕೆ ಆಲೋಚಿಸುತ್ತಾ ಇದ್ದಾಳೆ. ಅವನು ಹಾಲು ಕುಡಿಯುತ್ತಿದ್ದಾನೆ. ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ. ನಾವು ಎಲ್ಲ ರಿಗೂ ಒಳಿತು ಮಾಡುತ್ತಿರ ಬೇಕು. ಮುಂದಿ ಮಾಡುವದಕ್ಕೋಸ್ಕರ ಹೆಣ್ಣು ಗುಬ್ಬಿಯಾಗಲಿ ಗಂಡು ಗುಬ್ಬಿಯಾಗಲಿ ತತ್ತಿಯ ಮೇಲೆ ಕೂಡ್ರುತ್ತಿರುತ್ತವೆ. ಸೂಜೆಗಳು ಸಿದ್ಧವಾಗಿ ಮಾಂದಿಕಾಟಕ್ಕೆ ಬರುವ ವರೆಗೆ ಅವುಗಳನ್ನು ಮಾಡುವ ಕೆಲಸಕ್ಕೆ ಬೇಕಾಗುವಷ್ಟು ಮನ್ದಿ ಇನ್ನೊನ್ನು ಯಾವ ಕೆಲಸಕ್ಕೂ ಬೇಕಾಗುತ್ತಿರ ಲಕ್ಕಿಲ್ಲ, till needles become ready and can be sold, (there) being are not, i. e. (there) are not, required for any other work so many persons as are required for the work of making them.

It is to be remarked that this continuation is also used, when the present participle is combined with the infinitive or with the imperative, e. g. నివాకవిషయడులో ఆల్ఫార్లు మన్ ఆర్టరీ, వాస్తువినధ్యవాన్ అసరుక్తిరే కాగు కట్టిపుడు నందికేయం, when ఆరే which as a particle (or adverb) has the meaning of 'a little', expressing is, i. e. expresses, 'the half of a thing'. it partakes of (the rules regarding) euphonic combination (see § 215, 6, remark 1). నాగుకిర బోండ, (you) must not (continually) laugh. మాగాలో, అక్తే మానాన్స్రారన్న స్వనిస్తుక్తారు, O daughter, (continually) serve (your) mother-in-law and (your) mother's brother. నావు కేశాంటడల్లి ఆడుక్తిరోండా, let us play in the garden.

A sort of contingent present is likewise formed, e. g. ಅವನು ಈಗ ಬರೆಯು ತ್ತಿದ್ದಾನು, writing he may be now, i. e. he may be writing now.

2, The continuative Imperfect, e. g. బ్రాగుకుమింద్రం, entering he was, i. e. he was entering. కాప్రిడ్మలం నిళ్ళి నివక్రినుక్కుమింది, when the monkey-banner rose to its full height and repelling was, i. e. was repelling, (the foe, the idea of the past arising from the past participle నిళ్ళి). నుగుకతిరే, whilst he crush d (them, see § 362, 2, b). భూగంశనే దిందిస్త్విందురో అన్నారతి యునో లుఫోయుఫోయేన్న కెన్డిక్కుత్తిద్దారో, then the Apsaras, saying "huzza,

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huzza", quickly brought waving-platters and holding (them) up were, i. e. were holding (them) up. ಆಗಸನು ಅದಿತಿಗಳನ್ನು ಒಗೆಯುತ್ತಿದ್ದನು, the washerman washing was, i. e. was washing, clothes. ನೀನು ಅದಿತವಾಗ ತನ್ನೆ ತನ್ನ ಕೆಲಸಗಳನ್ನು ಒತ್ತಟ್ಟಿಗೆ ಇಟ್ಟು ನಿನ್ನ ಸಮಾಧಾನ ಮಾಡುತ್ತಿದ್ದನು, when thou (as a little child) weptest, (thy) father laid his work aside, and comforting was, i. e. was comforting (or used to comfort) thee. ನಾನು ಹೋದಾಗ ಅವನು ಉಣ್ಣುತ್ತಿದ್ದನು, when I went, dining he was, i. e. he was dining. ಮೊದಲನೇ ಪುಸ್ತಕ ಓದುವಾಗ ಅಕ್ಷರಗಳು ನೆಟ್ಟಿಗೆ ತಿಳಿಯುತ್ತಿದ್ದಲ್ಲ; ಅದರ್ಜಿನ ಒನ್ಪೊನ್ಡೇ ಅಕ್ಷರ ಓದುತ್ತಿದ್ದ, when reading the first book, the letters being known well were not, i. e. were not known (to thee) well; therefore reading thou wast, i. e. thou wast reading (or usedst to read), even each letter separately. ಅನ್ನಾದರೂ ಈಗಿನಸ್ತೆಯೇ ನಾವಿನೊಳಗೆ ಕೂತು ಕೊಣ್ಣು ಹೊಂದಿತೆಯನ್ನು ದಾಟ ಬೇಕಾಗುತ್ತಿತ್ತು, also then just as now becoming it was, i. e. it became (or used to become) necessary to sit in a boat and cross the river.

- 3, The continuative (or habitual) Future, e.g. ಪ್ರಯೋಗಿಸುತಿರ್ಪರ್ (Šabdamaņidarpaņa sūtra 14), employing they will be, i.e. they will employ (or use to employ; vṛitti ಪ್ರಯೋಗಿಸುವರ್). ಸಂಹಿತೆಯೊಳ್ ಸ್ವರರಹಿತ ವ್ಯಂಜನಮ್ ಅವು ಪರವರ್ಣಮನ್ ಅಯ್ದು ತಿರ್ವವು (Šmd. s. 59), in euphonic combination of letters consonants without a vowel uniting will be with, i.e. will unite with (or use to unite with), a following letter (vṛitti ಅಯ್ದುವುವು). ಸೀನು ಅಯ್ದು ಗಣ್ಣೆಗೆ ಬಸ್ಪರೆ ನಾನು ಆಗ ಬಹುತರವಾಗಿ ಪತ್ರಾ ಬರೆಯು ತ್ರಿರುವೆನು, if thou comest at five o'clock, most probably writing I shall be, i.e. I shall most probably be writing, a letter. ಹೆಂಗಸರು ಆಭರಣಗಳನ್ನು ಬೇಡುತ್ತಿರುವರು, women asking for will be, i.e. use to ask for, ornaments. Cf. § 366, c.
- 4, The Perfect, e. g. ಆರ್ಕೇನ್ದಗಳಂ ತವೆ ನುಂಗಿರ್ಕುಂ ಕಬ್ತಿಲೆ, darkness having quite swallowed is (see § 203), i. e. has quite swallowed, sun and moon. ವರ್ಗದನ್ತ್ಯಂಗಳನ್ ಆದು; ಅನುನಾಸಿಕಾಖ್ಯೆಯಂ ತಳಿದಿರ್ಕುಂ, know the last letters of the (five) classes; having got they are, i. e. they have got, the name of nasals. ಕುಳಿನ್ದಂಗೆ ಸೂನು ಜನಿಸಿರ್ದವನೆ, having been born is a son, i. e. has a son been born, to Kulinda. ಕಾಲಿದಾಸನು ಸರಸಕಾವ್ಯಗಳನ್ನ ರಚಿಸಿರುತ್ತಾನೆ, Kâlidâsa having composed is, i. e. has composed, charming poetry. ಹುಡುಗರು ಸಾಲೆಗೆ ಹೋಗಿದ್ದಾರೋ, having gone are the boys, i. e. have the boys gone, to school? ಗೌರಿ ಆಡಲಿಕ್ಕೆ ಯಾಕೆ ಬರಲಿಲ್ಲ? ಆಕೆ ನನ್ನ ಸಹೋದರಮಾವನ ಮನೆಗೆ ನಿನ್ನೆ ಹೋಗಿದ್ದಾಳೆ.— ಆಕೆ ನನಗೆ ಒನ್ನು ಕೆಮ್ನು ಜರದ ಮದರೀ ರುಮಾಲ ತನ್ನಿದ್ದಾಳೆ.—ಸೋಮಾ, ನೀನು ಎನ್ನಾದರೂ ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ನೋಡಿ

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ದ್ಧೀಯಾ? — ಅವನು ಸಾಲೆಯನ್ನು ಬಿಟ್ಟಾನೆ ($i.\ e.$ ಬಿಟ್ಟು ಆನೆ, see \S 196).— ಅವರು ಉಟಕ್ಕೆ ಕೂತಾರೆ ($i.\ e.$ ಕೂತು ಆರೆ). $Cf.\ \S$ 315, i.

In the ancient dialect this so-called Perfect may convey the meaning of the present, e. g. కింగ్ నాల్ఫుం కరమో ఎసిదికు ం పద్ముందింది, four arms having nicely appeared are, i. e. nicely appear, on Vishnu. Also when the common future of ఇర్ is used (like ఇక్కుం), this meaning holds good, e. g. ఆణియరమో ఎసిదిఎప్పి ప్రావే మణిగాంటింది... గణనాంకి కేంగళ్ ఆవణంగళ, nicely having appeared and having shone will be, i. e. nicely appear and shine, even the numberless shops of jewellers, etc. ఇదుక్రవన్ ఆసిపిదిపూదరియు పూత్ ఆద్విం, a substitute having destroyed will be, i. e. destroys, like a foe, that which is (§ 198 under s). If the final verb is in the infinitive, the meaning of the imperfect too is produced, e. g. కన్నవురం జేల్ఫేసేదిరే, when the ear-ornament having shone beautifully was, i. e. when the ear-ornament shone beautifully.

If this Perfect is formed by the combination of the past participle and a verbal noun of the past, again the present may be represented (see § 169 and § 198 under 3), e. g. ప్రశ్నేతి ప్రత్యయమో ఒదవిద పదయుగద బిరికి బోడిదుందిందిం పదమధ్యం పదదన్న్యం విదిగ్ధరిం నిస్తి విశయమో ఎండక్కుం, a union of two words which consist of a base (and) a suffix, having desired by having been (or by being), i. e. when a union of two words which consist of a base and a suffix, is desired (or is to take place), two euphonic combinations are formed by the learned, (viz.) the internal (and) final one (§ 214). భావియనిసిదుందు పరిభావిస్తీ కళీయల్లో నాంధ్యవహి ఆగదు జగదింళా ద్వరగాందిందం, it is impossible also for a king to remove by slight what having been called has been, i. e. what is called, destiny.

It may still be mentioned that this kind of Perfect may be used in the imperative, e. g. ನಾನು ಬಯವದಟ್ಟಿಂಳಗೆ ಅಡಿಗೆ ಆಗರಲ್ಲಿ, dinner having become be, i. e. dinner be ready, within my arrival! ಗುರುಗಳು ಬರುವದ ಜ್ಯೋಗಿ ನಾವು ಹೋಗಿರೋಣ, having gone let us be, i. e. let us be gone, within the guru's arrival.

It is scarcely necessary to state that this Perfect is used also when the participle is a negative one, e. g. ఈ తివనా పను దివాదిన్న ణ్ణ దిద్ధా ఉన్నూ, since how many days has this Šiva not dined?

5, The future Perfect, e.g. ನಾನು ನಿನ್ನ ಕಡೆಗೆ ಬನ್ದಾಗ ನೀನು ಎಷ್ಟು ಪತ್ರಗಳನ್ನು ಬರೆದಿರುವರಿ, when I come to thee how many letters having written thou shalt be, i. e. how many letters shalt thou have written? ಅಯ್ದು ಬಡಿದ ಮೇಲೆ ನಾನು ಹೊರಿಗೆ ಹೋಗಿರುವೆನು, when it has struck five o'clock, having gone out I shall be, i. e. I shall have gone out. ನಿನ್ನ ದೇವತಾರ್ಚನೆ ಆಗುವದಯಿಸಿ ಳಗೆ ನನ್ನ ಅಡಿಗೆ ಆಗಿರುವದು, whilst thy worship of the gods takes place, my cooking having become will be, i. e. will have been done.

- 6, The contingent future Perfect, e.g. ನೀನು ಬನ್ನಾಗ ನನ್ನ ಕೆಲಸವು ಮುಗಿದಿ ದ್ವೀತು, when thou comest, my work having been finished may be, i.e. may have been finished. ಯಾರು ಈ ಪತ್ರ ಬರೆದಿದ್ದಾರು, who having written this letter may be, i.e. who can have written this letter? ಅಷ್ಟು ಹೊತ್ತಿಗೆ ಅಡಿಗೆ ಆಗಿದ್ದೀತು, at that time dinner having become may be, i.e. may have become ready.
- 7, The Pluperfect, e. g. ಅವನು ಬರುವದಕ್ಕಿನ್ತ ಮುಂಚೆ ನಾನು ಪತ್ರಾ ಬರೆದಿದ್ದೆ ನು, having written I was, i.e. I had written, the letter, before he came. ಹತ್ತು ಗಂಟಿಗಿನ್ನ ಮುಂಚೆ ಅವನು ಮನೆ ಬಿಟ್ಟಿದ್ದನು, having left he was, $i.\ e.$ he had left, the house before ten o'clock. ಅವನು ಬರುವದಕ್ಕಿನ್ತ ಮುಂಚೆ ನಾನು ಪತ್ರಗ ಳನ್ನು ಬರೆಯುತ್ತ ಕೂತಿದ್ದೆನು, having sat writing letters I was, i. e. I had been writing letters, before he came. ನಾನು ಅವನ ಮನೆಗೆ ಹೋಗಿದ್ದೆನು, ಆದರೆ ಅವನು ಮನೆಯೊಳಗಿದ್ದಿಲ್ಲ, having gone I was, i. e. I had gone (or went), to his house, but he was not at home. ಮೊನೈ ನೀನು ಸಾಲೆಗೆ ಯಾಕೆ ಬಸ್ಪಿದ್ದಲ್ಲ, why having come thou wast not, i. e. why hadst thou not come (or didst thou not come), to school the day before yesterday? ಈ ಮುದುಕನ ಮನೆಗೆ ಎನ್ಡಾದರೂ ಹೋಗಿದ್ದಿಯೋ? ಮೊನ್ನೆ ಹೋಗಿದ್ದೆನು, having gone thou wast ever, i. e. didst thou ever go, to the house of this old man? Having gone I was, i. e. I did go, the day before yesterday. ಒನ್ನು ಮರದ ಕೆಳಗೆ ಒನ್ನು ಹುಲೀ ಮುಂದಿ ಮಲಗಿತ್ತು, under a certain tree a certain tiger-cub having lain down was, $i.\ e.$ had lain down. ಹದ್ದಿನ ಕಾಲಿಗೆ ಒನ್ನು ಹಾವು ಸುತ್ತು ಹಾಕಿತ್ತು, a certain snake having coiled itself was, i. e. had coiled itself, round the foot of a kite. ತತ್ತಿಗಳ ಮೇಲೆ ಹೆಣ್ಣುಗುಬ್ಬ ಕೂತಿತ್ತು, the female sparrow having sat was, i.e. sat, on the eggs. ಅಚ್ಯುತರಾಯನು ಕೃಷ್ಣರಾಯನಿಗಿನ್ನ ಮುಂಚೆ ಮರಣ ಹೊನ್ನಿದ್ದನು, king Ačyuta having died was, i. e. had died, before king Krishna. ಓದುವ ವುಸ್ತಕದೊಳಗಿನದೊನ್ನು ವುಟ ಹಣದಿತ್ತು, one leaf within the reading book having been torn was, i. e. had been torn. ಈ ರೂಪಾಯಿ ಎಲ್ಲಿ ಕಣ್ಣು ಕೊಣ್ಣಿ? ನನ್ನ ಮನೆಯಲ್ಲಿ ಬಿದ್ದಿತ್ತು, where did you find this rupee? Having fallen it was, i. e. it had fallen (or was lying) in my house. ಅವ್ವಾ, ನಮ್ಮ ಹಿತ್ತಲೊಳಗಿನ ಮಾವಿನ ಮರದ ಮೇಲೆ ಜೀನು ಇಟ್ಟತ್ತು, O mother, in our back-yard on the mango tree (bees) honey having put was, i. e. honey had been put (by bees). ಒಬ್ಬ ಸವಾಯಿಯು ಕಾಳಗಕ್ಕೆ ಹೋಗ

ಬೇಕೆನ್ದು ಒನ್ದು ಬಹು ಹದನಾದ ಕತ್ತಿಯನ್ನು ಮಾಡಿಸಿದ್ದನು, a native soldier having caused was, i. e. had caused, a certain very sharp sword for going to war. ಅವನು ನನ್ನ ಭೆಟ್ಟಿಗೆ ಬನ್ದಾಗ ನಾನು ಉಣ್ಣಿದ್ದಿಲ್ಲ, when he came to see me, having dined I was not, i. e. I had not dined.

Already from the instances quoted above it will appear that this kind of Pluperfect, though in form a pluperfect, does not always clearly express the meaning of it. Thus in the ancient dialect it may simply denote the acrist, e.g. మూ ముగగిదుందు మూగి, the month Måge grandly made its appearance (see § 298 under 3), or the present in the instance స్వింటింగులో అద్వా ఎనిదిదుందు జెక్టిమాద్రియోలో? and in the instance సం కుట్సిగిబుంచే కుదిగిండింళో విచందం? (see § 271 under సం). Compare § 315, 2, 1 (about the passive).

Remark.

Also relative compound-participles may be formed, e. g. the continuative present one: — ಅವನು ಬರೆಯುತ್ತಿರುವ ಹೊತ್ತು; the continuative imperfect one: — ನಾನು ಅವನನ್ನು ನೋಡುತ್ತಿದ್ದಾಗ ಯಾವನೋ ಒಬ್ಬನು ಸಮಾಪಕ್ಕೆ ಬಸ್ಪನು; the perfect one: — ಕರುವಿಡಿ ದಿರ್ಪಾ ಚಿನ್ನಂಗಿಯ ತರು ಡಾಣಿಗೆ, (let the wood of) that čennangi tree ornamented with bosses (be taken) for a club (§ 241); ಗುಬ್ಬ ಹಿತ್ತಲೊಳಗೆ ಬಿದ್ದಿರುವ ಕಾದು ಕಡೆಗಳನ್ನು ಆರಿಸಿ ಕೊಡ್ಡು ತಿನ್ನುತ್ತದೆ.

314. Here may also be introduced, especially if the compound-forms of the modern dialect given in the remark on this paragraph are considered, what is called the Conditional or Subjunctive by Europeans. Does it exist in Kannada?

There is no subjunctive mode (mood) or particular form of the verb in Kannada, which is used to express condition, hypothesis and contingency; the Kannada conditional is formed simply by certain suffixes added to such parts of the verb in its indicative tense (see § 144) as we do already know, i. e. to the present-future relative participle (§ 180 seq.) and past relative participle (§ 175 seq.) in the ancient and mediæval dialect, and to the latter participle in the modern dialect.

The suffixes or postpositions for expressing 'if' (§ 212, 6) are ఒడే (in the ancient and mediæval dialect), ఆడ (in the mediæval one), and ఆరే (in the mediæval and modern one), ఒడే being the original form.

ಒಡ very probably is ಒಡ್ (which we believe to be another form of ಒಳ್, ಉಳ್, to be, see § 194, remark 1) and the ಎ of the infinitive (§§ 187, 4; 188, which ಎ means 'at the time that', 'when'), e.g. ಪೋಡಿಸಿತ, at the time that, or when, (I) go (= the English 'if I go').

About ພະລ (= ອະລ, ອວີ) the grammarian Kêšava says the following: --"The word ఒడి which expresses a case (or supposition, paksha) and ends in (the vowel) a, is added to the end of verbs (dhatu), it being connected with the three genders, the three numbers (and) the three persons", e.g. ನೋಟ್ರಿಡವಳ್ ಕಿಟ್ ಯುಳ್, if (she) sees (or inquires, i.e. for inquiring), she (is) the junior; ಸಮಂ ನುಡಿವೊಡವಂ ಪಿರಿಯಂ, if (he) speaks properly (i.e. for, or in, speaking properly), he (is) the senior; ತೀಡುವೊ ಡಲ್ಲಿ ಕಮ್ಮೆಲರೆ ತೀಡುಗುಂ, if (it) blows, a fragrant breeze blows there;— ಕಾದುವೊಡೊರ್ವನೆ ಬಲ್ಲಿದಂ, if (he) fights (i. e. in fighting), he alone (is) one who possesses skill; ವೋಲಿಸುವೊಡಿರ್ವರುಂ ತಕ್ಕರ್, if (they) compare (i. e. for comparing), even both (are) fit persons; ನುಡಿವೊಡೆಲ್ಲರುಂ ಮಾತ್ರಿಯರ್, if (they) speak, all of them do not know (proper) words; - ಪೊರ್ದುವೊಡವ ನೊಳ್ಳಿದಂ, if he approaches, he (is) a good one; ತಿರ್ದುವೊಡವರೊಳ್ಳಿದರ್, if (they) correct, they (are) good ones; ಬೀಲ್ನೊಡೆ ನೀನ್ ಒಳ್ಳಿದಯ್, if (thou) solicitest, thou (art) a good one; ఈవೊಡೆ స్విమా ఒశ్చిదార, if (you) give, you are good ones; ಭಾವಿವೊಡಾನ್ ಒಳ್ಳಿದೆಂ, if (I) consider, I am a good one; ಸೇವಿವೋಡಾಮ್ ಒಳ್ಳಿದೆವು, if (we) serve, we are good ones. (It will be observed that was may sometimes be translated into English by 'for', 'to', 'in', as also පය, පර may get that meaning in the mediæval dialect.)

"Also for the three tenses ఒడి is used", Kêšava adds, e.g. ప్రసిదిండి బిట్టం, if (he) lied, he ceased; వారంజీదపోండి కేంన్లవం, if (he) opposes, he kills; జిక్రిపోండి కూళికోయం కరినువం, if (he) will paint, he will have a brush brought.

Another instance of Kêšava's is the following verse:-

ನೀನುಳ್ಳೊಡುಣ್ಟು ರಾಜ್ಯಂ;

ನೀನುಳ್ಳಿಡೆ ಪಟ್ಟಮುಣ್ಟು, ಪೇಳಿಗೆಯುಣ್ಬು; |

ನೀನುಳ್ಳೊಡುಣ್ಟು ಬೆಳ್ಗೊಡೆ;

ನೀನಿಲ್ಲ ದಿವೆಲ್ಲ ಮೊಳವೆ, ಭಾನುತನೂಜಾ? || (See its translation in § 360.)

Instances from other sources:—ಜಿನನ ವಿಧಿಗಳ ಕೋಟಲೆಯನ್ ಎಣಿಸುವೊಡೆ ತಾಂ ಫಣಿಪತಿಗೆ ಹವಣಲ್ಲ.—ಕಾವೊಡಂ (if he protects and) ಕೊಲುವೊಡೆ (if he kills, i.e. for protecting and killing) ಸಮಸ್ತಕೆ ದೇವನೊಬ್ಬನೆ ಕರ್ತನಲ್ಲದೆ ಕಾವೊಡಂ ಕೊಲುವೊಡೆಯಿದಕೆ ನೀಂ ಕರ್ತನೇ?— ಅಡಿಯಿಡುವೊಡಸದಳಮೆಮ್ಬ ಕರ್ಕಶದ ಮಾರ್ಗಂ.—ಕೊಡುವಡೆಯೆಮಗಿಲ್ಲ (if we shall give, i.e. to give etc.).— ತಪ್ಪಳ್ಳ ಡೊಪ್ಪಂ ಗೆಯ್ನುದು¹⁾.

¹⁾ It may be remarked that the Tulu ಡ in the so-called subjunctive, e. g. in ಮಾಳ್ಬವೆ.ಡ, if I make, seems to have originated from ಆಡ (=ಅಡೆ) by the euphonic elision of initial ಆ after a preceding vowel.

ನಿರಪರಾಧಿಯನ್ ಇನ್ತು ಕೊಲುವರೆ ಪರಮಪಾತಕಮ್ ಆಗದೇ? — ಜನೆಪರ್ ಉಣ್ಟು ಓಲಯ್ಸಿ ಕೊಮ್ಬರೆ. — ಹೆಬ್ಬೊಟ್ಟು ಸುಟ್ಟುಮ್ಬೆ ಕೂಡಿ ಅಳದರೆ ಪ್ರಾದೇಶ ಎನಿಸುಗು. — ಕೆಯ್ಲಿ ಇದ್ದರೆ ಅರ್ಥ, ಹತ್ತರ ಇದ್ದರೆ ಹೆಣ್ಡತಿ.

ಒಡೆ and ಆಡೆ are suffixed also immediately to the negative relative participle (§ 175), e.g. ಕೆಯ್ಸಾರದೊಡೆ, ಅಲ್ಲದೊಡೆ, ಇಲ್ಲದೊಡೆ, ಇಲ್ಲದೊಡೆ, ಇಲ್ಲದಡೆ, ಆಜ್ವದಜೆ; but they are chiefly suffixed to a following ಇರ್ದ, as ಇರ್ದೊಡೆ and ಇರ್ದಡೆ, these being joined to a preceding so-called negative gerund ending in ಆದೆ (§ 170), e.g. ಅಲ್ಲದಿರ್ದೊಡೆ (ಅಲ್ಲದೆ+ಇರ್ದೊಡೆ), ಇಲ್ಲದಿರ್ದೊಡೆ (ಇಲ್ಲದೆ+ಇರ್ದೊಡೆ), ಕತ್ತರಿಸದಿರ್ದೊಡೆ, ತೆಬ್ಯೆಯದಿರ್ದೊಡೆ, ಕೊಡದಿರ್ದೊಡೆ. In the modern dialect wherein ಆರೆ is employed and ಇದ್ದ takes the place of ಇರ್ದ, there are e.g. ಅಲ್ಲದಿದ್ದರೆ, ಇಲ್ಲದಿದ್ದರೆ, ನಡೆಯದಿದ್ದರೆ, ಮಾಡದಿದ್ದರೆ; instead of ಇದ್ದರೆ it uses also ಹೋದರೆ (ಹೋದ+ಅರೆ), e.g. ಮಾಡದೆ ಹೋದರೆ, ಹೇಬ್ರಿದೆ ಹೋದರೆ.

Also Samskrita ಪಕ್ಷ has been used by Kêšava in the so-called conditional instead of ಒಡೆ, (ಅಡೆ and అరే), his three instances referring to the negative relative participle, viz. నామరుత్తియుంటియుద పక్షం, if the conventional meaning of a word is not destroyed. నామవ్రసిద్ధి కిడద పక్షం, if the well-known meaning of a word is not destroyed (నామవ్రసిద్ధియు కిడద పక్ష దల్లి, commentator). ఆ ప్రతిమే(ధవిధియుమా ఒదవద పక్షం (sûtra 235).

In § 287, 5, a. b it has been seen that 'though', 'although' are expressed by ಒಡೆ, ಅಜೆ and ಅರೆ in connection with ಅಂ, ಉಂ, ಊ joined to the past relative participle, and without those postpositions by ಉಂ, ಊ joined to the so-called gerund (§ 154 seq.), and in § 288 by ಆಗ್ಯೂ joined to the past relative participle.

According to § 287, s &&, && and && in connection with &o, &added to past relative participles express whether—or'. In§ 286 we see that && and && in connection with &o, &are used also in a copulative sense. According to § 287, 6.7 &&, && and && in connection with &o, &o are used to express at least', at any rate', even', etc. According to § 289 && and && in connection with &o, &o are used to express at least', but', etc. According to § 291 && and && in connection with &o, &o mean soever'; and in § 296 it is stated that && joined to the past relative participle &&, expresses but'. In § 338 it will be stated that &&, etc., when added to a past participle and followed by && &, get the meaning of except'.

In the modern dialect 'unless', 'except' are frequently expressed by ಹೊರ್ತು (ಹೊಂದರು) following a relative past participle (§ 282, i), e. g.

ದೀಕ್ಷೆ ಮಾಡಿದ ಹೊರ್ತು ಮೋಕ್ಷ ಬರಲಿಕ್ಕಿಲ್ಲ, unless (the guru) initiates, final beatitude does not come. ನಾವು ಹೆಚಿವರನ್ನು ಲಕ್ಷಿಸಿದ ಹೊರ್ತು ಹೆಚಿವರು ನಮ್ಮನ್ನು ನಿಕ್ಷಯವಾಗಿ ಲಕ್ಷಿಸರು, unless (you) take notice of other persons, other persons certainly do not take notice of you. ಭಿರ್ಯಾದಿ ಮಾಡದ ಹೊರ್ತು ದಾಯಾದಿ ಕೇಳ, except (one) makes a legal complaint, the kinsman does not hear.

'Lest' is to be expressed in a particular way, viz. by ಹಾಗೆ (or ಅನ್ತೆ) in connection with the relative negative participle, e.g. ನಿಮ್ಮ ಕಾಲಿಗೆ ಕುಡು ಗೋಲು ತಾಕದ ಹಾಗೆ ಜೋಕೆಯಾಗಿರಿ, take care lest your foot is (or be) hit by the sickle. ನಿಮಗೆ ಹೊಟ್ಟಿನೋವು ಆಗದ ಹಾಗೆ ಬಹಳ ಕಾರ ತಿನ್ನ ಬಾರದು, do not eat many pungent substances lest your stomach pains (or pain). ಮೋಸಗಾಜಿರಿಗೆ ಯಾವದೊನ್ದು ಕೆಲಸದಲ್ಲಿ ಬಹಳ ಬುದ್ಧಿ ಬೇಕಾಗುತ್ತದೆ, ಯಾಕನ್ನರೆ ಪ್ರಾಣಿ ಗಳೆಲ್ಲ ತಮಗೆ ಮೋಸವಾಗ ಬಾರದೆನ್ನು ಬಹಳ ಎಚ್ಚ ಜಿಂದಿನ್ನ ಇರುತ್ತಾರೆ, deceitful men must use much shrewdness in any affair, for all beings are watchful lest they be deceived.

Remark.

Some pertinent instances from the modern dialect of South-Mahratta (S.-Mhr. school-books) with regard to the use of eot in the so-called conditional are the following: — ನನಗೆ ಬರೆಯಲಿಕ್ಕೆ ಬರುತ್ತಿದ್ದರೆ ನಾನು ನಿನ್ನ ಕೂಡ ಬರೆಯುತ್ತಿದ್ದೆನು, (literally) coming if it was (or is) to me to write, writing I was in company with thee, i. e. if I could write, I should write (here) in company with thee. ನನ್ನದು ಅದೇ ಹಾದಿ, ಅಲ್ಲವೇ? ಬರುತ್ತಿದ್ದರೆ ನಾಳೇ ಬಾ! ಕೂಡಿ ಹೋಗುವಾ, is mine not the same road (to school)? Coming if (you) are (i. e. if you come), come even to-morrow! Let us go together. ಸೂರ್ಯನು ಇಲ್ಲದಿದ್ದರೆ ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಚಳಿ ಬೀಟುತ್ತಿತ್ತು, ಕತ್ತಲು ಕವಿಯುತ್ತಿತ್ತು, ಗಡ ಬಳ್ಳಿಗಳು ಏನೂ ಹುಟ್ಟುತ್ತಿದ್ದಿಲ್ಲ, ನಾವೂ ಬದುಕುತ್ತಿದ್ದಿಲ್ಲ, the sun not being if was (i. e. if there were not the sun), on all sides coldness falling was (i. e. it would be cold everywhere), darkness would cover, trees and creepers would not grow at all, and we should not live. ಹಡಗುಗಳು ಇಲ್ಲ ದಿದ್ದರೆ ಸಮುದ್ರದೊಳಗಿನ್ದ ಒನ್ನು ದೇಶದಿನ್ದ ಮತ್ತೊನ್ದು ದೇಶಕ್ಕೆ ಹೋಗಲಿಕ್ಕೂ ಬರಲಿಕ್ಕೂ ಜನರಿಗೆ ಬರುತ್ತಿದ್ದಲ್ಲ, ships not being if were (i. e. if ships had not existed), coming not was to men (i. e. it would have been impossible for men) to go to and to come from one country to another country. ನನ್ನ ತಾಯಿತಿ ಮಾತು ಕೇಳಿದ್ದರೆ ಈ ಅರಿಷ್ಟವು ನನಗೆ ಯಾಕೆ ಬರುತ್ತಿತ್ತು, my mother's word having heard if (I) was (i. e. if I had listened to my mother's word), this misfortune why befalling me was (i. e. why should this misfortune have befallen me)? ನನ್ನ ಮಗನೇ, ಮರದ ಮೇಲಿನ್ದ ಬಿದ್ದಿದ್ದರೆ ಸತ್ತು ಹೋಗುತ್ತಿದ್ದಿ, my son, from the tree having fallen if (thou) wast, having died going thou wast, (i. e. my son, if thou hadst fallen from the tree, thou wouldst have died). ఆయ్పక్తు రూవాయి కేబిట్టేద్దరూ ఈ గడవన్న నాను యూరిగూ కేబడుక్తిద్దిల్ల, fifty rupees (one) having given was though (i. e. though one had given fifty rupees), this tree to whomsoever giving I was not (i. e. I should not have given this tree to anybody). ఆ మహియు కన్న కాయి మాకు కోళింద్దరే అదక్కే కోడు ఆగుక్తిద్దల్ల, the young one its mother's word having heard if was (i. e. if the young one had listened to its mother's word), to it disaster becoming was not (i. e. no disaster would have happened to it), Regarding ఇద్దల్ల see § 316, 2.

The author of the present grammar has not met with similar instances in the ancient and mediæval dialect. The Rev. Mr. Hodson writes in his elementary grammar of the Kannada language (second edition, Bangalore, 1864):—

" ನೀನು ಮೊನ್ನೆ ಹೇದ್ದದರೆ ನನ್ನೆ ಬರುವನು, if you had told me the day before yesterday,

I should have come yesterday."

"This sentence may with equal propriety be expressed by: ನೀನು ಮೊನ್ನೆ ಹೇದಿ ದ್ದರೆ ನಿನ್ನೆ ಬಸ್ಟ್ರಿದ್ದೆನು, or ನೀನು ಮೊನ್ನೆ ಹೇದಿದ್ದರೆ ನಿನ್ನೆ ಬಸ್ಟ್ರಿರುವೆನು, or ನೀನು ಮೊನ್ನೆ ಹೇದಿದ್ದರೆ ನಿನ್ನೆ ಬರು ತ್ರಿದ್ದೆನು, or ನೀನು ಮೊನ್ನೆ ಹೇದಿದ್ದರೆ ನಿನ್ನೆ ಬರುತ್ತಿರುವೆನು."

"The negative is similarly expressed by the use of the negative mood, as: aкನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯನು, or aкನು ಇಲ್ಲಿ ಇರುತ್ತಿದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯನು, or akನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯುತ್ತಿದ್ದಿಲ್ಲ, or akನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯುತ್ತಿದ್ದಿಲ್ಲ, or akನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯುದೆ ಇರುವನು, if thou hadst been here, my brother would not have died."

- 315. Also what has been called the Passive (§ 148), named karmanivåćya in Samskrita, may be classed with the compound verbal forms of Kannada.
- 1, The term of karmaṇiprayôga, or the use of the passive voice, was distinctly used in Kannaḍa grammar first by Bhaṭṭākalaṅka in the year 1604 A. D. (§ 8, note); long before his time both Nāgavarma and Kēšava had not yet given that name to the peculiar compound-verbal form and its use which he designated by that term. Sūtra 251 b about karmaṇiprayôga that has got into Kēšava's Šabdamaṇidarpaṇa, is not found in our best MSS., and in those wherein it is found, it is called an anuktasūtra or interpolation; it is based on Bhaṭṭākalaṅka's Šabdānušāsana.

Bhatṭākalanka's instances regarding the karmaniprayoga under his sutras 443 seq. are the following:—

ತಾನ್ ಇರಲ್ ಪಟ್ಟಂ, ತಾಮ್ ಇರಲ್ ಪಟ್ಟರ್; ನೀನ್ ಇರಲ್ ಪಟ್ಟಯ್, ನೀಮ್ ಇರಲ್ ಪಟ್ಟಿರ್; ಆನ್ ಇರಲ್ ಪಟ್ಟಿಂ, ಆಮ್ ಇರಲ್ ಪಟ್ಟಿವು;— ಪಾರ್ವನಿನ್ ಅರಸಂ ಗ್ರಾಮಮಂ ಬೇಡಲ್ ಪಟ್ಟಂ; ಗೋವಳನಿಸ್ದೆರ್ಮೆ (=ಎಮ್ಮೆ) ಪಾಲಂ ಕಟ್ಟಿಯಲ್ ಪಟ್ಟುದು; ಉಪಾಧ್ಯಾಯಂ ಶಿಷ್ಯರಿಂ ತತ್ವಮಂ ಬೆಸಗೊಳಲ್ ಪಟ್ಟಂ; ಬೇಹುಕಾದಿನ್ ಅರಸನಿಂ ಸುದ್ದಿಯಂ ಕೇಳಲ್ ಪಟ್ಟಂ;—ತುದುಗಳ್ ಊರನ್ ಅಯ್ದಿಸಲ್ ಪಟ್ಟವು ಗೋವಳನಿಂ; ಗುರುಗಳಿನ್ ಅರಸಂ ಧರ್ಮಮನ್ ಅದಿಿಯಿಸಲ್ ಪಟ್ಟಂ; ಅರಸನಿನ್ ಆಂ ಪೆರ್ಚಿಸಲ್ ಪಟ್ಟಿಂ;— under his sûtra 530:—ಮಾಡಲ್ ಪಟ್ಟುದು ಘಟಂ ಕುಮ್ಬಾದಿನಿಂ; ನೋಡಲ್ ಪಟ್ಟನ್ ಅರಸನ್ ಅಂಗನೆಯಿಂ; ಬಯಸಲ್ ಪಟ್ಟಳ್ ತರುಣಿ ರಮಣನಿಂ; ಮಾಡಲ್ ಪಡುಗೆಮಗೆ ಸಮ್ಪದಂ ಜಿನಪತಿಯಿಂ; ಕಿಡಿಸಲ್ ಪಡುಗೆಮ್ಮ ದುಖಸಸ್ವತಿ ಜಿನನಿಂ;— under his sûtra 532:—ಮಾಡೆ ಪಟ್ಟಂ or ಮಾಡಲ್ ಪಟ್ಟರ; ನೋಡೆ ಪಟ್ಟಂ or ನೋಡಲ್ ಪಟ್ಟಂ; ಕಿಡಿಸೆ ಪಟ್ಟುದು or ಕಿಡಿಸಲ್ ಪಟ್ಟುದು; — and under his sûtra 209:— ಅಕ್ಕಸಾಲೆಯಿಂ ಪದಕಂ ಗೆಯ್ಯಲ್ ಪಟ್ಟುದು; ಅರಸನಿಂ ಬಾಣಸಿಗನಿನ್ ಅನ್ನಂ ಮಾಡಿಸಲ್ ಪಟ್ಟುದು; ಹರಿಯಿನ್ದರ್ಜುನನಿಂ ಕರ್ಣಂ ಕೊಲ್ಲಸಲ್ ಪಟ್ಟಂ.

Now let us see how Nâgavarma and Kêšava introduced the form of the verb which Bhaṭṭâkalaṅka says that it belongs to the karmaṇiprayôga or the use of the passive.

Någavarma introduces it under his sûtra 80 when he writes, the agent (kartri) may be expressed by the instrumental (tritîyě), e. g. ದೇವದತ್ತನಿಂ ಮಾಡಲ್ ಪಟ್ಟುದು; ಯಜ್ಞದತ್ತನಿಂ ಪೇಟಲ್ ಪಟ್ಟುದು.

Kêšava introduces it under his sûtras 126 and 128 saying: also when the agent has the meaning of the instrumental (cf. § 347, 9) the nominative (prathamě) occurs, e. g. for అవనిం మాడీ (o. r. మాడల్) ಪಟ್ಟುದು there may be used అవం మాడిదం; ಪದಕಮ್ ಅಕ್ಕಸಾಲೆಯಿಂ ಮಾಡಲ್ (o. rs. మాడీ and మాడ) ಪಟ್ಟುದು; ಕಾವ್ಯಮ್ ಎನ್ನಿಂ ಪೇಟಿ ಪಟ್ಟುದು.

In other places of the Šabdamaņidarpaņa we find: ಪೇಟಲ್ ಪಡೆಗುಂ (sûtras 51 and 128, where the commentator has ಪೇಟಲ್ ಪಡೆವುವು, ಹೇಟಲ್ ಪಟ್ಟುವು); ಆಯ್ದಲ್ ಪಡೆವುದು (vṛitti to sûtra 127); ಈ ಪೇಟಲ್ ಪಡೆದ ಶಬ್ದಂಗಳ್ (vṛitti to sûtra 272); and ಪ್ರಯೋಗಿಸ ಪಡೆಗುಂ (sûtra 110, commentator ಪ್ರಯೋಗಿಸಲ್ ಪಡುವುದು).

From the above instances it is learned that what is termed karmaniprayôga by Bhaṭṭākalaṅka, is the use of the infinitive ending in ఆర్, ఎ and ఆ (§ 187) followed by the verbs జోడు or జోడి. Instead of ఆర్ the mediæval dialect frequently has ఆలు (see Dictionary sub జోడు 1), e. g. ఆలు గాలు జోట్టడు. The initial జ of జోడు may be changed into బ, e. g. లూబలో బట్టడు (cf. § 215, 7, a). According to § 188 the said infinitives are verbal nouns.

Both zzi and zzi mean 'to experience', 'to suffer'; 'to acquire', 'to get or obtain'; Nagavarma's instances under his satra 80 (see above) are therefore to be translated literally: by Dêvadatta a making it experienced (i. e. it was made by Dêvadatta); by Yajñadatta a saying it experienced (i. e. it was said by Yajñadatta);—and Kêšava's instances under his satras 126 and 128: by him a making it experienced (i. e. it was made by him); a padaka by the goldsmith a making experienced (i. e. a padaka was made by the goldsmith); a poem by me a saying experienced (i. e. a poem was said or told by me).

Let also some of Bhaṭṭâkalaṅka's above instances be translated literally: by a Brâhmaṇa the king a village a begging (the begging of a village) experienced (i.e. the king was asked for a village by a Brâhmaṇa); by the cowherd a buffalo milk a milking (the milking of milk) experienced (i.e. a buffalo was milked by the cowherd);—by the king by the cook food a causing to prepare experienced (i.e. food was ordered by the king to be prepared by the cook); by Hari by Arjuna Karṇa a causing to kill experienced (i.e. Karṇa was ordered by Hari to be killed by Arjuna).

The so-called passive, especially in the instances of Bhaṭṭâkalaṅka, is rather queer and clumsy in character to a European's idea; but as stated, it was used in the literature of the ancient and mediæval period. That it has been used also in the modern written dialect will appear e.g. from the following instance met with in a South-Mahratta school-book: కర్యదల్లి యావేడింన్లు బగియ ర్యూగవిల్లదిద్దరే, అదు ఆర్యూగ్యవాదెడ్డిన్న, ಹೇಳುಲ್ ಪಡುತ್ತದೆ, if (there) is no sickness of any kind in the body, that a saying experiences (i. e. that is called) health;—but it is rare in modern literature, and in colloquial language it is avoided, and if used, is generally not understood by the populace.

A peculiar way of expression is found in Bhaṭṭākalaṅka's first instances ತಾನ್ ಇರಲ್ ಪಟ್ಟಂ, ತಾಮ್ ಇರಲ್ ಪಟ್ಟರ್, etc., which are to be translated 'he a being experienced' (i. e. he was), 'they a being experienced' (i. e. they were), etc. This may be called periphrastic, as in the present case the simple verb ಇರ್, to be, is expressed by ಇರ್ and ಪಡು. A similar expression presents itself in the following instance from an ancient classical work:— ಮನ್ನಥಂ ಮತಿಗಿಡುವಂ ಗೆಲಲ್ ಪಡೆಯವಾ ನಡುಕೀತ್ ಮುಮುಕ್ತು ಮುಖ್ಯಂ, Cupido will lose his wits, not an overcoming obtaining (i. e. not overcoming) that Nayakîrti, the chief of those who strive after mukti.

- 2, Other modes of expressing the idea or force of the passive in Kannada are the following:-
- a) the mode of joining the verbs ಪಡು or ಪಡೆ to nouns, e. g. ಆಜ್ಞ ರಿವಡು (-ಪಡು), lit. to get surprise, i. e. to be surprised; ಅಳವಡು (-ಪಡು), lit. to get a fit state, i. e. to be made ready; ಕಟ್ಟು ಪಡು, to be bound; ಪ್ರೀತಿವಡು (-ಪಡು), to be loved; ನಾಚಿಕೆ ಪಡು, to be ashamed; ಶ್ರಮ ಪಡು, to be wearied; ಕಡಿವಡೆ (-ಪಡೆ), to be cut off; ಭಡಿವಡೆ (-ಪಡೆ), to be powdered; ಒಡವಡೆ (-ಪಡೆ), to be struck; ಮುಜೀವಡೆ (-ಪಡೆ), to be broken or defeated. Cf. letter n.
- b) that of joining the verb ಪೆಟ್ (ಪೆಟಾ), to get, to receive, to nouns; in the ancient and mediæval dialect, e. g. ಏರ್ಪೆಟ್, lit. to get a wound or wounds, i. e. to be wounded; ಓಜಿನೆಟ್ (-ಪೆಟ್), to be arranged in proper order; ಕಡನೆಟ್ (-ಪೆಟ್), to be cut. Cf. letter n.
- e) that of joining the verb ಪೋಗು to nouns, e. g. ಕಡವೋಗು (-ವೋಗು), lit. to go a cutting off, i. e. to be cut off. Cf. letter o.
- d) that of joining ಹೋಗು to the past participle or gerund of verbs that are commonly used as transitives, e. g. ಕಳದು ಹೋದದು, that is past, that is lost; ಅವನ ಎರಡೂ ಕಾಲುಗಳು ಕಡಿದು ಹೋದವು, his two legs were cut off. ಬಿಣ್ಣು ಬತ್ತಾಸು ಕೊಣ್ಣರೆ ತಿನ್ದು ಹೋಗುತ್ತವೆ, if (I) buy sweetmeats, they will be eaten.
- e) that of using the causative verb ಎನಿಸು (ಅನಿಸು), to make say or call, to cause (one's self) to be called (see Dictionary sub voce), very frequently in the three dialects, e. g. ಆದಿಯ ಪತ್ತಕ್ಕರಮುಂ ಸಮಾನಮ್ ಎನಿ ಸುಗುಂ, and the first ten letters are called monophthongs; ದಾನಮರ ತಾಯಿ ದನುವೆನಿಕುಂ, the mother of the Dânavas is called Danu; ಅರ್ಧದೇಹಮ್ ಎನಿಸುವ ಸತಿಯು, the wife that is called the half body (of her husband). ಮನುವುಂ ತಾನುಂ ಸಚ್ಚರಿತರ್ ಎನಿಸನ್ ಉದಯಾದಿತ್ಯಂ, of Udayâditya it is said "Manu and he (are) virtuous people".

In the ancient, and especially in the mediæval and modern dialect, any causative verb in the past participle followed by the verb ಕೊಳ್ (ಕೊಳ್ಳು, ಕೊಳ್ಳು) also expresses the force of the passive, e. g. ಸಮ್ಪ್ರದಾನವೆನ್ದಾವುದಾನೊನ್ನ ವಸ್ತುವೆನಿಸಿ ಕೊಮ್ಬ ಪಾತ್ರಂ, any object which is called a recipient, (is) a saying sampradâna (i. e. is what one calls sampradâna); ತಲೆಯನ್ ಅರಿಸಿ ಕೊಳಲ್ ತಕ್ಕವನು, one who is fit (or deserves) to be beheaded; ಕಟ್ಟಿಸಿ ಕೊಣ್ಣವನು, one who is fettered; ನೂಕಿಸಿ ಕೊಣ್ಣವನು, one who is pushed away; ಬಯ್ಗಿ ಕೊಣ್ಣವನು, one who is calumniated; ಚಮ್ಮಟಿಗೆಯಿನ್ನ ಹೊಡಸಿ ಕೊಳಲ್ ತಕ್ಕವನು, one who is fit (or deserves) to be whipped; ಶಾಸ್ತ್ರಕ್ರಮದಿನ್ನ ಅಭಿವಾದನಂ

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ಮಾಡಿಸಿ ಕೊಳುವಾತನು, one who is respectfully saluted according to the manner of the šāstras; ಬಯಕೆ ಕೊಟ್ಟರೂ ಬಯ್ಸಿ ಕೊಮ್ಬದು ತಪ್ಪಲ್ಲಾ, though (one) gives the desired object, (one) does not go without being abused; ಸಾಕಿದವನು ಎಷ್ಟು ಹೊಡಿದರೂ ಸುಮ್ಮನೇ ಹೊಡಿಸಿ ಕೊಣ್ಣು ಮನಸ್ಸಿನೊಳಗೆ ಸಿಟ್ಟು ಸಹ ಹಿಡಿಯುವದಿಲ್ಲ, however so much (one) beats (the dog) one has reared, it quietly allows itself to be beaten and does also not become inwardly angry. Cf. § 341.

f) that of adding the verb end to a verbal noun used more or less in all dialects, e. g. ಪ್ರಯೋಗಿಸುವದಹುದು, lit. it becomes a using, i. e. it is used; ವೋಲಿಸುವಲ್ಲಿ... ಅನ್ತೆ ವೋಲ್ ಎನಲಕ್ಕುಂ, lit. where comparison takes place... a saying ಅನ್ನ (and) ವೋರ್ becomes, i.e. ಅನ್ನ and ವೋರ್ are said (or used); ಒನ್ದು ತಾಸಿನೊಳಗೆ ನಾಲ್ಕು ಸಾವಿರ ತಾವು ಮುದ್ರಿಸೋಣವಾಗುತ್ತದೆ, in one hour four thousand sheets (of paper) a printing it becomes, i. e. are printed; ಅವಧಿನ್ನ ಇಷ್ಟು ಭಾರವ ಹೊಟ್ಲೋಣವಾಗದು, lit. by him a carrying such a burden it does not become, i. e. by him no such burden can be carried; ವುಸ್ತಕಗಳನ್ನು ತರೋಣವಾಗಿದೆ, lit. a bringing the books having become it is, i. e. the books have been brought; ಕೆಟ್ಟ ಸ್ಥಲದಲ್ಲಿ ಮಾಡುವ ಒಳ್ಳೇ ಕೆಲಸಗಳು ಸಹ ಕೆಟ್ಟ ಕೆಲಸಗಳೇ ಎಣಿಸಲಾಗುವವು, also good deeds one performs in an improper place, a considering bad deeds it becomes, i. e. are considered bad deeds; ಅದು ಹೇಲ್ಲೀಣವಾಯಿತು or ಅದನ್ನು ಹೇ ಲೋಣವಾಯಿತು, that was said; ಕಾಲಿದಾಸನಿನ್ನ ಶಾಕುನ್ತಲಾನಾಟಕವು ರಚಿಸ లాయికు, the drama Šākuntalā was composed by Kālidāsa. (About verbal nouns see § 243; about verbal nouns like ಮುದ್ರಸೋಣ, etc. see § 205, s, 1 pers. plural.)

In the ancient dialect there is found the following sentence in which the infinitive or verbal noun ending in eg stands in the dative:— as and an ending in eg stands in the dative:— as and an end of the end as and in the same dialect end is joined to a verbal noun in the past, e. g. eas an an end of the same dialect end is joined to a verbal noun in the past, e. g. eas an an end of the end of

- g) that of using the verb ತಿನ್ (ತಿನ್ನು) with the noun ಪೆಟ್ಟು, e. g. ಅವನು ಪೆಟ್ಟು ತಿನ್ದ, he was beaten, lit. he ate blows; or the verb ಬೀಟ್ (ಬೀಟು) with the noun ಬಡತ (or ಲತ್ತೆ), e. g. ಗುರುಪಾದಗೆ ಬಡತ (or ಲತ್ತೆ) ಬಿದ್ದವು, Gurupâda was beaten, lit. to (or on) Gurupâda blows fell.
- h) that of using such transitive verbs as are more or less commonly also intransitives, in the three dialects, e. g. ಒಡೆದುದು, that is broken;

ವೃಷಧನಿನ್ದ ಕಟ್ಟಿದ ಆಕಳು, a cow that has been covered by the bull; ತಿಂಡಿದ ಕಿಟಿಕಿ, a window that is opened; ಕಟ್ಟುಗಳು ಪಂಡಿದುವು, the ties were torn; ಗವುಡನ ಮನೆ ಸುಟ್ಟಿತು, the Gauda's house was burnt.

- i) that of using such transitive verbs as do commonly not allow an intransitive sense, e.g. ಇಸ್ತಿದಲ್ಲಿಂಗ್ ಸಾಕಲ್ಯಸಂಜ್ಞೆ ಪೇಟಿವೆನಲ್ ಬೇಡ, (you) must not say that thus in this (section) all signs (or letters) are not mentioned (Šabdamaṇidarpaṇa sûtra 51); ಪ್ರಥಮ ಚತರ್ಧಗಳ ಸೂತ್ರದೊಳ್ ಪೇಟ್ದುವು, the nominative and dative are mentioned in the rule (s. 140, vritti); ಚಿತ್ರಮಯವಾಗಿ ಕಟ್ಟಿತು ಪರ್ಣಶಾಲೆ, the arbour was built in a wonderful manner.
- k) that of using transitive verbs which are not accompanied by an agent, but to which the agent has to be supplied mentally (cf. § 254, 2, under b), very frequently used in the three dialects, e. g. ಪೇಟ್ರ ವಿಭಕ್ತಿಗಳ್, the mentioned terminations, lit. the terminations which (I) have mentioned (see another ancient instance in § 351, remark); ಶಿವನಗ್ಗವಣಿಯಂ ಶೋಧಿಸಿದುದಿಲ್ಲವೊ, was Siva's offering of water not filtered? lit. Siva's offering of water (I) a having filtered was it not? ತಿದ್ದಿ ಬೆಳಿಸಿದ ಎರಡನೆಯ ಅವೃತ್ತಿ, a revised and enlarged second edition, lit. a second edition which (the author) has revised and enlarged; ಸಿದ್ದ ಮಾಡಿದ ರಸವು, a prepared fluid, lit. a fluid that (people) have prepared; ಹೊಯುದ ಮೊಳೆಗಳು, cast types, lit. types that (workmen) have cast; ಅಜ್ಜು ಹಾಕಿದ ವುಸ್ಥಕಗಳು, printed books, lit. books that (people) have printed; ಬರೆದ ವುಸ್ಥಕ, a written book, lit. a book that (somebody) has written; ಹೇಬಿ ದ್ದು ಸಾಕು, what was (or has been) said is sufficient, lit. what (the man) said is sufficient; ati, ಮೊದಲಾದುದಟಿಿಂ ಮಾಡಿದ ಅರಮನೆ, a palace made (or built) of bricks and other things, lit. a palace which (they) have made of bricks etc.; ಒನಕೆಯಿಂ ಕೊಲಲ್ ತಕ್ಸವನು, one who deserves to be killed with a club, lit. one who deserves (people) killing (him) with a club; ಸಾಯ ಕೊಲ್ಲ ತಕ್ತವನು, one who deserves to be slain so that (he) dies, lit. one who deserves (people) slaying (him) etc. Cf. § 358.

Very often the present-future relative participle of ఎనో (ఎన్ను), to say to call, is met with as an instance of this rule, e. g. కాంగ్రైయింబ గుణ డింక్ ఆస్తికేయిన్న వార్శేన్న దేశివి, the goddess who is called speech and is endowed with the quality which is called splendour, lit. the goddess whom (people) call speech etc.; ఆ ఇ లు మ ్లీ ఎమ్మివే, these (vowels) called a i u ri lri, lit. these (vowels) which (they) call a, etc.; కులిన్డే శన్ ఎమ్మే డింది, the chief called Kulindaka, lit. the chief whom (they) call Kulindaka;

ಗೃಹಸ್ಥನು ಸ್ನಾತಕನ್ ಎಮ್ಬುದು, a grihasta is called a snâtaka, lit. a grihasta (they) a calling it (i. e. they call) a snâtaka; ಸಾಕೆಮ್ಬುದು, what is called 'enough', lit. what (they) call 'enough'; ಎರಡುಂ ವ್ಯಂಜನಮನ್ ಉಚ್ಚರಿಸುವನಿತು ಕಾಲಮಂ ವಾತ್ರೆಯೆಮ್ಬುದು, a mâtrě is called that length of time in which (one) pronounces even two consonants, lit. a mâtrě (they) a calling it (i. e. they call) etc.; ದೊಡ್ಡಪ್ಪ ಚಿಕ್ಕಪ್ಪ ಎಮ್ಬ ಇಬ್ಬರು ಮಕ್ಕಳು, two children called, lit. whom (they) call, Děddappa (and) Čikkappa. See § 332.

- 1) that of using the compound perfect (cf. § 313, 4), the agent being mentally supplied to the participle, as under letter k, e.g. ಗೂಡುಗಳು ಕೂ ದಲುಣ್ಣೆ ಯೆಬಿತಿ ಹಲ್ಲು ಗಳಿನ್ನ ಚಮತ್ತಾರವಾಗಿ ಹೆಣಿದಿರುತ್ತವೆ, lit. nests (birds) having skilfully knit (them) with hair, wool, threads and grass are, i. e. nests are skilfully knit etc.; ಬಾಗಿಲ ಮಾಡಕ್ಕೆ ಕೀಲಿ ಹಾಕಿದೆ (-ಇದೆ), lit. to the upstair house the key (the owner) having put (it) is, i.e. the upstair house is locked; ಹಾಲು ತನ್ನದೆ, lit. milk (people) having brought (it) is, i.e. milk has been brought; ಈ ವುಸ್ತಕದಲ್ಲಿ ಎಷ್ಟೋ ಸೋಜಿಗದ ಸಂಗತಿಗಳು ಬರೆದಿರು ತ್ತವೆ, lit how many wonderful things (somebody) having written in this book are, i. e. how many wonderful things are written in this book; ಭೀಮನ ಮಗಳನ್ನು ರಾಮನ ಮಗನಿಗೆ ಕೊಟ್ಟದೆ, lit. (they) having given Bhîma's daughter to Rama's son it is, i.e. Bhîma's daughter has been given to Râma's son; ವುಸ್ತಕಗಳನ್ನು ತನ್ನದೆ, lit. (somebody) having brought the books it is, i. e. the books have been brought; - or also the compound pluperfect (ef. § 313, 7), e. g. ಗೂಡಿನಲ್ಲಿ ಮೂಜು ತತ್ತಿಗಳು ಹಾಕಿದ್ದವು, in the nest three eggs (a bird) having laid (them) were, i. e. three eggs had been laid in the nest (by a bird); ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟಿತ್ತು, lit. (they) having given Sîtě to Râma it was, i. e. Sîtě had been given to Râma.
- m) a curious way in which the verb ಬೀಡು with an infinitive is used to express a sort of passive in the ancient and mediæval dialect, may also be mentioned here, e.g. ಆವುದು ಮಾಡಲ್ ಬೀಡಿದುದು, ಅದುವೆ ಕರ್ಮಂ, that toward which an activity is directed, is the object (of a transitive verb), lit. that which desires a doing (concerning itself) is the object; ಮಾಡಲ್ ಬೀಡಿ ಅಂಗಡಿಯಲ್ಲಿ ಪಸರಿಸಿದ ದ್ರವ್ಯವು, a substance that is to be sold (lit. that wants a selling) and is spread out in a shop; ಆಗಲು ಬೀಡಿದುದು, what will happen, what is about to be, lit. what begs to become.
- n) then the frequent use (in the three dialects) of the verb ಕೊಳ್ (ಕೊಳ್ಳು), to take, to get, in combination with nouns is also to be adduced (cf. letters a and b), e. g. ಭಯಂಗೊಳ್ (-ಕೊಳ್), to become or be alarmed,

lit. to get alarm; ಆಕ್ಷರ್ಯಗೊಳ್ಳು, to become surprised, to begin to be surprised, lit. to get surprise; ತುನ್ನರೆಗೊಳ್ಳು, to get or become embarrassed; ಬೀಸಲಾಗೊಳ್ಳು, to get or become wearied.

o) lastly the verb ಪೋಗು (cf. letter c) in the sense of 'to become' remains to be mentioned, e. g. ಈಚುವೋದ (-ಪೋದ) ಕಾವು, a stalk that has become dry.

All the modes of expressing, somehow, the force of the passive, mentioned under Nos. 1 and 2, go to show that the Kannada language is destitute of a passive which as to form and idea corresponds to the Samskrita and English one.

XX. On so-called auxiliary verbs.

316. In English there are some verbs that are called auxiliaries, as have, be, shall, will; such, in a strict sense of the word, are not in Kannada. It is, however, not only instructive, but necessary to learn how Kannada does express them.

1, The English auxiliary verb 'have', e.g. in 'I have seen', is expressed by the aorist (imperfect, perfect), e.g. ಕೇಳ್ದೆಂ (ಕೇಳಿದೆಂ, ಕೇಳಿದೆನು, § 198, 1 seq.), I have heard (I heard), or by the compound perfect, e.g. ಹೋಗಿದ್ಧಾನೆ, he has (or is) gone (§ 313, 4; cf. § 315, 2, l),—and 'had' by the compound pluperfect, e.g. ಅಡ್ಯುತರಾಯನು ಮರಣ ಹೊಸ್ಪಿದ್ದನು, king Ačyuta had died (§ 313, 7; cf. § 315, 2, l). Cf. also § 314, remark; and § 155 seq. about the past participles.

The English verb 'to have', 'to possess' is expressed by the verbs లాళ్ (§ 194, remark 1), to be, or ఇర్ (ఇరు), to be, or అదే, is, అవే, are (§ 196) preceded by the dative case, etc., e. g. జనమా లాణ్ట్వించే, lit. renown is to him, i. e. he has or possesses renown. ఆలగ్గణ్ణు ణ్వించే, lit. flower-like eyes are to him, i. e. he has flower-like eyes. ఆతంగే ఈదురేగళ్ ఒళవు, lit. to him horses are, i. e. he possesses horses. అవనిగే జాణ లాణ్టు, he has money. అవనల్లి ఆయ్దు ఆశళుణ్బు, lit. with him five cows are, i. e. he has five cows. అవన జాత్తర దాతి అణ్బు, lit. near him an inkstand is, i. e. he has (or has got) an inkstand. నన్న బచిందుల్లి ఈచిపిణ్బు, lit. in my vicinity corn is, i. e. I have (or have got) corn. ఆతనిగే ఇబ్బరు మాత్ర ఆద్దరు, he had two sons. ఒబ్బ గృజాష్ట్రనిగే ఇబ్బరు మాత్రతిద్దవు, a certain gentleman had two children. ಒబ్బ గవళిగన బరిపియల్లి ఒన్న ఎమ్మే ఇత్తు, a certain cowherd had one she-buffalo. జాంపుగళిగే ఎరడు నూలద పూళ్ళు

ಹಲ್ಲುಗಳು ಇರುತ್ತವೆ, snakes have two pointed hollow teeth. ನನ್ನ ಹತ್ತರ ಚಲೋ ಕಾಗದ ಅದೆ, I have fine paper. ಆವಳಿಗೆ ತಲೆನೋವು ಅದೆ, she has a headache. ನನಗೆ ನೀರಡಿಕೆ ಆಗಿದೆ, I have got thirst. ನಿನ್ನ ಹತ್ತರ ಎಣ್ಟು ಹಣ್ಣು ಅವೆ, thou hast eight ripe fruits. Also: ನನ್ನ ಹತ್ತರ ಹಣ ಅದೆ, I have money by (or about) me. ಅವನ ಬಟ್ಟಿಯಲ್ಲಿ ಗಡಿಯಾರ ಉಣ್ಟು, he has a watch with him. Cf. § 360.

Regarding the so-called relative participles (§§ 175 seq.; 180 seq.; 253, 2, d; 254. 267. 273. 330. 364) the following instances may be given:— ಧನಮ್ ಉಳ್ಳಂ, he who has riches. ಪೊನ್ನುಳ್ಳವಂ, he who possesses gold. ಸೊಬಗುಳ್ಳವಳ್, she who has beauty. ಅರ್ಥಮ್ ಉಳ್ಳುದು, that has meaning. ಆಬಿವುಳ್ಳರ್, they who have knowledge. ಹಣವುಳ್ಳವನು, he who has money. ಮಮತೆಯುಳ್ಳವಳು, she who has love. ಆಧಿಕಾರವುಳ್ಳ ಮನುಷ್ಯನು, a man who has authority. ಜಿತಿಕ್ಕೆಯುಳ್ಳ ಹುಬಿ, an insect that has wings. ಬತ್ತಲೆ ಇಹವನು, lit. he who has nakedness, i. e. he who is naked.

If the negative is to be expressed, ఇల్ల, ఇల్లం (§ 209, note 1; § 298) or ఇరువదిల్ల or ఇరలిల్ల (§ 209, under No. 3) are used, e.g. దిఁవదక్త, నినిగిం నుమా ఇల్లం, Dêvadatta, thou possessest nothing. ఆ గీడేక్త్రీ ఎలిగిళిల్ల, that tree has no leaves. అవళ జక్తర నుంజిగిళిల్ల, she has no needles. అవన ఒటించిల్ల జింటెల్ల, he has no sack. ఆకళిగి ఇణి ఇరువదిల్ల, cows have no hump. అన్న ఆకనిగి జూబెరలిల్ల, at that time he had no money.

As to so-called negative relative participles the following are instances (ef. § 273):—ಜ್ಞಾನವಿಲ್ಲದಂ, he who has no knowledge. ಕಾಲಿಲ್ಲದವಂ, he who has no feet. ಕುತ್ತವಿಲ್ಲದವನು, he who has no sickness. ಇಲ್ಲದವಳು, she who has nothing. ನೀರಿಲ್ಲದ ಭೂಮಿ, soil destitute of water. ಮತಿ ಇಲ್ಲದವರಿಗೆ ಗತಿ

20, those who have no understanding, have no happiness.

It is a very curious fact that, in the ancient and mediæval dialect, eng, the present participle of లుళ (§ 180, remark), may be used transitive, e.g. నుబ్బన్ లుళ్ళం, he who possesses gentleness (instead of నుబ్బళ్ళం). కేంట్రమ కేజైలనో లుళ్ళ ఆకాళు, a cow which has swelling udders (instead of కేంట్రమ కేజైలుళ్ళ ఆకాళు). There is also విభక్తియనో ఇల్లడుడు, that which has no terminations (Šabdamaņidarpaņa sūtra 72 and vritti; see § 338 under ఇల్లది).

For 'to have' followed by an infinitive, e. g. he has to learn, see under No. 4 of this paragraph.

2, The English verb 'to be' is auxiliary in the passive, the way of expressing it therein in Kannada has been treated of in § 315.

When 'to be' is no auxiliary, it is లుళ్ (ఒళ్) and ఇర్ (ఇరు) (ఇర్, in the negative, frequently forms ఇల్) in Kannada; ఆది (ఆయ్త్), ఇది, is, and అవే, ఇవే, are, being also used (§ 196), e.g. నుంగువువుమూ ఒళవుదధి యిళ్ మజునువన్నగళ్, (there) are also swallowing fishes in the ocean. కరణ్ ఆరుమూ ఒళరి మలసంసరణడింళ్, are (there) any protectors in the base world? ఆకన్ ఒళం, he is (present or he exists). ఆకన్ ఇద్రం, he was (present or he existed). See some sentences in § 275, and regarding ఇర్ (ఇరు) being omitted when a mere copula see § 359.

If engi, etc. are connected with a dative, etc., they express the English 'to have', 'to possess'; see No. 1 of this paragraph.

About the negative ఇల్ల, (I) am not, (thou) art not, (he, she, it) is not etc. (of ఇల్లా = ఇల్) see §§ 209, note 1; 298. It has been stated in § 298 that it is used by itself, in connection with nouns and pronouns, and in combination with verbal nouns (see § 243) with which also the so-called past participles or gerunds are classed by the author of the present grammar (§§ 154 seq.; 169). In paragraph 298, 3 there are given as instances the forms ఆడుదిల్ల, ఆర్మాదిల్ల, మూడిడుదిల్ల; ఇరువదిల్ల, బరువదిల్ల, శాణువదిల్ల, ఆగువదిల్ల, కళీయలిల్ల, ఒడేయలిల్ల, శాళలిల్ల, సిగలిల్ల; మూడిల్ల, బిలిలిక్కిల్ల, బిలిలిక్కిల్ల, శాగువదిల్ల, మూడిల్ల, మూడిల్ల, నిగలిల్ల; ఇదిల్ల, మూడిల్ల, మూడిల్ల, మూడిల్ల, ఇదిల్ల, మూడిల్ల, మూడిల్ల, మూడిల్ల, ఇదిల్ల, మూడిల్ల, మాడిల్ల, మూ

Forms like ఆడుదిల్ల, ఆకుంగ్ దిల్ల, మాండిడుదిల్ల, in the ancient and mediæval dialect, stand for the simple form of the negative (§ 209) to express the past tense of the negative in a clear manner (though there occur rare exceptions, as నానా ఆహిందుదిల్ల, I did not know, has been once used for 'I do not know'). Forms like ఇరువచిల్ల, బరువచిల్ల, శాణువ దిల్ల, ఆంగువచిల్ల, in the modern dialect, take the place of the simple negative to express the present tense of the negative in a clear way; శాశియలిల్ల, మెడియలిల్ల, శాశిలిల్ల, సింగిలిల్ల are used in the modern dialect to express clearly the past tense of the simple negative, which use however is conventional (see § 298 just before No. 1), because verbal nouns ending in అలు originally rather denote the present tense, as శాశియలు, an abandoning, మెడియలు, an obtaining. This their primitive meaning appears in their dative, when e.g. it is, as in the instances quoted in § 298, s (cf. No. 12 in the present §), followed by ఇల్ల.

Forms like දීවීම, නාඛ්ප, දීශ්‍යීම, ජෙර්ම, අධ්ම of the modern dialect are such in which කුමු has been suffixed to short past participles

which we know also to be verbal nouns from §§ (168). 169, in the present case ತೀರಿ, ಮಾಡಿ, ನೋಡಿ, ಆಗಿ. By their use it is intended to express the past tense of the negative in a very conspicuous manner. Other instances are:— ಇದನ್ನು ನಾನು ಬರೆದಿಲ್ಲ, I have not written (or did not write) this. ಇನ್ನೂ ಅವನು ಉಣ್ಣಿಲ್ಲ, he has not yet eaten (or did not eat yet). ಅವನ ಮುಣ್ಣಾಸು ಹಸರುಬಣ್ಣದ್ದು ಇದ್ದಿಲ್ಲವೋ, was not his turban of a green colour? ಅವನು ಸೌಖ್ಯದಿಸ್ಟಿದ್ದಲ್ಲ, he was not happy. See the instances quoted in §§ 298, 3; 313, 7; 314, remark.

3, The English auxiliary verb 'shall', when it implies a simple futurity, as in 'I shall give', is expressed by the future tense in Kannada, e.g. ಕುಡುವೆಂ or ಕೊಡುವೆನು, I shall give (§ 200; ef. No. 12 of this §). 'Shall not', as in the future 'I shall not give', is expressed by the negative, e.g. ಕುಡೆಂ or ಕೊಡೆನು, I shall not give (§ 209), or by a verbal noun to which ಇಲ್ಲ is added, e.g. ನಾನು ಕೊಡುವದಿಲ್ಲ, I shall not give (see also under No. 2 of this §).

When 'shall' indicates a duty or necessity, as in 'he shall go', 'you shall go', it may be expressed by (ಬೇಲ್ಕುಂ, ಬೇಲ್ಕು), ಬೇಕು, e. g. ಅವನು ಹೋಗ ಬೇಕು; ನೀವು ಹೋಗ ಬೇಕು. Cf. No. 4.

In a question 'shall' is expressed by the suffix అలి or అల్లి (§ 207, 2, a. b; of. No. 10), e. g. నానిగను మాడల? ಹೋಗಲಿಯಾ? what shall I do? Shall I go? ಹೆಚ್ಚಿಗಿನ್ನೇನು ಹೇಟಲಿಲಿ, what shall I say more? స్టిను ననగి ఇన్యా కేట్ట బుద్ధి ಹೀಟುತ್ತೀಯಾ? ತಾಯಿಗೆ ತಿಳಿಸದೆ నాను ఆಕೆಯ ರೊಕ್ಕಾ ಹಿಡಿಯಲೀ? ఇದು ತುಡುಗು ಮಾಡಿದ ಹಾಗೆ ಆಗುವದಿಲ್ಲವೋ? doest thou give me such a bad advice? Shall I take away the money of (my) mother without her knowledge? Would this not be the same as stealing?;—or also by a verbal noun, e. g. నాను సిల్లువడ్యೋ? ಹೋಗುವದೋ? shall I stand? (or) go?

The way of expressing 'should', the imperfect of 'shall', by (బోట్ఫ్రిం, బిట్ఫ్రు), బీశకు will be seen from the following instances; నೋడి ఓద బీశకు, you should read carefully. న్విస్ ఈ జుణవన్న ಕೂಡలే ಕೊಡ బీశకు, you should pay this money immediately. నావు ఏను మాడ బీశకు, what should we do? నిరియవర మీలి ప్రికి మాడ బీశకు, (we) should love (our) neighbours. See Nos. 4. 9; § 314, remark.

About 'should not' see Nos. 5, 6, 8, 9,

4, The English auxiliary 'must' ('is solicited', 'is desired', 'is required', 'is necessary', 'ought', 'should', 'is probable or evident') is expressed by ಬೇಟ್ರ್ಯುಂ, ಬೇಟ್ರ್ಯು, ಬೇಕು (§ 203), e. g. ಸಸ್ಯಾದಿ ತರುಲತಾವಳಿಯ

ಸರ್ಜುಗೆಯಂ ಸೇಟ್ವ ಧಾತುವಿನೊಳ್ ಬೆಳೆಯಿನಲ್ಪೇಟ್ಯುಂ (-ಬೇಟ್ಯುಂ), in (i. e. for) the verb which expresses the growing of corn etc. and that of trees and creepers, ಬೆಳೆ (and not ಬಳೆ) must (or is to be) uttered. ಈ ತಪ್ಪಂ ಕ್ಷಮಿಸ ಲ್ಲೇಟ್ನು, you must (or please) put up with this mistake. ಅವನು ವ್ಯಾಕರಣ ಪ ಕಲಿಯ ಬೇಕು, he must (or has to) learn grammar. ಬಿಸಿಯಾದ್ದು ಆಜಿಸಿಸ ಬೇಕು, you should make cool what is hot. ನಾವು ಊರಿಗೆ ಹೋಗ ಬೇಕು, we must go to town (or abroad), ನಾನು ಯಾವಾಗ ಬರ ಬೇಕು, when must I (or am I to) come? ಅವನು ಹೋಗಿರ ಬೇಕು, he must have gone. ಈಗ ವುಣೆ ಯಲ್ಲಿ ಬಹಳ ಚಳಿ ಬಿದ್ದರ ಬೇಕು, it must be very cold now at (the town of) Pune. ಯಾರಾದರೂ ಅವನಿಗೆ ಈ ವಿಷಯದಲ್ಲಿ ವರ್ತಮಾನ ತಿಳಿಸಿರ ಬೇಕು, somebody must have communicated these tidings to him.

It will be seen from the above instances that infinitives ending in ಅಲ್ or ಆ are used before ಬೇಟ್ಕುಂ, ಬೇಟ್ಕು and ಬೇಕು; the infinitive ending in ಅಲು and its dative may also precede ಬೇಕು, e. g. ಇವನನ್ ಅಟ್ಟಿಯಲು ಬೇಕು, I must learn to know this man. ಹಸಿದು ಬನ್ನವರಿಂಗೆ ಅಶನವೀಯಲು ಬೇಕು. ನಾಳೆ ಮಾಡೊ ಧರ್ಮ ಇನ್ದೆ ಗೆಯ್ಯಲು ಬೇಕು. ಸಜೀಲಸ್ನಾನವ ಮಾಡಲಿಕೆ ಬೇಕು. ನಿಮ್ಮೆಳಗಿನ ಪ್ರತಿಯೊಬ್ಬನು ಸಾಲೆಗೆ ತನ್ನ ಪುಸ್ತಕವನ್ನು ತರಲಿಕ್ಕೆ ಬೇಕು. ಗೋಳೂ, ನೀನು ಸಂಜೀ ತನಕ ನಮ್ಮ ಮನೆಯಲ್ಲಿಯೇ ಇರಲಿಕ್ಕೆ ಬೇಕು. ನಾನು ಹೋಗಲಿಕ್ಕೇ ಬೇಕು. ನಾನು ಹೀಗೆ ಮಾಡಲಿಕ್ಕೇ ಬೇಕು.

'Must' is also expressed by ಬೀಟ್ಪುದು, a verbal noun of ಬೀಡು, e. g. ಸಂಜಾತವಸ್ತ್ರುಗಳ ಸಿದ್ದಾಯಮಂ ಕೊಡವೇಟ್ಪಿದರಸಂಗೆ ನಾವು.

'Must', when denoting obligation, has been expressed in the modern dialect also by the infinitive ending in అలో, అలు, followed by ಉಳ್ಳ, being (§ 180, remark), and a demonstrative pronoun, e. g. నాను ಕೊಡಲುಳ್ಳವನು (ef. ಕೊಡಲಿಕ್ಕೆ ಇರುವವನು), I must give, lit. I to give a being-he. Forms as ಕೊಳ್ಳಲುಳ, ನಿಯಮಿಸಲುಳ occur also occasionally in the mediæval dialect (e. g. of the Vivêkačintāmaņi), and may denote the simple relative present-future participle, as they do likewise in the modern dialect, e. g. ರಕ್ತವನ್ನು ನೋಯಿಸಸ್ತೆ ಹೀರಿಕೊಳ್ಳಲುಳ ಜನ್ನು, a worm that sucks (or abstracts) blood without causing pain. ಜನ್ನಾಗಿ ಹೊಂದಲುಳ, ಕುದುರೆ, a horse which carries nicely.

To ಬೀಕು the verb ಆಗು, to become, is frequently added, (when ಬೀಕು is considered a verbal noun, see § 204), e.g. ಹತ್ತೀ ಕಾಯಿಗಳು ಬಲಿತು ಹಣ್ಣಾಗ ಲಿಕ್ಕೆ ಹೆಚ್ಚು ಕಡಿಮೆ ಎರಡು ತಿಂಗಳು ಬೀಕಾಗುತ್ತದೆ, about two months are required for cotton pods to become full-grown and ripe. ನೀವು ಇನ್ನು ಮುನ್ನೆ ಹೆಚ್ಚು

ಶ್ರಮ ತಕ್ಕೊಣ್ಣು ಕಲಿಯ ಬೇಕಾಗುವದು, it is necessary for you henceforth to exert yourself to learn. ನೀನು ಸುಳ್ಳು ಮಾತಾಡ ಬೇಡ, ಮಾತಾಡಿದರೆ, ನಾನು ನಿನ್ನನ್ನು ಶಿಕ್ಷಿಸ ಬೇಕಾಗುವದು, thou must not (or shalt not) utter falsehood, if thou utterest, I shall be obliged to punish thee. ರಾಮನು ಎಲ್ಲರಿಗೂ ಬೇ ಕಾದನು, Râma was (or is) wanted by all. ಅಣ್ಣಾ, ಕಮುವಿಗೆ ತುಸ ಹಲ್ಲು ಬೇಕಾ ಗಿತ್ತು, brother, a little grass was required for the calf. ಮೊದಲು ಮೊದಲು ಪತ್ರ ಮುಟ್ಟ ತಕ್ಕ ಸ್ಥಳದ ಅಂತರದ ಮಾನದಿಂದ ಹಾಸಿಲು ಕೊಡ ಬೇಕಾಗುತ್ತಿತ್ತು, at the very first it was (or used to be) necessary to pay postage according to the measured distance of the place to which letters had to go. ನೀನು ಆಯಿ ತಿಂಗಳುಗಳ ಕೆಳಗೆ ಕೊಡ ಬೇಕಾಗಿತ್ತು, you ought to have given (it) six months ago. ಹ್ಯಾಗೆ ಬರೆಯ ಬೇಕಾಗಿತ್ತು, how was it to be written? ಅವನು ಹೋಗ ಬೇಕಾಯಿತು, he had to go. ಬೇಕಾದುದು, that is needed. ಬೇ ಕಾದನಿತು ವಿತ್ತವನ್ ಇತ್ತಂ, he gave as much money as was desired. ಬೇಕಾ ದಷ್ಟು, as much as is needed or required. ನಾನು ಮುಮ್ಬಯಿಗೆ ಹೋಗ ಬೀಕಾ ಗಿದೆ, I must go to Bombay. ಈ ಹಣ್ಣು ಗಳು ಹುಳಿಯವೆ, ಅದರ್ಲಿನ್ನ ಇವು ನನಗೆ ಬೇ ਚਰਮਿਲ, these fruits are sour, therefore these have not become desired (by me), i. e. therefore I do not want these. ಅನ್ನ ಬೇಕೋ? ಬೇಕಾಗಿಲ್ಲ, do you want (some) rice? It has not become wanted, i. e. I do not want (any). ನೀವು ಬರಲಿಕ್ಕೇ ಬೇಕಾಗುವದಿಲ್ಲ, you need not come. Cf. No. 5.

5, 'Must not' ('is not fit', 'shall not', 'should not', 'is not desired or wanted', ef. ಬೇಕಾಗುವದಿಲ್ಲ, etc. under No.4) is commonly expressed by ಬೀಡ (§§ 209, note 1; 212, 7; 301; and cf. No. 6), e. g. బిడిక్నుం కిడిక్నుం సుంపి ಕ್ತುಮ್ ಎನವೇಡ (-ಬೀಡ), one must not (or should not) say ಬಿಡಿಕ್ಕುಂ ಕಿಡಿಕ್ಕುಂ ಸೊಪ್ಪಿಕ್ತುಂ (§ 203). ಇತ್ತ ಬರ ಜೀಡ! ಎಲವೋ, ಹೋಗು, (thou) must not (or do not (cf. No. 13) come this side! O, go away! ಕೆಟ್ಟ ಮಾತುಗಳನ್ನು ಆಡ ಬೇಡ, (thou) must not (or shalt not) use bad words. నిగను ಸುಳ್ಳು ಮಾತಾಡ ಬೇಡ, thou must not (or shalt not) lie. ಸುಳ್ಳು ಹೇಬಿ ಬೀಡರಿ, you must not (or should not) utter falsehood. ಕಾಕು ಮಾತು ಆಡ ಬೀಡ, ವೋಕವಿದ್ಯೆಗೆ ಹೋಗ ಬೇಡ, (thou) shalt not utter perverse words, (and) shalt not learn from rogues. ಟವುಳಿಗಾಣಿನಾಗಿ ತಿರುಗ ಬೇಡ, (thou) shalt not wander about as a deceiver. ಕುದುರೇ ಹಿನ್ನೆ ಇರ ಬೇಡ, ಅರಮನೆಯ ಮುನ್ನಿರ ಬೇಡ, (you) should not be behind a horse (and) should not be before a royal mansion. ಇದು ನನಗೆ ಬೇಡ, I do not want this. ಏನೂ ಬೀಡ, (I) do not want anything. ನಾವು ಈ ಗಿಡದ ಕೆಲವು ಮಾವಿನ ಹಣ್ಣುಗಳನ್ನು ಕೊಯ್ಯೋಣೀನು? ಬೇಡ! ಯಾಕನ್ದರೆ ಅವು ನಮ್ಮವಲ್ಲ, shall we cut some (of the) ripe mango fruits? (No) it is not right, for they are not ours.

ಬೀಡ is also preceded by the infinitive with final ಅಲ್ or ಅಲು, e.g. ಎನಲ್ ಬೀಡ. ಕಳ್ಳತನಗಳ ಮಾಡಿ ಒಡಲ ಹೊರೆಯಲು ಬೀಡ. ಒಳ್ಳೆಯವನೆನ್ದು ಉಬ್ಬಲು ಬೀಡ. ದೊರೆತನವು ಬನ್ನಾಗ ಕೆಟ್ಟು ನುಡಿಯಲು ಬೀಡ.

The idea of ಬೀಡ can also be expressed by the negative participle and the verb ಇರು, to be, e.g. ಕೋಪವನ್ನು ಮಾಡದಿರು, ಪಾಪಕ್ಕೆ ಗುಜಿಿಯಾಗದಿರು. See under No. 6 and 13.

As frequently to ಬೇಕು (No. 4) so also occasionally to ಬೇಡ the verb en is added, e.g. ಮೂರ್ಖನು ಊರಿಗೆ ಬೇಡಾಗುತ್ತಾನೆ. ಲೋಕಾಪವಾದದಿನ್ದ ಜನರಿಗೆ ಬೇಡಾದವನು. ಬೇಡವಾದದು ಕೂಡಿಸಿದರೆ ಆದೀತೇ?

6, The English auxiliary 'ought not' ('is not becoming', 'must not', 'should not', etc.; cf. Nos. 5. 7. 8.9.11) is expressed by ಬಾರದು (the negative of ಬರ್, ಬರು), e.g. ಇವಂ (ಬೆರಲ್, ಕೊರಲ್) ಬೆರಳು, ಕೊರಳಿಮ್ಬನ್ತೆ ಉಚ್ಚರಿಸ ಬಾರದು, (one) ought not to pronounce (or should not pronounce) these (ಬೆರಲ್, ಕೊರಲ್) ಬೆರಳು, ಕೊರಳು. ದೊಡ್ಡವರು ಸಣ್ಣ ಮಾತುಗಳನ್ನು ಕೇಳ ಬಾರದು, eminent persons ought not to listen to insignificant words. ಮಾಡ ಬಾರದ ಕೆಲಸ, a business that (one) ought not to do. ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಾರದು, (one) should not steal and (thus) eat. ಮಟ್ಟು ತಿಳಿಯದೆ ಮಾತಾಡ ಬಾರದು, without knowing propriety (one) ought not to speak. ತನ್ನೆ ಕಾಯಿಗಳ ಮಾತು ಮಾರು ಬಾರ ದು, (one) ought not to (or should not) transgress the word of (one's) parents. ತುಡುಗು ಮಾಡ ಬಾರದು, (you) ought not to (or should not) commit theft. ಸಣ್ಣ ಪ್ರಾಣಿಗಳನ್ನು ಪೀಡಿಸ ಬಾರದು, (one) ought not to (or should not) torment little creatures. ನೀನು ಅಲ್ಲಿಗೆ ಹೋಗ ಬಾರದು, thou shouldst not go there. ನೀವು ಬರ ಬಾರದು, you are not permitted to come. ಇಲ್ಲಿರ ಬಾರದು, (you) must not remain here. ನಾವು ಕಳವು ಮಾಡ ಬಾರದು, we must not (or should not) steal. ಧ್ವನಿ ತೆಗೆದು ಓದ ಬಾರದು, ಓದುವಾಗ ಅವಸರ ಮಾಡ ಬಾರದು, ಬಹಳ ಗಟ್ಟಿಯಾಗಿ ಓದ ಬಾರದು, ಬಹಳ ಮೆಲ್ಲೆ ಓದ ಬಾರದು, (you) must not drawl in reading, when reading (you) should not hurry, (you) must not read too loud, (you) must not read too low. ಕೆಟ್ಟ ಕೆಲಸಗಳನ್ನು ಮಾಡ ಬಾರದು, (you) ought not to do evil deeds. ಕೆಲಸ ಮಾಡದವರು ಉಣ್ಣ ಬಾರದು, those that will not work (or have not worked) shall not eat. ಧರಣಿಯ ಕಲ್ಲಿಗೆ ಶರ ಣೆನ್ನು ವೂಜೆಯ ಮಾಡ ಬಾರದು; ಪಾಪಿಗಳಿದ್ದಲ್ಲಿ ರೂಪುಳ್ಳ ವಸ್ತುವ ತೋಜಿ ಬಾರದು; ಬಹು ಕೋಪಿಗಳಿದ್ದಲ್ಲಿ ಅನುಭವಗೋಷ್ಠಿ ಮಾಡ ಬಾರದು; ಬಡತನ ಬನ್ನಾಗ ನೆಣ್ಣರ ಬಾಗಿಲ ಸೇರ ಬಾರದು. ಸಂರಕ್ಷಿಸಿದ ತಾಯಿ ತನ್ನೆಗಳ ಉಪಕಾರವನ್ನು ಮಟ್ಟಿಯ ಬಾರದು. ಆತ ನನ್ನು (ಅನ್ದರೆ ದೇವರನ್ನು) ನಾವೆಲ್ಲರೂ ಎನ್ಡಿಗೂ ಮಜಿತೆಯ ಬಾರದು. ಸುಮ್ಮ ಸುಮ್ಮನೆ ದನಾ ಬಡಿಯ ಬಾರದು.

The idea of ಬಾರದು may also be expressed by the negative participle and the verb ಇರು, to be, e.g. ತಾವು ಇನ್ಥ ಮಾತುಗಳನ್ನು ಆಡದಿಲ್ಲ, you ought not to speak such words. See under Nos. 5 and 18.

- 7, The English auxiliary 'must not' ('ought not', 'is not fit') further is sometimes expressed by ಕೂಡದು, e.g. ಅದನ್ನು ಕೊಲ್ಲ ಕೂಡದು, (one) must not kill that. ನೀನು ಹೋಗ ಕೂಡದು, you must not go. ನಾನು ನಿನ್ನ ಆಟದ ಗೆಳೆಯರ ಕೂಡ ನಿನಗೆ ಆಡ ಹೋಗಗೊಡುವೆನು, ಆದರೆ ನೀನು ರಾತ್ರಿ ತಡ ಮಾಡಿ ಬರ ಕೂಡದು, I shall allow thee to go to play with thy play-fellows, but thou must not loiter and come at night.
- 8, The English auxiliary 'must not' ('ought not', 'is unfit', 'improper or forbidden') is not unfrequently expressed by ಆಗದು, e.g. ಪೊನ್ನ ಅನ್ದಳಮ್ ಎಸ್ಟಿನ್ತು ಸಸ್ಥಿಯಂ ಕಿಡಿಸಲಾಗದು, (one) must not spoil euphonic combination (for instance) by using ಪೊನ್ನ ಅನ್ದಳಂ (for ಪೊನ್ನನ್ದಳಂ). ನುಡಿಯಲಾಗದ ನುಡಿ, a word that is unfit to be uttered. ಹಗೆಯ ಪೆಣ್ಗಳನ್ ಅರಮನೆಗಳೊಳು ಪೊಗಿಸ ಲಾಗದು, (one) must not allow inimical women to enter palaces. ಕೊಲಲಾ ಗದಕಟಾ, alas, (you) ought not to kill (it). ನೀನು ಹೋಗಲಿಕ್ಕೆ ಆಗದು, you must not go. ಯಾರೂ ಇಲ್ಲಿ ಬರಲಾಗದು, nobody must come here. (Cf. No. 11.)
- 9, The English auxiliary 'ought' ('should'; ef. Nos. 3.4) is also expressed by ತಕ್ಕದು (ತಕ್ಕುದು, fit, etc.), e.g. ನೀನು ಹೀಗೆ ಮಾಡ ತಕ್ಕದು, thou ought to do so. ಅವರು ಇಲ್ಲಿಗೆ ಬರ ತಕ್ಕದು, they should come here. ಆ ಬೀಜ ಗಳನ್ನು ಈ ದೇಶದಲ್ಲಿ ಬಿತ್ತಿ ಪರೀಕ್ಷಿಸ ತಕ್ಕವರಿದ್ದಾರೆ, they should sow and try those seeds in this country. ಅಣ್ಣ ತಮ್ಮಸ್ಥಿರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡ ತಕ್ಕದು, brothers ought to love each other. ಅವನು ಹೋಗ ತಕ್ಕದಿತ್ತು, he should have gone. ನೀವು ಅವನಿಗೆ ಹೀಗೆ ಹೇಬಿ ತಕ್ಕದಿತ್ತು, you ought to have told him so. ನೀನು ಆ ಪುಸ್ತಕವನ್ನು ಅನ್ದೇ ತಿರಿಗಿ ಕೊಡ ತಕ್ಕದಿತ್ತು, thou shouldst have returned that book to him long ago.

'Ought not' ('should not') is, in this case, expressed by suffixing ఇల్ల or అల్ల, e.g. కేంగ్, న్రిను జాంగి మాడ కేక్కబెడ్డిల్ల, sister, thou shouldst not have done so (see § 298, s about ఇల్ల, and No. 2 of this §). ఇజ్బ బార్య క్రయక్తే ఈ కవాట్వన్ను న్రివే కేంద్డి కేక్కవిడ్డిల్ల, you ought not to have bought this almira at so high a price.— న్రిను జింగి కేక్కడల్ల, thou ought not to go (see § 300, 1 about అల్ల). See Nos. 5. 6. 7. 8. 15 (నల్ల).

10, The English auxiliary 'may' ('is allowed', 'is possible', 'is fit', etc.) is expressed by ಬಹುದು (of ಬರ್), to come, e.g. ನೀವು ಒಳಗೆ ಬರ ಬಹುದು, you may (or are allowed to) come in. ನೀನು ಹೋಗ ಬಹುದು, thou mayest

(or art allowed to) go. ನಮ್ಮಲ್ಲಿರ ಬಹುದು, you may stay with us. ಹೀಗಿರ ಬಹುದು, it may be so. ಅವನು ನಿನ್ನ ಜೀವದ ಗೆಳೆಯ ಇರ ಬಹುದು, he may be thy true friend. ಅವನ ವೃತ್ತಾನ್ವವು ಎಲ್ಲರಿಗೂ ಗೊತ್ತಿರ ಬಹುದು, his tale may (more or less) be known to all. ತಾವು ಇಲ್ಲಿ ಕುಳ್ಳಿರ ಬಹುದು, you may sit here. ಅವನು ಇದನ್ನು ಬರೆದಿರ ಬಹುದು, he may have written this. ಇದಕ್ಕಿನ್ನ ಹೆಚ್ಚು ಕೊಡ ಬಹುದಿತ್ತು, you might have given more than this. ಅವರು ಹೋದ ವರು ಷದಲ್ಲಿ ಬರ ಬಹುದಾಗಿತ್ತು, they might have come last year.

Another way of expressing 'may' (in desire, wish, permission, expectation, or possibility) is by using the imperative (§ 205, 1; cf. No. 14; § 367), e.g. ವೇದದೊಳ್ ಒನ್ಡಿದಾಯು ನಿನಗಕ್ಕೆ, may the age which prevails in the vêda (i.e. one hundred years), become thine! ಅವಂ ಕುಡುಗೆ, may he give! ಅವರ್ ಮಾರಿತ್ತಿ, may they make! ಆತಂ ಮಾಡುವುದು or ಆತಂ ಮಾರಿತ್ಸಿದು, may he make!—or by using the suffix ಅಲಿ (§ 207, 2, a.b), e.g. ನಿಮಗೆ ಕಲ್ಯಾಣವಾಗಲಿ, may you become happy! ಆ ವರ್ತಮಾನವು ಸತ್ಯವಾಗಲಿ, may that news prove true! ಅವನು ಬರಲಿ, may he come! ಸ್ವಾಮಿನ, ನಾನು ಹೋಗಲಿಯಾ, may I go, sir? ನಾನು ಅವಧಿಗೆ ಹೀಗೆ ಹೇಬಿಲಿಯಾ, may I tell him so? ಹಾಗೇ ಆಗಲಿ, may (it) become so (i.e. so be it, very well)! ero, may (it) become (i.e. be it, very well)! ado, may it be (be it, very well)!-or by using the contingent present-future tense (§ 195), e.g. せん いっかい, she may (i.e. is likely to) come now. ಇದು ತಿಳಿದರೆ ಅವೃ ಬಡಿದಾನು, if (he) learned to know this, father might beat (us). ಸಾಯಂಕಾಲಕ್ಕೆ ಮಮಿತಿ ಬಸ್ಸೀತು, it may rain this evening. ನಾನು ಬನ್ನರೆ ಬನ್ನೇನು, if I come, I may come, i.e. I may come (perhaps I come).

'May' in a question has also been expressed by a verbal noun, e. g. ఈ ಹೊಲದೊಳಗಿನ್ದ ನಾವು ಹೋಗೋಣೀನು, may we (i. e. are we allowed to) cross this field? (regarding the form ಹೋಗೋಣ see § 205, s).

11. The English auxiliary 'ean' is expressed by ಬಹುದು, ಬರುತ್ತದೆ and other forms of the verb ಬರ್ (ಬರು, cf. No. 10), to come, preceded by the infinitive ending in ಅ or ಅಲು, this last termination being put in the dative (ಅಲಿಕ್ಕೆ), e. g. ಕಾಣ ಬಹುದು, what can be seen. ಅಂಗಾಲಿಗೆ ತ್ರಾಣವಿದ್ದ ರೆ ಬಂಗಾಳಕ್ಕೆ ಹೋಗ ಬಹುದು, if (there) is power in (one's) sole of the foot, (one) can go to Bengal. ಮೊದದಿನ್ನ ಕತ್ತಲೆಯನ್ನು ಹೊದು ಹಾಕ ಬಹುದೇ, can (one) throw out darkness with the bamboo fan? ಅವನು ಕೆಲಸವ ಮಾಡ ಬಹುದು, he can do work. ಇದನ್ನು ಯಾರು ಮಾಡಿರ ಬಹುದು, who can have done this? ನನಗೆ ಓದಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can read. ನನಗೆ ಅಸಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can

swim. ಅವರಿಗೆ ಬರೆಯ ಬರುವದು, he can write. ಹನುವುಸ್ತರಿಗೆ ಹಾದಾಲಕ್ಕೆ ಬರು ತ್ರಿತ್ತು, Hanumanta could jump. ಈ ಹೊಲದೊಳಗಿನ್ದ ನಮಗೆ ಹೋಗಲಿಕ್ಕೆ ಬರ್ಧ್ದೀತೇ, can we cross this field (i. e. is there a road for us to cross this field)? ಇದನ್ನು ಬರೆಯಲಿಕ್ಕೆ ಯಾರಿಗೆ ಬಸ್ಪಿದ್ದೀತು, who can have written this?

'Can' is also expressed by the verb ಆಗು, e. g. ಈ ಕೆಲಸ ಅವಧಿನ್ದ ಆಗುತ್ತದೆ, he can do this work. ನಿನ್ನಿನ್ದ ಆಗುತ್ತದೋ, canst thou do it? ನಾವು ಹೆಟ್ಟಿವರ ನ್ನು ಕೆಯ್ಲಾದ ಮಟ್ಟಿಗೆ ಸನ್ತೋಷ ಪಡಿಸ ಬೇಕು, we should make happy others as much as we can.

'Cannot' is expressed by the negative of ಬರ್ (ಬರು), e. g. ಆ ಹುಡುಗನಿಗೆ ಬರೆಯಲಿಕ್ಕೆ ಬಾರದು (or ಬರುವದಿಲ್ಲ), that boy cannot write. ಉಚ್ಚರಿಸಲ್ ಬಾರದುವು ಅಕ್ಕರಮ್ ಅಲ್ತು, such as cannot be uttered, are no letters. ಲೆಕ್ಕಿಸ ಬಾರದುದು, that cannot be counted. (Cf. No. 6.)

'Cannot' is expressed also by the negative of ಆಗು, e. g. ಈ ಕೆಲಸವು ನನ್ನಿ ನ್ದಾಗದು, I cannot do this work. ಇದು ಅವನ ಕೆಯ್ಯಲಿ ಆಗದು, he cannot do this. ಆಗದು, ಅಯ್ಯೋ, ತಮ್ಮ ಕೆಯ್ಯಲಿ, alas, you cannot do it. ಇನ್ಥ ಬಿಸಿಲಿ ನಲ್ಲಿ ನನ್ನಿನ್ದ ಹೋಗುವದು (or ಹೋಗೋಣವು) ಆಗದು, I cannot go in such a heat of the sun (see also § 315, 2, f). ನಿನ್ನಿನ್ದ ನಿಲ್ಲೋಣವಾಗದು, thou canst not stay (or stand). ವಜ್ರವನ್ನು ಯಾತಬಿಿನ್ದಲೂ ಕೊಯ್ಯಲಾಗದು, (one) cannot cut a diamond with anything. ಅವನ ಸಸ್ತ್ರೋಷವನ್ನು ಹೇಬಿಲಾಗದು, (one) cannot tell his joy. ಅವನಿನ್ದ ಈ ಕೆಲಸ ಆಗುವದಿಲ್ಲ (or ಆಗದು), he cannot do this work. ಆಗದ ಕಾರ್ಯವು, a business that cannot be effected. ದೇವರಿಗೆ ತಿಳಿಯದ ಹಾಗೆ ಮಾಡುವದು ಎನ್ನಿಗೂ ನಮ್ಮಿನ್ವಾಗದು, without the knowledge of God we can never do (anything). (Cf. No. s.)

'Cannot' may further be expressed by ಕೂಡದು (ef. No. 7), e. g. ಬಣ್ಣೆಯೊಡೆಯ ಬಹುದು, ರಣ್ಣೀ ಮನಸೊಡೆಯ ಕೂಡದು, (one) can break a rock, (but) cannot break the mind of a whore. ಬಬಿಿಕೆಯಿದ್ದಲ್ಲಿ ಬಾಬಿ ಬಹುದು, ಚಳೀ ಕಾಟ ಸಯ್ರಿಸ ಕೂಡದು, (one) can live where familiar intercourse is, (but) cannot stand the trouble of cold. ಹೇಬಿ ಕೂಡದಷ್ಟು ಕ್ಲೇಶವಾಗಿದೆ, so much pain as cannot be told has befallen (me).

For 'cannot' ಆಸು (see Dictionary) in combination with ಅಲ್ಲ is also occasionally used, e. g. ಆ ಮೂವರ ಗೋಳಾಟ ಹೇಬಿಲಾಸಲ್ಲ, (one) cannot tell the lamentation of those three.

There are some special terms in Kannada which directly denote 'to can', viz.

a) ಅದ್, e.g. ನುಡಿಯಲ್ ಅಭಿಯದೆ ಕೇಳಲ್ ಅಭಿಯದೆ ಇರ್ದಡೆ ಎಡಮೂಕನ್ ಎನಿಸುಗು, if (a man) cannot speak (and) cannot hear, he is called dumb and deaf. ಮೂರ್ಖರು ಕೀರ್ತಿಯನ್ನು ಗಟಿಸಲ್ ಅಟಿಯರು, fools cannot gain fame.

- b) ಆರ್, e. g. ಎನಗೆ ಬಲ್ಲಿದರ್ ಆಗಲ್ ಆರ್ಪರೆ ಗಾವಿಲರ್, can rustics become abler than I? ಹುಡುಗರು ಅರ್ಥವನ್ನು ಗ್ರಹಿಸಲ್ ಆರುರು, the boys cannot understand the meaning. ಹೊನ್ನು ಹಣವುಣ್ಟು ಎನಗೆ, ಸಾಯಲ್ ಆರುತಿನು, I have gold (and other) property, I cannot die. ನಾನು ಹೋಗಲಾರುತಿನು, I cannot go. ಅದರು ವಿಷಯಕ್ಕೆ ನಾನು ನಿಮಗೆ ಹೆಚ್ಚು ಹೇಲುಲಾರುತಿನು, I cannot tell you more about it. ತೆರುಲ್ ಆಪರೆ (= ಆರ್ಪರೆ) ಹೊಣೆಯಾಗು, if (thou) canst pay, become a surety. ಶೂರನು ಕಾಳಗವ ಮಾಡಲಾಪನು, a valiant man can fight. ದೇವರಿಸ್ದ ನಾವು ಏನೇನೂ ಬಚ್ಚಲಾರುತ್ತು, we cannot hide anything from God. ಬರೆಯಲಾ ಜಿದವ ಕುರು ಕಾಯುವವನಿಗಿನ್ನ ಕಡೆ, he who cannot write is inferior to one who feeds sheep.
- e) ಬಲ್ಲ, e. g. ಕೋಣ ಬಲ್ಲದೆ ವೇದವನೋದಿ ಪಠಿಸಲಕೆ, can the male buffalo recite the vêdas? ನಾನು ಈಸ ಬಲ್ಲೆನು, I can swim. ಅವನು ಬರೆಯ ಬಲ್ಲನು, he can write. ಕವಿಗಳು ವಸ್ತುಗಳನ್ನು ವರ್ಣಿಸ ಬಲ್ಲರು, poets can depict objects.
- 12, The English auxiliary verb 'will' when it implies a simple futurity (cf. No s), is expressed by the future tense in Kannada, e. g. ಕುಡುವಂ or ಕೊಡುವನು, he will give. ಕುಡುವರ್ or ಕೊಡುವರಿ, you will give. ಅಕ್ಕು or ಅಕ್ಕು or ಆಗುವದು, it will become (§§ 200. 203). The future 'will not' is expressed by the negative, e. g. ಕುಡು or ಕೊಡನು, he will not give;—or by a verbal noun to which ಇಲ್ಲ is suffixed, e. g. ನೀವು ಕೊಡುವದಿಲ್ಲ, you will not give (§§ 209. 298, 3).

Regarding the suffix ಇಲ್ಲ in its connection with the dative of a verbal noun ending in ಅಲು (ಆರ್, § 298) it is to be remarked that South-Mahratta people, at least sometimes, attach the idea of doubt (samšaya, Nudigaṭṭu p. 135) to it, e.g. ಅವನು ನನ್ನ ಕರೆಯಲಿಕ್ಕಿಲ್ಲ, he is not to invite me (to dinner), i. e. he will (probably) not invite me. ಆಕೆ ಉಣ್ಣ ಲಿಕ್ಕಿಲ್ಲ, she is not to eat, i.e. she will (probably) not eat. Other instances chosen at random from S.-Mhr. shool-books, may, or may not, express doubt:—ಅವನು ಬರಲಿಕ್ಕಿಲ್ಲ. ಅವರು ಜಗಳಾಡಲಿಕ್ಕಿಲ್ಲ. ಆಕಳ ಕೋಡುಗಳು ಕಯಿವನ್ನು ನೋಯಿಸಲಿಕ್ಕಿಲ್ಲ. ಅವನು ಕೆಲಸ ಮಾಡಲಿಕ್ಕಿಲ್ಲ. ನಾನು ಆ ಪುಸ್ತಕವನ್ನು ಕಳ ಕೊಳ್ಳಲಿಕ್ಕಿಲ್ಲ. ನೀನು ದುಃಖದಲ್ಲಿ ರಲಿಕ್ಕಿಲ್ಲ. ನನಗೆ ಈ ಗುಡ್ಡದೊಳಗೆ ದಾರಿ ಸಿಗಲಿಕ್ಕಿಲ್ಲ. See also some instances in § 298, s, and of. No. 2 in the present paragraph.

The English verb 'to will', 'to be pleased', 'to desire' is expressed by ఒలా, of which (ఓల్లిం), ఒల్లిను, ఒల్లి, vulgarly వెల్లి, I will not, and other persons of the negative are in every body's mouth, e.g. లుబ్బాలిఎల్లిను or

ಉಣ್ಣ ವಲ್ಲೆ, I will not eat. ಕೊಡಲೊಲ್ಲನು or ಕೊಡ ವಲ್ಲ, he will not give. ಕೇಳಲೊಲ್ಲರು or ಕೇಳ ವಲ್ಲರು, they will not hear.

13, The English auxiliary verbal forms 'does not', 'do not', 'did not' are expressed by the negative or a verbal noun with ಇಲ್ಲ, e.g. ಬರೆಯೆಂ, I do (or did) not write. ಆನ್ ಅಜಿಿಯಿಂ, I do (or did) not know. ಅವಂ ಮಾಡಂ, he does (or did) not make. ಸೋಮ ಬರುವದಿಲ್ಲ, Sôma does not come. ಬಾಚಯ್ಯನಿಲ್ಲಿಗೇತಕ್ಕೆ ಬಾರಂ, why does Bâčayya not come here? ಹುಡುಗರು ಆಡಲಿಕ್ಕೆ ಯಾಕೆ ಬರಲಿಲ್ಲ, why did the boys not come to play? ಅಬಿ ಬೀಡ, do not cry (ef. No. s).—Also the following way of expression (see under Nos. s and s) is to be paid attention to: ಬಜಿಿಗೆ ಹೊತ್ತು ಕಳೆಯ ದಿರು; ಉನ್ನತಾಕಿ ಮಾಡದಿರು, do not spend (your) time idly! do not desire great things!

The English 'does', 'do', 'did' in questions is expressed as follows:—
ಎಡೆದಿಂದನೇ? ಅವನ ನೊಸಲಕ್ಕರಂ ತೊಡೆದುದಕ್ಕುಂ, did he become dishonest?
The writ on his forehead will be wiped out. ಅವನು ಬರುತ್ತಾನೋ, does he come? ಅವನು ಬನ್ದನೋ, did he come? ಅವನು ಊರಿಗೆ ಹೋಗುತ್ತಾನೇನು, does he go abroad? ಕನ್ನಡೀ ಒಡಿದಿಯಾ, ಅಣ್ಣಾ, O brother, didst thou break the looking-glass? ಏತರ್ಕೆ ಪೋದಂ, why did he go? ಅಕ್ಕಟಾ, ಮರುಳ್ದು ಮ್ಬಿಗಳ್ ಸಮ್ಪಗೆಗಳೊಳ್ ಏಕೆ ಪಗೆಗೊಣ್ಣವೊ ನಿರ್ನಿಮಿತ್ತದಿಂ, alas, why did the mad black bees become inimical to campaka trees? ಯಾಕೆ ಬನ್ನರು, why did they come? ಯಾಕೆ ಹೋಗುತ್ತೀರಪ್ಪ, father, why do you go? ಸೀತೆ, ಯಾಕೆ ಅಮಿತ್ತೀ? ಯಾರಾರೂ ಬಡಿದರೋ, Sitë, why doest thou weep? Did somebody beat thee? ಎಲ್ಲಿನ್ನ ಬನ್ನಂ, whence did he come? ಆವಂ ಮುರನಂ ಕೊನ್ನಂ, who did kill Mura? ಆ ಗುಬ್ಬಿಯನ್ನು ನೀನು ಯಾವಾಗ ನೋಡಿದಿ, when did you see that sparrow? ಅವನು ಹೋಗುವದು ಎಲ್ಲಿಗೆ, whither does he go? ನೀವು ಬನ್ನದು ಯಾಕೆ, why did you come? ನೀವು ಬನ್ನ ಮ ಯಾಕೆ, why did you come?

The English 'do' in connection with the imperative, as 'do write!', may be expressed in Kannada by the simple imperative or by its repetition, e. g. ພວ໋! or ພວ໋ ພວ໋!, ພວ໋ວ໖າວ໋! or ພວ໋ວ໖າວ໋!

14, When the English 'let' is used as an auxiliary in the imperative, denoting 'exhortation', etc., it is expressed simply by the imperative (§ 205; cf. No. 10; see § 367), e.g. ಗೆಯ್ಸೆ, let (him) do! ಪೋಕೆ, let (him) go! ತಾಗುವಂ, let us attack! ಉಸುರುವ, let us utter! ನಡೆಯುವ, let us walk! ಹೋಗೋಣ, let us go!

Compare also the forms with \mathfrak{SO} of the mediæval and modern dialect in § 207, 2, $a.\ b.$

The English verb 'to let', i.e. 'to allow', 'to permit', is expressed by the verbs ఈ, to give, etc.; శిండు, to give, etc.; and by their causatives (§ 151) ఈను and శిండిను. The first syllable of ఈను is exceptionally shortened by some writers so that it becomes ఇను (in imitation of Tělugu ఇను, to permit, of its ఈ, to give; cf. § 151, b, 3).

The mediæval dialect has, e. g. ಸೀರ ಹರಿಯಲ್ ಈಯದೆ ಕಟ್ಟಿದ ಕಟ್ಟಿ ಆಧಾರ ಎಸಿಸುಗು, a structure which does not allow water to flow, is called adhara (dam); and ತರುಗಳ್ ಅಲ್ಲಿ ಪಹ್ಗಾಯ್ಗಳಂ ಬೀಯಲ್ ಈಸದು, the trees there do not let (their) ripe fruits and nuts fail. ಈಸು occasionally occurs also in the modern dialect, e. g. ಸುಲಭವಾಗಿ ಹಾಲು ಕಜಿತಿಯಲೀಸುವ ಆಕಳು, a cow that allows itself to be milked with ease. ಅವನು ನನ್ನನ್ನು ಬರ ಲೀಸನು, he does not allow me to come. Thus also does ಇಸು, e. g. ಅವನನ್ನು ಸೇರಲಿಸನು, he does not let him enter.

The modern dialect generally uses ಕೊಡು and ಕೊಡಿಸು, e. g. ಅವನನ್ನು ಹೋಗಗೊಡು (-ಕೊಡು), let him go (or allow him to go)! ಅವನು ನನ್ನ ಬರ ಗೊಡನು, he does not let me come. ನನ್ನನ್ನು ಇಲ್ಲಿ ನಿಲ್ಲಗೊಡಿಸು, let me stay here! ಆ ಕುದುರೆ ಯಾರನ್ನೂ ತನ್ನ ಹತ್ತರ ಬರಗೊಡಿಸುವದಿಲ್ಲ (or ಬರಗೊಡುವದಿಲ್ಲ), that horse lets no one come near it. ಅಂಗಳದಲ್ಲಾಗಲಿ ಹಿತ್ತಲಲ್ಲಾಗಲಿ ಹೊಲಸು ಇರಗೊಡ ಬಾರದು, one ought not to let filth lie either in front of a house or in (its) back-yard. See an instance under No. 7.

Also the verb ಬಿಡು, to let loose, has been used in the mediæval and modern dialect for 'to let' in instances like the following:—ಪಶುಗಳಂ ಹೋಗ ಬಿಡ, let the cattle go! ನನ್ನನ್ನು ಹೋಗ ಬಿಡು, let me go! ತಾನೂ ಕುಡಿಯ, ಕುಡಿಯುವವನಿಗೂ ಬಿಡ, he neither drinks himself nor lets him who will drink (do so).

15, It is still to be mentioned that the English 'ought not' ('is improper', cf. ತಕ್ಕದಲ್ಲ under No. 9) is also expressed by ಸಲ್ಲ (§ 209, note 1) preceded by an infinitive generally ending in ಆ, e. g. ಗುರು ಹಿರಿಯರಾದ ವರ ಜಜಿತಿಯ ಸಲ್ಲ; ಕಡುಚೆಲ್ವೆ ಕುರುಡನಿಗೆ ಮಡದಿಯಾಗ ಸಲ್ಲ; ಹಗೆಯೊಡನೆ ಸ್ನೇಹವನು ಮಾಡ ಸಲ್ಲ (Dâsapada 157), (one) ought not to abuse those that are (one's) guru and elders; a very handsome woman ought not to become the wife of a blind man; (one) ought not to court the friendship of enemies.

XXI.

On either—or (§ 317); neither—nor (§ 318); whether—or (§ 319); the—the (§ 320); as—as (§ 321); for (§ 322); namely, as follows (§ 323); what is that? (§ 324); what happened? (§ 325); in this manner (§ 326); as—so (§ 327); how much—so much, how many—so many (§ 328); when? (§ 329); who—he, etc. (§ 330).

317. In the ancient dialect 'either — or' is expressed by ಅಕ್ಕೆ — ಅಕ್ಕೆ, lit. be it — be it (§ 205, 1; of. § 316, Nos. 10. 14), e. g. ಪೆಟಿಗಣ ಮೆಯ್ಯೊಳ್ ಲಘು ಮೊದಲಾಗಿರ್ದ ಟಿಟಕುಳರೇಭಾನ್ತಗಳಪ್ಪ ಅಂಗಂಗಳಿರೆ — ಮುನ್ದೆ ಗಳ್ ಅಕ್ಕೆ, ಮೇಡ್ ಚತುರ್ಥಿಗಾದ ಗೆಕಾರಮ್ ಅಕ್ಕೆ — ಶಿಥಿಲಮ್ ಅಕ್ಕುಂ, when (there) are nominal themes that end in l., l, r or r and have their first (syllable) short in the back part (i. e. in the beginning), slackness (§ 240) takes place either before ಗಳ್ or further before the ಗೆ of the dative; — or also by ಅನುಂ — ಅನುಂ, as appears in § 292.

As has been remarked in § 207, 2, b, the modern dialect uses end _ ಆಗಲಿ, lit. be it—be it, to express 'either—or', e. g. ಇದನ್ನು ನೀನಾಗಲಿ ಅವ ನಾಗಲಿ ಮಾಡ ಬೇಕು, either thou or he must do this. ಶುಕ್ರವಾರ ಆಗಲಿ ಶನಿ ವಾರ ಆಗಲಿ ಹೊಟ್ಟಲಾರು, they may start either on Friday or Saturday. ಒಳಿತಾಗಲಿ ಕೆಡಕಾಗಲಿ ನನಗೆ ನಿಮ್ಮ ಅಪ್ಪಣೆಯೇ ಮಾನ್ಯವು, either good or bad your command is agreeable to me. ಕಾಗದವಾಗಲಿ ನಿನಗೆ ಬೀಕಾದದು ಮತ್ತೇನಾದರೂ ಆಗಲಿ ಕೊಣ್ಣು ಕೋ, buy either paper or whatever thou wantest. ಇರುಳು ಬಿಕ್ಕುಗಳಾಗಲಿ ಬಿಕ್ಕಿನ ಮಟಿಗಳಾಗಲಿ ಸಿಕ್ಕಿದರೆ ಗೂಗೆಗಳು ಕಣ್ಣು ಕುಕ್ಕಿ ಅವುಗಳನ್ನು ಕೊಲ್ಲು ವದುಣ್ಣು, if at night either cats or the young of cats are met (by them), owls will peck (their) eyes and kill them. ವಾನ್ತಿಗಾಗಲಿ ವಿತ್ಯಕ್ತಾಗಲಿ ದಾಲ್ಟಿನ್ನೆಯ ಕವಾಯ ಕುಡಿಯುತ್ತಾರೆ, either for vomiting or for bile they drink a decoction of cinnamon, ಉತ್ತಮರೀತಿಯಿನ್ನ ಸೇವೆ ಮಾಡಿದ್ದರ್ಲಿನ್ನಾಗಲಿ ಪರರ ಮೇಲೆ ಉಪಕಾರ ಮಾಡಿದ್ದೀಟಿನ್ನಾಗಲಿ ದೊರಕಿದ ಇನಾಮು, a present got either by having done service in an excellent manner or by having afforded friendly aid to others. ಕಾಲ ನಡಿಗೆಯಿನ್ನಾಗಲಿ ಕುದುರೆಯ ಮೇಲಿನ್ನಾಗಲಿ ಇಲ್ಲವೆ ಬಣ್ಣಿಯ ಮೇಲಿನ್ದಾಗಲಿ ಪ್ರವಾಸ ಮಾಡುತ್ತಿದ್ದರು, they used to travel abroad either on foot or on horseback or also by means of carriages. ಇನ್ನವರು ನೆಣ್ಟರ ಮನೆಯಲ್ಲಿ ಸೇರ ಕೊಣ್ಣಾಗಲಿ (i. e. ಕೊಣ್ಡು ಆಗಲಿ) ಹಿರಿಯರ ಗಟಿಕೆಯಿನ್ನಾಗಲ ಉದರನಿರ್ವಾಹ ಸಾಗಿಸುವರು, such people will subsist either having entered the house (i. e. by living in the house) of relations or by what has been

acquired by (their) fathers. ಗಿಳಿಗಳು ಮರಗಳ ಹೊದಯಿಗಳಲ್ಲಾಗಲಿ ಹಾಮಿ ಗೋಡೆಯ ಬಿರುಕುಗಳಲ್ಲಾಗಲಿ ಗೂಡು ಕಟ್ಟಿ ಕೊಣ್ಡು ಇರುತ್ತವೆ, parrots build their nests and live either in tufts of trees or fissures of dilapidated walls. ಬರಿಕಿಕ ಸಕ್ಕರೆಯನ್ನು ಸನ್ದುಕಗಳೊಳಗಾಗಲಿ ಚೀಲಗಳೊಳಗಾಗಲಿ ತುಮ್ಬುತ್ತಾರೆ, then they fill the sugar either into boxes or sacks. ಯುದ್ಧ ಮಾಡುವದಕ್ಕಾಗಿ ಮಣ್ಟಪದ ಮೇಲ್ಗಡೆಯಾಗಲಿ ಕೋಟೆಕೊತ್ತಳದ ಮೇಲ್ಗಡೆಯಾಗಲಿ ಉಪ್ಪರಿಗೆಯ ಹಿನ್ದುಗಡೆ ಯಾಗಲಿ ಕಟ್ಟಿರುವ ಮನೆ, a building that has been erected either on an open hall or on a bastion of a fort or behind a palace for the purpose of warring. ಉಣ್ಣುವದಕ್ಕೆ ಮುಂಚೆಯಾಗಲಿ ಉಣ್ಣ ಮೇಲಾಗಲಿ ದೇವರನ್ನು ಸ್ತುತಿಸು, praise God either before (thou) eatest or after (thou) hast eaten.

As will be learned from the instance quoted above (ಕಾಗದವಾಗಲಿ ನಿನಗೆ ಬೇಕಾದದು ಮತ್ತೇನಾದರೂ ಆಗಲಿ ಕೊಣ್ಣು ಕೋ) ಆಗಲಿ—ಆಗಲಿ (be it — be it) is constructed, as might appear, with the nominative after a transitive verb; but sentences in which the accusative occurs in such a case, are not rare, e. g. ಒಮ್ಮೊಮ್ಮೆ ಹೆಚ್ಚಾವುಗಳು ಅಡವಿಯಲ್ಲಿ ಮಲಗಿದ ಮನುಷ್ಯರನ್ನಾಗಲಿ ಕಜುಗಳನ್ನಾಗಲಿ ನುಂಗುವವು, occasionally boas will swallow either people that have reclined in the jungle or calves. ನಾನು ನಿನಗೆ ಹೇಬಿದೆ ನಿನ್ನ ಪುಸ್ತಕ ವನ್ನಾಗಲಿ ಕಾಗದವನ್ನಾಗಲಿ ತಕ್ಕೊಣ್ಣರೆ ನೀನು ಸುಮ್ಮನೆ ಇರುವಿಯೋ, if I, without telling thee, take away either thy book or paper, shalt thou remain quiet? Regarding this see what has been stated in § 287, remark.

The Rev. Mr. Hodson, according to § 287, remark, has used ಆದರೂ — ಆದರೂ also in the sense of 'either — or'. He has the following additional sentence: ಈ ಸ್ಥಳಕ್ಕಾದರೂ ಆ ಸ್ಥಳಕ್ಕಾದರೂ ಹೋಗ ಬೀಡ, do not go to either this place or that.

318. The English 'neither — nor' may be expressed by the copulatives ಉಂ, ಅಂ and ಊ (§ 284 seq.) followed by a negative, e. g. ಪೂಜೆಗೆ ಫಲಮುಂ ಪುಷ್ಪಮುಮ್ ಇಲ್ಲ, for the worship of idols (there) is neither fruit nor flower. ಅವರುಮಮ್ ಇವರುಮಂ ಪರಿಭವಿಸನು, he disrespects neither those nor these persons. ಆಕೆಗೆ ಲಜ್ಜಿಯುಂ ನಾಚಿಕೆಯುಮ್ ಇಲ್ಲ, she has neither a sense of shame nor modesty. ಅವನ ಗಣ್ಟಿಸೊಳಗೆ ಲೆಕ್ಕಣಿಕೆಯೂ ಕಾಗದವೂ ಇದ್ದಿಲ್ಲ, in his bundle (there) was neither pen nor paper. ಅನ್ತೂ ಇನ್ತೂ ಕುಸ್ತ್ರೀ ಮಕ್ಕಳಿಗೆ ರಾಜ್ಯವಿಲ್ಲ, neither in that nor in this manner (there) is a kingdom for the children of Kunti. ತಾನೂ ಕುಡಿಯ, ಕುಡಿಯುವವನಿಗೂ ಬಿಡ, he neither drinks himself nor lets him who will drink (do so). ಅವನು ಹುಲಿಗೂ ಹೆದ ಬಿನು, ಹಾವಿಗೂ ಹೆದಬೆನು, he fears neither tigers nor snakes. ಅವನು ಇದನ್ನೂ

ಮಾಡುವದಿಲ್ಲ, ಅದನ್ನೂ ಮಾಡುವದಿಲ್ಲ, he will do neither this nor that (Hodson).

ಬಿಟ್ಟಮುಮ್ ಅಲ್ಲ, ರಕ್ಕಸನ ರುಣ್ಡಮುಮ್ ಅಲ್ಲ, ಆನೆಯೇ, it is neither a hill nor the headless body of a demon, (but) an elephant. ಹಗ್ಗವೂ ಅಲ್ಲ, ಹಾವೂ ಅಲ್ಲ, ಬಟ್ಟೆಯ ಪಟ್ಟಿಯೇ, it is neither a rope nor a snake, (but) a long piece of cloth. ಇದು ಸಮುದ್ರವೂ ಅಲ್ಲ, ನದಿಯೂ ಅಲ್ಲ, ಕೆಟ್ಟಿಯೇ, this is neither a sea nor a river, (but) a lake (Hodson). ಇವು ಬೆಳುಸಕ್ಕರೆಗೋಲಿಯಲ್ಲ, ಉದರಿದ ಹಲ್ಲಲ್ಲ, ಆಲಿಕಲ್ಲೇ, these are neither balls of white sugar nor fallen out teeth, (but) hail-stones.

319. The English 'whether — or' may be expressed by ఒడే, అడే and అరే, 'if', in combination with the copulatives అం and eo, for which see the instances in § 287, s.

In the verse quoted below the five times repeated ಆದೊಡೆಯು (=ಆದೊಡೆಯೂ, ಆದರೂ) may be translated 'though' (see § 287, 5, b), but 'whether —or' would also not be wrong:

ಧನವನಿತ್ತಾರೊಡೆಯು ಸಹಭೋ ಜನವನುಣ್ಣಾರೊಡೆಯು ಮೇಣ್ ನಿಜ ತನುಜೆಯರನಿತ್ತಾರೊಡೆಯು ಬಲಿ ಸನ್ನು ಬೇಸದಿರೆಗೇ | ತನುವ ಬೆರಸಿದ್ದಾರೊಡೆಯು ನೂ ತನಗುಣವ ನುಡಿದಾರೊಡೆಯು ರಿಪು ಜನಪತಿಯ ವಶ ಮಾಟ್ಪುರುಚಿತವಿರೆನ್ನ ನಾ ಶಕುನೀ ||

"whether he gives (you) riches, or eats together (with you), or also gives his own daughters, or follows and joins (you) without weariness, or utters novel wisdom, it is proper to keep down a hostile king" said that Šakuni. Cf. § 334.

Another way of rendering 'whether—or' occurs in the following modern sentence wherein ಇರಲಿ—ಇರಲಿ, be it—be it, is used:—ನಾನು ತಪ್ಪು ಮಾಡಿರಲಿ ಮಾಡದಿರಲಿ ಬಾದಶಹನ ಅಪ್ಪಣಿಯನ್ನು ಮನ್ನಿಸಲಿಕ್ಕೆ ಬೇಕು, whether I have committed, or have not committed, a fault, I have to honour the command of Bâdašaha.

320. The English 'the—the' before comparatives can be expressed only by paraphrasing, see e. g. the ancient instance quoted in § 303, 2, a. South-Mahratta school-book instances are e. g. the following:— న్రివు ఆభ్యాన మాడుత్తా ಹೋದ ಹೋದ ಹಾಗೆ ಹೆಚ್ಚೆಚ್ಚು (i. e. ಹೆಚ್ಚು ಹೆಚ್ಚು) ಕಲಿಯುವರಿ, the more you study, the more you will learn. ಪಾಕದೊಳಗಿನ ಕಸರು ತೆಗೆ ತೆಗೆದ ಹಾಗೆ

ಸಕ್ಕರೆ ಹೆಚ್ಚು ಬೆಳಗಾಗುವದು, the more (they) remove the impurities of the syrup, the whiter the sugar will become. ಹಡಗವು ತೆಂಕಣಕ್ಕೆ ಬನ್ನ ಬನ್ನ ಹಾಗೆ ಧ್ರವನಕ್ಷತ್ರವು ಕೆಳಗೆ ಇಬಿಿದನ್ನೆ ಕಾಣುತ್ತದೆ, the more a ship approaches the south, the more the polar star seems to go down.

321. The English 'as — as' may be expressed as follows: — = 30 ft. ತಕ್ಕಂ, this man (is) as deserving as that man (§ 348, 14). ದ್ರೋಣಂಗಂ ನಿನ ಗಂ ಬಿಲ್ವಾಣಿಕೆಯದು ಸಕ್ಕಸಮನೆ, doest thou know archery as well as Drôna? (cf. § 284 under dative). ಎನಿತುಮ್ ಅನಿತುಮಂ ಧರ್ಮಜಂ ಸೂಜಿಿಗೊಟ್ಟಂ, Yudhishthira lavished as much as he had. వి. లోయువన్ ఆవస్తితన్ ఇక్కు having given betel as much as possible. బొంట్సిననికు భసికమం వూసి, having applied as much ashes as a (forehead) circlet. ನಿನ್ನುದ್ದಕ್ಕೆ ಹೊನ್ನಂ ಸುರಿಯಿನೆ, do I not pour out gold as high as thou art?—ಆಫಿನ ಕಾಯಿ ಬರ ಬರುತ್ತಾ ಚಣ್ಣಿನಷ್ಟು ದೊಡ್ಡದಾಗುವವು, poppy pods become, by degrees, as large as balls. ಕೊಹಿನೂರ ಎಮ್ಬ ವಜ್ರವು ಕೋಟೀ ತತ್ತಿಯ ಅರ್ಧದಷ್ಟು ಅದೆ, the diamond called Cohinor is as large as the half of a hen's egg. ಪೊರ್ತುಗಾಲ ದೇಶದ ಅರಸನಲ್ಲಿ ಒನ್ದು ದೊಡ್ಡ ವಜ್ರವದೆ, ಅದಟಿಷ್ಟು ದೊಡ್ಡ ವಜ್ರವು ಪೃಥ್ವಿಯ ಮೇಲೆ ಎಲ್ಲಿಯೂ ಇಲ್ಲಿನು ಹೇಲುತ್ತಾರೆ, with the king of Portugal there is a large diamond; people say there is no diamond on the whole earth as large as that. ಅವನು ನನ್ನಷ್ಟು ಬಡವನು, he (is) as poor as I. ಈ ಮಾವಿನ ಹಣ್ಣು ಸಕ್ಕರೆಯಷ್ಟು ಸವ, this ripe mango is as sweet as sugar.—ಇಲ್ಲಿತನಕ, as far as this place. ನಿಮ್ಮ ಮನೇ ತನಕ ಬರುತ್ತೇನೆ, I come as far as your house. — ವಾರ್ಧಿ ಮುಟ್ಟಿ, as far as the ocean. ಮನೆ ಮುಟ್ಟ ಬನ್ನನು, he came as far as the house. — ಕೆಯ್ಲಾದ ಮಟ್ಟಿಗೆ, as much as possible. $\,$ ನಾನು ಬಾಬಿ $^{\circ}$ ರುವ ಮಟ್ಟಿಗೆ, as long as I live.— ತುದಿವರಂ, as far as the end.— ಕಿವಿವರೆಗೆ, as far as the ear. — ಅರಸು ಬನ್ನಾಗಲೇ ಹೊಡುಟರು, as soon as the king came, they started. ಆ ಸುದ್ದಿ ಮುಟ್ಟುತ್ತಲೆ, as soon as that news arrived. ಅದು ಅವನನ್ನು ಕಣ್ಣ ಕೂಡಲೆ, as soon as it saw him. — ಗಿರಿಯನ್ತೆ ಬಿಣ್ಪಿದಂ ಸುರಕರಿಯನ್ತೆ ಬಲಾ ಡ್ಯನ್ ಅಬ್ದಿಯನ್ತೆ ಗಭೀರಂ, (he is) as big as a hill, as strong as an elephant of the gods, as deep as the ocean. ಬಲಿಯನೈ ವೇ (ಲ್ ಅಧಿಕದಾನಿ, he (is) as liberal as Bali. — ಮನೆಯೊಳಗೆ ಇರುವಷ್ಟರು, as many persons as are in the house. ಮರ್ಲಿಾಟಕ್ಕೆ ತನ್ನ ಕಾಲಿಷ್ಟನ್ನು ಕೊಣ್ಣು ಕೊಣ್ಣನು, he bought as much grain as was brought for sale. అవను ఎమ్బ విద్వాంಸనిద్ధాన్నూ, అమ్మ సద్గ ಣಗಳುಳ್ಳವನಿದ್ದಾನೆ, he is as virtuous as he is learned. See an instance in § 327 (ದೊಡ್ಡ ಬೆಂಕಿಯಿನ್ಡೊನ್ನು etc.).

'Such — as' is expressed as follows: — ಗಣ್ಣ ನು ಬಯಸುವನ್ನಪ್ಪಳು, such a

wife as a husband desires. ಮಾರ್ಗ ಬಲ್ಲನ್ತಹವರುಗಳು, such as know the (proper) way. ನಿನ್ನನ್ಥ ತಾಯಿ, such a mother as thou.

'Not so—as' is expressed by adding the negative ಅಲ್ಲ (see § 300, 1), e. g. ಅವನು ನನ್ನಷ್ಟು ಬಡವನಲ್ಲ, he (is) not so poor as I. ಅವನು ಮಾರ್ಗ ಬಲ್ಲ ಸ್ತಹವನಲ್ಲ, he (is) not such a one as knows the (proper) way. ಅಣ್ಣನು ತಮ್ಮನನ್ಥಾ ಜಾಣನಲ್ಲ, the elder brother (is) not so clever as (his) younger brother.

322. In § 302, 7 యాకాన్దరి, why if I say, i. e. for, because, has been introduced. It may be added that కాంరణపోరన్దరి, the reason (or cause) what, if I say (or one says), and కాంరణపోరన్దరి, the reason (or cause) what has it become (or what is it), if I say (or one says), are similarly used, e. g. కాంటు కెన్డిగాలు కెమ్మ మక్కళిగి జిక్కెస్టినిన్డ ఒళ్ళీ నడకేయన్మ కెలిన బోకాం, కాంరణపోరన్దరి, parents must teach good conduct to their children from (their) youth, for—. మానవిల్లద బాల్పికోగిన్న నాంపు లోనిన్న కింగ్రమిపేరు, కాంరణపోరన్దరి, death appears preferable to a life without honour, for—. కుళాపురపేన్దరి కూకాద అందు; ఈ జేసరు బోటిలిక్కే కాంరణపోర నాంయికెన్దరి, Tulâpura means the town of weight [lit. Tulâpura, if (one) says, is town of weight]; what was the cause that it got this name? (or why did it get this name?)—. Regarding the verbs ఆనో and ఎనో see § 331 seq.

. To this class belong also ಯಾವದನ್ದರೆ, which (thing, etc.) if I say (or one says)—. ಆವುವೆನ್ದೊಡೆ, which (things, etc.) if I say—. ಯಾವಳನ್ದರೆ, which woman if I say—. ಆರೆನ್ಲೊಡೆ or ಯಾರನ್ದರೆ, who if I say—. ದಶರಥ ನಿಗೆ ಹೆಣ್ಣು ಗಣ್ಣು ಕೂಡಿ ಅಯ್ದು ಮಕ್ಕಳಿದ್ದರು, ಅವರು ಯಾರನ್ದರೆ, Dasaratha had five children including females and males, they are the following—.

- 324. 'What is that?' may be expressed by ఆన్లరోంను, if I say (or one says) what, e.g. కమ్మా, నినగి దన ఆన్లరోంను గుక్తదియిం, brother, do you know what cattle are? అవు ఆణి శల్లు. ఆన్లరోంను, అహ్హా, they (are) hailstones (the father says). What is that, father? గుంభుర ఆన్లరోంను, what is a gôpura?
- 325. 'What happened?' (ef. \S 323), if followed by an answer of the writer or speaker himself, may be expressed by ಏನಾಯುತಂದರೆ, if I say (or one says) what happened, e. g. ದುರ್ದೈ ವಧಿನ್ದ ಏನಾಯುತ್ತದ್ದರೆ, what happened through bad luck?—. ಅಷ್ಟಲ್ೊಳಗೇನಾಯುತ್ದರೆ, what happened meanwhile?—.
- 326. If a writer or speaker wants to tell the manner in which something is or was done or how something is or was, the English 'in this manner', 'in the following manner' is expressed by ಎನ್ಸೆನ್ಡಡ, ಹೇಗನ್ದರೆ, ಹ್ಯಾಗನ್ದರೆ, how if I say (or one says), e. g. ವಿವೇಕಚಿನ್ರಾ ಮಣಿಯೆಮ್ಟ ಪ್ರಕರಣಮಂ ಪೇಲ್ಡನ್ ಅದೆನ್ನೆನ್ಡೊಡೆ, he told (i. e. wrote) the treatise called Vivêkačintâmaṇi in the following manner—. ಸೂಜಿಗಳನ್ನು ಮಾಡುವದು ಹ್ಯಾಗನ್ದರೆ, needles are made in this manner—. ನಾವು ಬನ್ನದ್ದು ಹ್ಯಾಗನ್ದರೆ, we came in this manner—. ಬೆಕ್ಕುಗಳು ನಿತ್ಯದಲ್ಲಿ ಹಾಲು ಮೊಸರುಗಳಿನ್ನ ಬದುಕುತ್ತವೆ ಹೇಗೆಸ್ದರೆ, cats live continually (by stealth) on milk and curds in this manner—. ಚಿನ್ನ ತೋಧಿ ಸುವ ಹದ ಹ್ಯಾಗನ್ದರೆ, the way of refining gold is the following—. ಇಕ್ಕಟ್ಟಿ ನೊಳಗಿನ್ನ ಪಾರಾದರು ಹ್ಯಾಗನ್ದರೆ, they got out of (their) strait in this manner—. ಈ ವಿಷಯದಲ್ಲಿ ಒನ್ನು ಕಥೆಯುಣ್ಟು ಹ್ಯಾಗನ್ನರೆ, regarding this (there) is a story (I shall tell) in the following manner—.

Instead of suffixing ఒడే, if, to ఎన్ను, how, the ancient and mediæval dialect frequently suffixes ఎనే, when I say (one says), to it, e.g. ఆ శభి యున్నేనే, that story (is told) in the following manner—. అబిన్నేనే, it is thus—. ఆ సిబ్బాన్నమో ఎన్నేనే, that dogma is as follows—.

327. The English 'as—so' is expressed in Kannada by an interrogative of manner followed by a demonstrative of manner, e. g. కిబ్బమ్ ఎంజగుడుదుడిగే మాడిదం, as (lit. how) is rash, so he made (= కిబ్బం మాడిదం). ద్విషరిం కమ్ ఎంజగుడుదుడిగే మాటిదిం, as is faultless, so he spoke (= డింజిమరింకం

ಪೇಟ್ಗಿಂ). ಯುಕ್ತಿಗೆಹಂಗಹುದಹಂಗೆ, as is according to fitness, so (=ಯಥೇಷ್ಟಂ). ಹೆಂಗೆ ಅಹುದು ಹಾಂಗೆ, as is fit, so (=ಯಥಾಸ್ವಂ). ನೆನಪು ತಾನ್ ಎಹಗಹಗೆ, as the remembrance (is), so. ಎಹಗಿ ಭಕ್ತಂ ಭಾವಿಸುತ್ತಿಹನ್, ಅಹಗೆ ತಿವನ್ ಆ ರೂವು ಗೊಣ್ಣೊ ೨ದಹುದು ಚೋದ್ಯಮ, is it a wonder that as the devotee thinks, so Siva will graciously assume that form (i. e. such a form Siva will graciously assume)? ನಿನ್ನ ಸಂಗಡ ಅನ್ಯರು ಹೇಗೆ ವರ್ತಿಸ ಬೀಕೋ, ಹಾಗೆ ಅನ್ಯರ ಸಂಗಡ ನೀನು ನಡ ಕೋ, as thou wouldst that others should behave towards thee, so behave thou towards others. ಸುಮ್ಮ ಸುಮ್ಮಗೆ ಬಡಿದರೆ ನಿನಗೆ ಹ್ಯಾಗೆ ಸಿಟ್ಟು ಬರುವದೋ, ಹಾಗೆ ಆಕಳಿಗೂ ಬರುತ್ತದೆ, as thou becomest angry, if (one) beats thee quite causelessly, so does a cow too. ನಿನಗೆ ಹ್ಯಾಗೆ ನೋವು ಆಗುವದೋ, ಹಾಗೆ ಈ ನೊಣಕ್ಕೂ ಆಗುತ್ತದೆ, as thou feelest pain, so does this fly too. ವಿಸಾ ನುಗಳು ನೀರ ಬಿಟ್ಟು ಹ್ಯಾಗೆ ಬದುಕಲಾದಿವೋ, ಹಾಗೇನು ಕಪ್ಪೆಗಳು ಅಲ್ಲ, as fishes cannot leave the water and live, so are frogs not at all. ಘಟಕ್ಕೆ ವೃತ್ತಿಕೆ ಯೆನ್ತನ್ತೆ ಅಕ್ಷರಾತ್ಮಕವಾದ ಶಬ್ದಂಗಳ್ ಪುಟ್ಟವುದರ್ಕೆ ಉಪಾದಾನಕಾರಣವಾದ ವಸ್ತುವೆನ್ದ ಱಿವುದು, as clay (is the material cause) for a pot, so (one) must consider (it) to be a substance which is the material cause for the origin of sounds as represented by letters.

ಬೆಂಕಿಯಿನ್ಡೊನ್ದು ಕಿಡಿ ಹಾಟ್ ಬಿದ್ದರೆ ದೊಡ್ಡ ಗುಡ್ಡದ ಹಾಗೆ ಒಟ್ಟಿದ ಬಣಿವೆಯು ಒನ್ನು ಅರಕ್ಷಣದೊಳಗೆ ಹ್ಯಾಗೆ ಸುಟ್ಟು ಬೂದಿಯಾಗುವದೋ, ಹಾಗೆಯೇ ಸಿಟ್ಟಿನ ಭರದಲ್ಲಿ ಮಾಡಿದ ಒನ್ನು ಸಣ್ಣ ಕೆಲಸದಿನ್ದ ಜನ್ಮದ ಸೌಖ್ಯವೆಲ್ಲ ನಾಶವಾಗುವದು, as a stack that is piled up as high as a big hill, if one spark flies from a fire and falls (upon it), burns and is reduced to ashes in half a moment, even so all happiness of (one's) life is destroyed by a small act done (lit. that one does) in violent passion. ಕಿತ್ತಳೇ ಹಣ್ಣಿನ ಮೇಲೆ ತಿರುಗಾಡುತ್ತಿರುವ ಇಜಿಗೆವೆಯು ಮೇಲಿನ ಕೆಳಗೆ ಬನ್ನರೂ ಹ್ಯಾಗೆ ಉರುಳಿ ಬೀಳುವದಿಲ್ಲವೋ, ಹಾಗೆಯೇ ವೃಧ್ವಿಯ ಮೇಲಿನ ಮನುಷ್ಯ ರೂ ಉರುಳಿ ಬೀಳುವದಿಲ್ಲ ವೋ, ಹಾಗೆಯೇ ವೃಧ್ವಿಯ ಮೇಲಿನ ಮನುಷ್ಯ ರೂ ಉರುಳಿ ಬೀಟುವದಿಲ್ಲ, as an ant that walks about on an orange, though it comes from above to the bottom, does not roll down (from it), even so does also a man on the earth not roll down.

328. The English 'how much — so much', 'how many — so many' is expressed by an interrogative noun of indefinite quantity (§ 278, s) followed by such a demonstrative noun, e.g. ಸುರರ ಪಡೆ ನೆರವಿಯೊಳ್ ಕರಿಗಳೆನಿತನಿತದಿಕೊಳ್ಳೆ elephants how many, even in so many (places there occurs) a number of suras in union (i. e. seven times రారం; Chandas under kusumašara). ఏಸు ಭಟರ್ ಅಮ್ಬುಗಳನ್ ಎಸುವರ್, ಅಯ್ಯು ಅಮ್ಬುಗಳನ್ ಆ ಸುಭಟರಂಗದೊಳ್ ಕಾಣಿಸಿದನ್; ಆ ಬಲದೊಳ್ ಏಸು ಕೆಯ್ದು ಗಳ್ ಒಳೊದಗಿದವಯ್ಸು ಕೆಯ್ದು ಗಳೆಲ್ಲ ಮಂ ತಡೆಗಡಿದನು; ಏಸಾನೆ

ಕುದುರೆಗಳ್ ಕವಿಯಲ್ ಅಯ್ಯಂ ಸೀಕ್ಷ್ಮನ್; ಏಸು ತೇರ್ ಉರವಣಿಸಲ್ ಅಯ್ಯದಿದಲಂ ಮುದಿಿ ದನ್; ಏಸು ಮನ್ನಿಗಳ್ ಉಚಿಸಿಬಿತಯ್ಸನುಂ ಕೊನ್ದಂ, how many arrows the warriors shot, so many arrows he caused to appear in the body of those valiant men; how many weapons entered that force, so many weapons he stopped altogether by cutting (them down); how many elephants (and) horses attacked, so many he split; how many chariots came on with impetuosity, the vehemence of so many he broke; how many people rushed on, even so many he killed. ಏಸು ಹರಿಗಳ್ ಬೇಕು, ನಿನಗಯ್ಯನ್ ಈವೆಂ, how many horses (thou) wantest, so many I shall give thee. ಚನ್ನನಮನ್ ಅರ್ಪಿಸುತಿರಲು ತನ್ನ ಮೂಲಧನವೇಸುಣ್ಣವೆಲ್ಲವುಮೋಳಿಯಲ್ಲಿ ಚಸ್ಪನಕೆ ಸವೆಯಲು, when he was offering sandalwood, (and) his capital how much it was, (so much, ಆಸು, which is to be supplied) was spent all in succession for the sandalwood. ಒನ್ನು ದಿನದಲ್ಲಿ ಕುದುರೆ ಎಷ್ಟು ದೂರ ದಾರಿಯನ್ನು ನಡೆಯಲ್ ಆಪುದೋ, ಅಷ್ಟು ದೂರದ ದಾರಿ, how much far (i. e. how far) a horse can journey in a day, so much (i. e. so) distant a road (= ಆಶ್ನೀನ). ಮನೆಯಲ್ಲಿ ನಾಯಿ ಸತ್ತರೆ ಇಜಿಪ್ತದ ಜನರು ಮೈಯೆಲ್ಲ ಬೊರಿಸಿಸಿ ಕೊಳ್ಳುವ ನಡತೆಗೆ ನಾವು ಎಷ್ಟು ನಗುತ್ತೇವೋ, ಅಷ್ಟೇ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಗಣ್ಣ ಸತ್ತ ಹೆಂಗಸರು ತಲೆ ಬೊಲಿಿಸಿ ಕೊಳ್ಳುವದನ್ನು ನೋಡಿ ಪರದೇಶಸ್ಥರು ನಗುತ್ತಾರೆ, how much we laugh at the custom of the Egyptians to have (their) whole body shaved, if a dog dies in the house, even so much foreigners laugh when they see that in our country a woman whose husband has died, has (her) head shaved. ನಮ್ಮಲ್ಲಿ ಎಷ್ಟು ರೊಕ್ಕ ಉಣ್ಬೇ, ನಮ್ಮಲ್ಲಿ ಅಷ್ಟು ಲೆಕ್ಕ ಉಣ್ಟು, how much money we have, so much calculation we have.

- 329. Where a relative participle with a demonstrative adverb of time, as ಬರುವಾಗ (ಬರುವ+ಆಗ), when I come, when thou comest, when he, she, it comes, when we, you, they come (§ 282, i), is commonly used, the 'when' is occasionally expressed by an interrogative adverb of time followed by a demonstrative one, e. g. ನೀವು ಯಾವಾಗ ಪ್ರಣೆಯಿನ್ನ ತಿರಿಗಿ ಬರುವಿರೋ, ಆಗ ಅವರ ಭೆಟ್ಟಿ ತಕ್ಕೊಳ್ಳರಿ, when you come back from Pune, visit him. ನಿನ್ನ ಪಾಠ ಪ್ರವಾಪಗ ಮುಗಿದಿರುವರೋ, ಆಗ ತಿರುಗಾಡಲಿಕ್ಕೆ ಹೋಗ ಬಹುದು, when thou hast prepared thy lesson, thou mayest go out for a walk. This is, so to say, an imitation of Samskrita ಯದಾ, when, and its correlative ತದಾ, then. Of. the close of § 330.
- 330. Regarding the translation into English of the relative past participle followed by nouns and demonstrative pronouns see §§ 179. 254, and regarding that of the relative present-future participle followed by

such terms §§ 186. 254. Cf. §§ 363. 364. In § 282 the use of those participles in connection with adverbs has been adduced.

It remains to refer to § 267 in which it has been stated that it might appear, as if there existed relative pronouns and their correlatives in Kannada (just as in Samskrita). That such an appearance is not based upon idiom, has been indicated in that place, though in English the instances given there, would naturally suggest the existence of relatives and their correlatives, e.g. 'who-he', 'who-she', etc. However the pronouns resembling relative ones are interrogatives, and the correlatives are demonstratives, and therefore the instances quoted in § 267 and some additional ones in this paragraph are literally to be translated as follows: — ಧನಮುಳ್ಳನ್ ಅವನ್? ಅವನೆ ಇನ್ದಂ, who (is) a rich man? he indeed (is) a prince (in English: who is a rich man, he indeed is a prince, or a rich man is a prince indeed). ಕೊಂಕಿದ ಬಿಲ್ಲ್ ಆವಂಗಾತಂ ಕುಡುವಿಲ್ಲಂ, who has an (always) bent bow? he (is) Kâma. ಬಸವನೆಮ್ಬಕ್ಷ ರತ್ರಯವನ್ ಒಸೆದು ಚಿತ್ತದೊಳ್ ಜರ್ಮೆಯುಂ ಧ್ಯಾನಿಸುವನ್ ಆವನ್? ಅವನ ವದನಸಾರಸವೆ ನೆಲೆಯಾಗಿರ್ವುದು, who (is) the man that only once contemplates joyfully in (his) mind the three syllables Ba-sa-va? the lotus of his countenance indeed will remain ಎದೆಯೊಳ್ ಆವನು ನೆನೆವನ್ ಎಮ್ಮುವನ್? ಅದುವೆ ತಾಂ ಬಸವಾಂಶಂ, who does think of us in his heart? (Šiva asks) that one (or he) even is a part of Basava. ಆವಳ್ ಪತಿವ್ರತೆಯವಳೆ ಮಾನೈ, who is a wife faithful to her husband? she indeed is a venerable woman. ಯಾವನು ಕೆಲಸ ಮಾಡುವನೋ? ಅವನು ಉಣ್ಣು ವನು, who does work? he shall have a dinner. ಯಾವನು ಸತ್ತಾ ರ್ಯಗಳನ್ನು ಮಾಡುವನೋ? ಅವನು ಸುಖ ಪಡುತ್ತಾನೆ, who does perform virtuous actions? he is happy. ಯಾವ ಮನುಷ್ಯನು ತನಗೆ ಕಲ್ಯಾಣವಾಗ ಬೀಕೆನ್ನ ಬಯಿಸು ತ್ತಾನೋ? ಅವನು ಕೆಯ್ಲಾದ ಮಟ್ಟಿಗೆ ಯಾವತ್ತೂ ಜನರ ಮೇಶೆ ಉಪಕಾರ ಮಾಡ ಬೀಕು, what man does desire welfare? he must be kind to all men as much as possible. ಯಾನವನು ಹಗೆಯವರನ್ನು ಗೆಲ್ಲುವದಕ್ಕಾಗಿಯೇ ಬಹಳವಾಗಿ ಹೊಟಿಡುತ್ತಾ ನೋ? ಅನ್ಥವನು ಅಭ್ಯಮಿತ್ರೈ, who does frequently march out with the very purpose of overcoming an enemy? such a one is an abhyamitrya.

ಆವುದು ಮಾಡಲ್ ಬೇಡಿದುದದುವೆ ಕರ್ಮಂ, what is that towards which an activity is directed? even that is the object (see § 315, 2, m). ಆವುದು ರೂ ಢಿಯನುಳ್ಳುದು? ಅದುವೆ ಲೇಸು, what is in customary usage? even that is fit. ಆವುದು ಚೆಲ್ವಾದುದು? ಅದು ದರ್ಶನೀಯಂ, what is beautiful? that is worthy of being seen. ಆಧಾರಂ ತಾನ್ ಆವುದು? ಅದು ಅಧಿಕರಣಂ, what is location? that (forms) the sense of the locative case. ಇತರೇತರಕ್ರಿಯಾಸಂಹತಮ್ ಅದು ತಾನ್

ಆವುದಲ್ಲಿ ಮತ್ತೆ ಬಹುವ್ರೀಹಿ ತಗುಳ್ಗಂ, what is a combination of mutual action? there also a bahuvrîhi compound (§ 249) is formed. ಆನೆಯ ಮುಮ್ಭಾಗವು ಯಾವದೋ? ಅದು ದನ್ನಭಾಗ, what is an elephant's forepart? that (is) the dantabhâga. ಯಾವ ದೇಶದಲ್ಲಿ ಜನರು ವಿದ್ಯೆ ಕಲಿಯುವದಿಲ್ಲವೋ? ಆ ದೇಶದಲ್ಲಿ ಸೌಖ್ಯ ವಿರುವದಿಲ್ಲ, in what country do people not study science? in that country (there) is no happy state. ತಮ್ಮನ್ನು ಎರಡನೆಯವರು ಯಾವ ರೀತಿಯಲ್ಲಿ ನಡಿಸಿ ಕೊಳ್ಳಬೇಕೆನ್ನು ತಮ್ಮ ಅಪೇಕ್ಷೆ ಇರುತ್ತದೆಯೋ? ಅದೇ ರೀತಿಯಲ್ಲಿ ತಾವು ಎರಡನೆಯವರನ್ನು ನಡಿಸಿ ಕೊಳ್ಳಲಕ್ಕೆ ಬೇಕು, in what manner do they desire that others should treat them? in that very manner they should treat others.

ವುದವನಿಗನ ಆರು ಕೆಲವ್ಬುರು ಸ್ನೇಹಿತರುಣ್ಟು? ಅವರು ಜನ್ಯರು ಎನಿಸುವುದು, who are some friends of the bridegroom? they are called janyas. ನೀನು ನಮ್ಬಲಿಕ್ಕೆ ಯಾರು ತಕ್ಕವರೋ? ಅನ್ಥವರನ್ನು ನಿನ್ನ ಸ್ನೇಹಿತರಾಗಿ ಆರಿಸು, who (are) fit for thee to trust? such people choose for thy friends!

ನಿಮಗಾವುವು ಮನಕೇಜುವುವು? ಅಬ್ಕಿಜಿಿನ್ ಅವನ್ ಆಯ್ಕುಳಿಗೊಳ್ಳಿಂ, which (pearls)

do suit you? them choose with pleasure! (See § 271.)

Such sentences appear to have originally been formed in imitation of Samskrita ones with the relatives ಯುದ್, ಯಾವದ್, ಯುಥಾ and their correlatives ತದ್, ತಾವದ್, ತಥಾ (cf. § 329). Their translation, as given above, can be easily changed into proper English.

XXII. On the verbs ఎన్ and అనో.

331. In §§ 302, 7; 322. 323. 324. 325. 326 the peculiar use of the verbs ఎన్ (ఎను, ఎన్మ), ఆన్ (అను, అన్మ), to say, when their past relative participle (in the sense of the present) is in combination with ఒడే, (ఆడే), and ఆరే and an interrogative (యాకాన్డరి, కారణపోనన్డరి, పనిస్తుడే, పనన్డరి, ఆరిస్మిడే, etc.; ఆన్డరి(ను; పనాయికెన్డరి; ఎన్మిస్మిడే, ಹೇಗిన్దరి, మ్యాగెన్డరి), has been introduced.

It appears from those paragraphs that if a person wants to state the reason (or cause) of something he writes or speaks about, if a writer or speaker adduces something that is or was said or that happens or happened, if a writer or speaker is going to answer a question put by himself, and if a speaker or writer wants to tell the manner in which something is or was done or how something is or was, those verbs in the mentioned combination are employed.

332. Before expatiating on the other use made of the verbs ఎన్ and అన్ we have to give their past participles ఎన్న, అన్న (§ 155) and their

substitutes ಎನ್ನ and ಅನ್ನ (§ 172 and § 198, 7, remark 1), as the said verbs are often followed by ಎನ್, ಅನ್, ಉಸಿರ್ (ಉಸುರ್), ನುಡಿ, ಪೇಲು or ಹೇಟ್, (occasionally also ಒರೆ) combined with their past participles, for we may say either ಕೊಟ್ಟಿನೆನ್ದಂ, ಕೊಟ್ಟಿನೆನ್ದನು, ಕೊಟ್ಟಿನನ್ನನು; or also ಕೊಟ್ಟಿನೆನ್ನು ಎನ್ನಂ, ಕೊಟ್ಟಿನೆನ್ನು ಅನ್ನನು; ಕೊಟ್ಟಿನೆನ್ನು ಅನ್ನನು; ಕೊಟ್ಟಿನೆನ್ನು ಉಸಿರ್ದಂ; ಕೊಟ್ಟಿನೆನ್ನು ನುಡಿದಂ; ಕೊಟ್ಟಿನೆನ್ನು ಪೇಲ್ಡಿಂ, ಕೊಟ್ಟಿನೆನ್ನು ಹೇಲಿ ದನು, ಕೊಟ್ಟಿನೆನ್ನ ಹೇಲಿ ದನು, all meaning the said I gave' or the said I will give'.

It may be said about the use of ఎన్ and అనో in their simple and combined form that they generally introduce a statement by words or on paper (or on cadjan leaves, copper plates and stone tablets), this being either a statement made by somebody regarding himself or another, or one of what another has said or written, or one of command, or one of message, when it may be said to answer to the English conjunction 'that' or the quotation marks in English, e.g. ವೂಗಳಂ ತನ್ನವೆನ್ ಎನ್ನಳ್, she said "I bring flowers". ಆನ್ ಇದಂ ಮಾಹಿತ್ಪಿನ್ ಎಸ್ದಂ, he said "I shall do this". ಈವೊಡೆ ನೀಮ್ ಒಳ್ಳಿದಿರ್ ಎಸ್ಟರ್, they said "if (you) give, you (are) good ones". ಅಯ್ಯಾ, ತಾವು ಪರಾಕ್ರಮಿಗಳು, ಯಾರಿಗೂ ಅಂಜದವರು ಎನ್ಡು, ಆತನನ್ನು ಹೊಗಬಿಿದನು, he said "sir, you (are) a great hero and fear nobody", and (thus) praised ಆಗ ಸಿಂಹವು — ಇದು ನನ್ನ ಪಾಲು, ನನಗೆ ಮುಟ್ಟಿತು ಅಸ್ಪಿತು, then the lion said "this (is) my share, it fell to me". ಮುನ್ದೆ ನನ್ನ ಗತಿ ಹೀಗಾದೀತೆನ್ದು, ಆಗ ನನ್ನ ಧ್ಯಾನದಲ್ಲಿ ಬರಲಿಲ್ಲ, it did not come to my mind at that time that hereafter my fate would become thus. ನಾನು ಆ ಊರಿಗೆ ಹೋಗಿ ಬರುತ್ತೇನೆನ್ತ, ಹೊಂಟಿನು, he said "I go to that town and return", and started. ಅಕ್ಕಾ, ದಯ ಮಾಡಿ ಒನ್ದು ತಟಕು ಜೀನುತುಪ್ಪಾ ಕೊಡೀ! ದೇವರು ನಿನಗೆ ಕಲ್ಯಾಣ ಮಾಡ್ಯಾನು ಎನ್ದು, ಬೇಡಿ ಕೊಣ್ಣಿತು, "elder sister," prayed she, "kindly give me a drop of honey! God will make thee happy". ವರರ ಮೇಲೆ ಮಾಡಿದ ಉಪಕಾರವು ಎನ್ಡಿಗೂ ವ್ಯರ್ಥ ವಾಗಿ ಹೋಗುವದಿಲ್ಲಿನ್ದು, ಮನಸ್ಸಿನೊಳಗೆ ನಿಕ್ಷಯ ಮಾಡಿ ಕೊಣ್ಡನು, he arrived at the certain decision that help afforded to others would never be in vain. ಅವನು—ಇದೇನೆಲೇ, ಇಲ್ಲಿಯ ಸೊಪ್ಪೆಯ ಮುಟಿಸಿಗೆ ಸಾರಂಗವಿದ್ದನ್ನೆ ತೋಟುತ್ತದೆ ಎನ್ದು, ಕೂಗಿದನು, "ha, what is this?" cried he, "in this straw there appears a deer to be hidden". ಮಾನವಿಲ್ಲದ ಬಾಟ್ರೀಕೆಗಿನ್ನ ಸಾವು ಲೇಸೆನ್ದು, ತೋಟುವದು, it appears that death is preferable to a dishonorable life. ವೂವಡಿಗೆಂ ಹರನ ಪೂಜಾರ್ಥದ ಕುಸುವುವುಂ ಪರಿಮಳವನ್ ಈಣ್ವಿದಳ್ ಎನುತ್ತೀಯರಸಿಯರ ಮೂಗಂ ಕಡಿ ದನ್ ಆ ಕ್ಷಣದೊಳ್ ಎಸ್ಪಿನಲು, when they told (the king) that the florist, saying "she tasted the flower (and) fragrance with which Hara should be worshipped", cut off the nose of this queen at that moment. ನಿನ್ನ ಮಾತಿನ

ಆಶಯವು ನನಗೆ ಪೂರಾ ತಿಳಿಯಿತು ಎನ್ನ, ಬಲುಲಗೆಬಗೆಯಿನ್ನ ಅನ್ನನು, he said hastily "the meaning of your word is perfectly known to me". ಈ ಭವಹರಚರಿತಂ ವುಣ್ಯ ಶ್ರವಕಾರಣಮೆನ್ದೆ, ಪೇಟಲ್ ಉದ್ಭತನಾದೆಂ, having said even "this worldly existence-removing-story (shall become) a cause of pleasure for the ear", I endeavoured to tell (it). ಎಲ್ಲ ಹಣವನ್ನು ಇಸ ಕೊಣ್ಣು ಹೋದನೆನ್ದು ಹೇಬಿಿದಳು, she said "he took all the money and went away". ನೀನು ಮಾಡಿದ ತೀರ್ವ ಸಮವಲ್ಲ ಎನ್ನು ನನಗೆ ಹೇಟಿಿದರು, they told me that the decision thou madest, was not proper. ಎತ್ತು, ಅವನ ಕೆಯ್ಯೊಳಗಿನ್ನ ನೀನು ಪಾರಾಗಿ ಹೋಗಲಾಯಿ ಎನ್ದು, ಹೇಲಿತು, the ox said "thou canst not be saved from his hand". ಕೊಟ್ಟಿಂ ಕೊಟ್ಟಿನೆನ್ನು, ಸಿಂಹಳೇನ್ಟ್ರಂ ನುಡಿದಂ, "I shall certainly give" king Simhala said. ಮಾವಾ, ನೀನು ನನ್ನ ಕರೆದಿ ಎನ್ತ, ಫಕೀರನು ಹೇಲಿಿದನು, Phakîra said "uncle, thou didst call me". ಆ ಕೂಸುಗಳ ಚಿನ್ನೆ ಬಿಡಿರಿ! ನಾನು ಇವುಗಳನ್ನು ಜತನದಿನ್ನ ಕಾಯುತ್ತ ಹತ್ತರ ಕುಳಿತಿರುತ್ತೇನೆ ಅನ್ನಲು, when it (the wolf) said (to the wild hog) "give up anxious thought as to those (your) little ones! I shall sit near (them) guarding them with care". ತಾನು ಮಾಡುತ್ತೀನೆನ್ನ ಹೇಟಿಿದನು, he said "I will do it".

ತಸ್ಪೆ, ಶಿಕ್ಷಿಸುವದಕ್ಕಿನ್ತ ಕ್ಷಮಿಸುವದು ಬಹುಯೋಗ್ಯವು ಎನ್ಡು, ತನಗೆ ಬುದ್ದೀ ಹೇಲಿಗಿದ ಮಾತನ್ನು ಮಗನು ಮನಸ್ಸಿಗೆ ತನ್ನು, ಆ ಹುಡುಗನನ್ನು ಕ್ಷಮಿಸಿ ಬಿಟ್ಟನು, the son took to heart that (his) father had given him the advice that it was much fitter to bear with than to punish, and pardoned the boy. ಎಸ್ಡಿಗೂ ತಾಯಿ ತಸ್ಪೆಗಳ ಮಾತು ಮಿಂದು ಬನ್ನಲೂ ಮನುಷ್ಯ ಪಶು ಪಕ್ಷಿ ಗಿಡ ಭೂಮಿ ಆಕಾಶ ಸೂರ್ಯ ಡಸ್ಟ್ರ ಮುನ್ತಾದವುಗಳನ್ನೆಲ್ಲ ದೇವರು ಹುಟ್ಟಿಸಿದನೆನ್ನಲೂ ಅದರಿಲ್ಲಿ ಬರೆದದೆ, it is written in it (viz. in the old or former book) that (you) should never transgress the word of (your) parents and that God created man, beasts, birds, trees, the earth, the sky, the sun, the moon, and all the other things.

ನಾಯಿಗಳನ್ನು ಒನ್ದು ಗಿಡಕ್ಕೆ ಕಟ್ಟಿ ಹಾಕಿ ಹೋಗಿರಿ ಎನ್ನು ಅನ್ನನು, he said "tie the dogs to a tree and go!". ಬಯ್ದಾಡುವ ನಡತೆ ಬಹಳ ಕೆಟ್ಟರು, ಇದನ್ನು ಚನ್ನಾಗಿ ನೆನಪಿ ನಲ್ಲಿಡು ಎನ್ದು, ಬುದ್ಧೀ ಹೇಟಿಿದನು, he exhorted him "the habit of using improper language (is) very bad; remember this well!". ಅಸೂಯೆಗೀಡಾಗ ಬೀಡೆನ್ಡು, ನಿಜನನ್ನನಂಗಾ ಕುಳಿನ್ದಂ ಪೇಟ್ಡಿಂ, that Kulinda told his son "do not become subject to envy!". ಚಕ್ರವರ್ತಿ, ತನ್ನ ದಣ್ಣಿನವರಸ್ನೆಲ್ಲಾ ಮೊದಲು ದಾಟಿಸ ಬೇಕೆನ್ಡು, ಅಮ್ಪಿಗರಿಗೆ ಅಪ್ಪಣೇ ಮಾಡಿದನು, the king commanded the boatmen that they should first transport all his soldiers over (the river). ಆತನು ನೋಡುವ ಎನಲು, when he said "let us see!". ನೋಡೋಣ, ಬಾ ಎನ್ನನು, he said "let us see, come!".

ಅವನಿಗೇನೆಸ್ತ ಹೇಬಿಲಿ? ನಮ್ನಲ್ಲಿಗೆ ಬರ ಬೇಕೆಸ್ತ ಹೇಬಿ ರ, what am I to tell him?

Tell (him) he must come to me. ಹೋಗಿ, ಸಾಯಂಕಾಲದಲ್ಲಿ ಅವರ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇನೆನ್ದು ಹೇಟು, go, and tell (him) that I will come to his house to dinner this evening. ದೊರೆ, ಸಾಯಂಕಾಲದಲ್ಲಿ ತಮ್ಮ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇ ನೆನ್ನ, ಹೇಟಲಿಕ್ಕೆ ನನ್ನನ್ನು ಕಳುಹಿಸಿದರು, the gentleman sent me to say that he would come to your house to dinner this evening. ದೂತರು ಚಕ್ರವರ್ತಿಯ ಬಲಿಗೆ ಬನ್ನು, ಎಲೇ ಮಹಾರಾಜನೇ, ನಮ್ಮೊಡೆಯನು ಇವುಗಳನ್ನು ತಮಗೆ ಕಾಣಿಕೆಯಾಗಿ ಕಳುಹಿಸಿರುತ್ತಾರೆನ್ನನು, the messenger went to the ruler and said "O king, my master has sent you these things as a present".

The verbs ಎನ್ and ಅನ್ are also used in questions, e.g. ಯಾಕೆ ಮರದ ಮೇಲೆ ಏದಿದ್ದಿ ಎನ್ಡನು, he said "why hast thou ascended the tree?". ಆ ಕುಣ್ಟ ನು, ನಿನ್ನ ಸಹಾಯಕ್ಕೆ ಹ್ಯಾಗೆ ಬರಲಿ ಎನ್ದ, ಚಿನ್ತಿಸುತ್ತಿರಲು, when the cripple said "how shall I come to thy help?" and was sorrowful. ಯಾವ ಆಟ ಆಡ ಬೇಕು ಅನ್ನುತ್ತೀ, what doest thou say that (we) shall play? ಈ ಮರವನ್ನು ಈ ಹಾಡು ಮಾಡಿದವರು ಯಾರು ಎನ್ದ, ತೋಟದೊಳಗಿನ ಆಳುಗಳನ್ನು ಕರೆದು ಕೇಳಿದನು, he called the servants that were in the garden and asked "who are they who have treated this tree in this manner?". ನಿಮಗೆ ಹ್ಯಾಗೆ ತಿಳಿಯಿತು ಎನ್ಡು, ಕೇಳಿದರು, they asked "how did you know (that)?". ಯಾವಾಗ ತರುವಿ ಎನ್ಡು, ಕೇಳಿದನು, he asked "when wilt thou bring (it)?". ನೀನು ಯಾಕೆ ಅಮಿತ್ತಿದ್ದಿ ಎನ್ಡು, ರಾಮಚನ್ನ ನನ್ನು ಕೇಳಿದನು, he asked Râmačandra "why doest thou weep?".

Further the said verbs are used to express 'for the purpose', regarding which some instances have been given in § 302 under No. 7.

Then the said verbs are also used to give an explanation of nouns, verbs or adverbs, e. g. ಕಟ್ರಿತಿಯೆನ್ನು ಗರ್ದಭಂ, kalte means an ass [lit. kalte (people) having said (is) an ass]. ಮುಟ್ತಿಗಮ್ ಎನ್ಡೊನ್ನು ಮರಂ, multaga means a certain tree. ಕೂಟಿನೆನ್ಗೆಗ್ಗಂ, kûla means a rude man. ತೆಗೆಬ್ಬನೆನ್ನು ಪಟ್ಟಿದಂ, tegaldan means 'he reviled'. ಅಗುಟ್ಟಿನೆನ್ನು ಸೀರ್ನೆಲೆದಪ್ಪಿದಂ, aguldan means 'he sank in water'. ಕಟ್ಟಿನೆಯೆನ್ನು ಆಕಸ್ಮಿಕಂ, kalkane means suddenly. ಗಟಗಟಿನೆಯೆನ್ನು ಬೇಗಂ, galagalane means quickly. — Also when a series of nouns is given ಎನ್ or ಅನ್ is used, e. g. ನಾಗರ ಹಾವು, ಕೇರೀ ಹಾವು, ಮಣ್ಯು ಕ್ಕಹಾವು, ಚಿಣಿಗೇ ಹಾವು, ಬಳೆಗಡಕಹಾವು, ಹೆಬ್ಬಾವು ಎನ್ನು, ಹಲವು ತರದ ಹಾವುಗಳುಣ್ಣು.

Also when imitative sounds, feeling, etc. are to be expressed, the said verbs are used, e.g. వటవటి వట్పటియేన్నాలికల్లళ్ అందిదుకావు నభదిం, hailstones fell down from the sky with the sound of palapala palpala. నిందిన గుంయి గుంయి ఎన్న, ఉండుత్తదే, the fly sings gumyi gumyi. నన్న

ಅಂಗಿಯ್ ಜುಮ್ ಅನ್ನುತ್ತದೆ, the palm of my hand has the sensation of jum (from cold).

The relative participles of the said verbs are used similarly (cf. the use of ಎವ್ವು in the passive, § 315, 2, k). Regarding ಎವ್ವು when forming a verbal noun in combination with ಉದು or ಅದು, the following instances may be given: — ವಿರಸವೆನಗಿದು ಮುಂಜಿಯೆಮ್ಬುದನ್ ಒರೆಯದಿರು, do not say "this investiture with the sacred thread is sapless to me". ే అక్కె బలు ದೆ ಹಾಲು ವಿಸಾಸಶ್ ಎಮ್ಬುದನು, does the cat know (the difference between common) milk (and) that which is vowed? ತಾನು ಈ ಹೊತ್ತು ಹೊಸವಾಗಿ ಎಷ್ಟು ಕಲಿತೆನೆಮ್ಬದನ್ನು ಪ್ರತಿದಿನ ನೋಡುತ್ತಿರ ಬೀಕು, he must daily examine "how much more have I learned to-day?". ಮಕ್ಕಳಿರಾ, ಯಾವದೊನ್ದು ಕೆಲಸಕ್ಕೆ ಕೆಯ್ ಹಾಕು ವದಕ್ಕಿನ್ತ ಮುಂಚಿತವಾಗಿ ಅದನ್ನು ಮಾಡುವದಲಿಿನ್ದ ನಿಮಗೇನಾದರೂ ಉಪಯೋಗವದೆಯೋ ಇಲ್ಲವೋ ಎವ್ಬುದನ್ನು ಪೂರ್ಣವಾಗಿ ವಿಚಾರ ಮಾಡಿ ನೋಡಿರಿ, children, before you apply (your) hand to anything, examine thoroughly whether it is in any way useful to you or not. ನಾವು ಸುಮ್ಮನೆ ಬಾಯಿಗೆ ಬನ್ನ ಹಾಗೆ ಮಾತಾಡ ಬಾರ ದೆಮ್ಭುವದಕ್ಕೆ ಒನ್ದು ದೊಡ್ಡ ಕಾರಣವುಣ್ಟು, there is an eminent reason, why we should not vainly (and) inconsiderately speak. ಆ ವುಸ್ತಕದಲ್ಲಿ ನೀತಿಯ ಪಾಠ ಗಳುಣ್ಬು; ಅವುಗಳನ್ನು ಚನ್ನಾಗಿ ಓದಿ ನೆನಪಿಟ್ಟು ಕೊಣ್ಡು ಅದರಿನ್ತೆ ನಡ ಕೊಳ್ಳ ಬೇಕೆವ್ಬು ದಾಗಿ (ಎಮ್ಬದು+ಆಗಿ) ಬರೆದದೆ, in that book there are ethic rules; it is written (therein) that you should read and remember them carefully and walk accordingly. ಭೃತ್ಯನನ್ನು ಕರೆದು ಹೀಗೆ ಮಾಡಿಮ್ಬದಾಗಿ ಆಜ್ಞಾಪಿಸುವದು, calling (one's) servant and ordering "do thus". ನರಿಯು, ಅಣ್ಣಾ, ಹೋಗಿ ಬರುತ್ತೇನೆ, ಲೋಧವರಲ ಎನ್ದು, ಆನ್ನದ್ದೇ (past relative participle) ಹೊಂದುಟಿತು, the fox said with emphasis (to the fowl) "elder brother, I go (now) and shall return. (Your) favour remain (on me)!", and started.

333. ಎನ್ನರೆ or ಅನ್ದರೆ are frequently used after a conjugated verb to express the meaning which that verb would give, if its relative participle in combination with ಅರೆ were used, e.g. ಇನಿನಿನ್ದ ನೀನು ನಮ್ಮ ಸಾಲೆಗೆ ದಿನಾ ಬರುತ್ತ ಬಾ ಅನ್ದರೆ ಒನ್ದೆರಡು ತಿಂಗಳೊಳಗೇ ನಿನಗೆ ನನ್ನನ್ನೆ ಬರೆಯಲಿಕ್ಕೆ ಒನ್ನೀತು, if hence thou daily come [lit. "daily come" if (one) says] to our school, you will probably become able to write like me even in one or two months. ದೊರೆ ಬನ್ದರನ್ನರೆ, if master has come [lit. if (one) says "master has come"]. ಗುಬ್ಬಿಯು ಆ ತತ್ತಿಯ ಮೇಲೆ ಕೂತಿತೆನ್ದರೆ ಅದಜಿ ಮೆಯ್ಕಾವಿನಿಂದ ಮಜಿಂದಾಗುತ್ತದೆ, if the sparrow sits on that egg [lit. "sat" if (one) says], a young will be born by the warmth of its body. ತಮ್ಮ ಕೆಯ್ಲೆ ಆದಷ್ಟು ಬಡವರ ಪರಾಮರಿಕೆ ಮಾಡ ಬೇಕು ಅನ್ದರೆ

ದೇವರು ತಮಗೆ ದಯ ಮಾಡುವನು, if you take care of the poor [(lit. "you must take care of the poor" if (one) says] as much as you can, God will be kind towards you. ಕಾಯಿಗಳು ಹಣ್ಣಾದವೆನ್ನರೆ ಬಿಸಲಿಗೂ ಗಾಳಿಗೂ ಆರಳಿ ಒಳಗಿನ ಹತ್ತಿ ಹೊಂದಿಗೆ ಬರುತ್ತದೆ, if the pods are ripe, they will open by the effect of sunshine and wind, and the cotton that is inside, will come out. ರಾಮ ಪುರವೆಪ್ಪು ಊರಿಗೆ ಹೋಗು ಅನ್ದರೆ ನಿನಗೆ ಎರಡು ದುಡ್ಡಿಗೊನ್ನು ತೆಂಗಿನ ಕಾಯಿ ದೊರೆಯುವರು, if thou goest to the town called Râmapura, thou wilt get a cocoanut for two duḍḍus. ಇಲ್ಲಿ ಕತ್ತಲಾಯಿತನ್ದರೆ ನನಗೆ ಈ ಗುಡ್ಡದೊಳಗೆ ದಾರಿ ಸಿಗಲಿಕ್ಕಿಲ್ಲ, if darkness sets in here, I shall not find the way in this hilly country. ಈ ಕಠಾಣಿಯನ್ನು ನಾವಿಬ್ಬರೂ ಹಂಚಿ ಕೊಣ್ಣು ಬಿಡುವಾ ಅನ್ದರೆ ಜನ್ಮದ ದರಿದ್ರ ವಿಜೈನ್ನವಾ ಗುವದು, if we two divide this costly pearl among us, (our) poverty of birth will cease. Observe also the following instance — ದೊರೆಗಳು ಶನಿವಾರ ಬಿಸ್ಟರ; ಈ ಶನಿವಾರತನಕ ಆನ್ದರೆ ಒನ್ನು ವಾರ ಆಯಿತು, the gentleman came last Saturday; (from that time) till this Saturday, if one says, it is a week.

It is to be remarked here that ಎನ್ಡರಿ or ಅನ್ಡರಿ is also used to express the English 'that is to say', e. g. ಸನ್ನ ೧೪೯೦ನೇ ಇಸವಿಯುನ್ನ ೧೬೮೭ನೇ ಇಸವಿಯ ತನಕ ಅನ್ದರೆ ಸುಮಾರು ಇನ್ನೂಟು ವರ್ಷಗಳ ವರೆಗೆ, from A. D. 1490 till A. D. 1687, that is to say for about 200 years. ಗ್ರೇಟ್ ಬ್ರಿಟಿನ ಸಂಯುಕ್ತರಾಜ್ಯದ ಕ್ಷೇತ್ರಫಲವು ತುಸು ಹೆಚ್ಚುಕಡಿಮೆ ಸಿಂಹಲದ್ವೀಪದಷ್ಟು ಅನ್ದರೆ ೨೫ ಸಾವಿರ ಚಚ್ಚಾಕಮೈಲು ಉಣ್ಬು, the area of the united kingdom of Great Britain is about as great as that of Ceylon, that is to say 25000 square miles. ಈ ವಿಶಾನು ತಿರಿಗಾಡಿ ದರೆ ಕಡಲುಕ್ಕಿ ನೀರು ಹೆಚ್ಚುವದು ಅನ್ದರೆ ಅಷ್ಟು ದೊಡ್ಡ ವಿಶಾನು, if this fish moves about, the sea swells and increases, that is to say such a big fish.

- 334. With regard to the use of ఎన్డరీ or అన్డరీ after a conjugated verb adduced in § 333 the remark is to be made that ఆడుండ, ఆడడే or ఆడరీ (cf. the verse in § 319) are similarly used, e. g. కులిమన్హ్హవన్ ఆటిచియం దిండి, if thou knowest Šiva's mantra. నిమ్మూటిగిన కెట్పిసిదనాందిండి, if he left your service undone. జింటి బిద్దరాందిండి, if they escaped. సన్స్సిద రాందడి, if they touch. Also న్విస నాళి పుణిగి జింగువదాందరి, if to-morrow thou goest to Punë. Cf. § 296.
- 335. In the modern dialect 'intentionally' is expressed by బింಕేన్త, (lit. having said "it must"), e. g. నాను బింಕేన్త కన్నడియన్ను ఒడియల్లు, I have not broken the looking-glass intentionally; (and 'unintentionally' may be translated సాంಕేన్త or బిండేన్త).

- 336. In the same dialect 'they say', 'on dit' is expressed by adding అన్నే (§ 196, remark 4; § 198, 7, remark 2) to a sentence, e. g. బ్రాడ్మణను ఆ జీనివారన బటింగి డుంగి, అన్దద్ద (see § 337) నాయకరేం, కమ్మల్లోనింగి సింగు కుమ్మువదినిన్న దుడ్డ జుణ్డి అదియేన్తే, the Brahmana went to that money-changer and said "sir, they (people) say you have a certain large metal vessel into which water uses to be filled". ఒన్న జాంతియ కమ్మాగళు ఇదిం కేంటింటి మహియన్న నుంగుత్తవేస్తే, they say that a sort of frogs swallows a whole chicken. బరుత్తారన్తే, "they are coming" they say (or I am told). బన్రరేస్తే, "they are come", I am told.
- 337. From the instances in § 332 it appears that ఎన్ or అనే are generally placed at the end of a statement, etc.; it is, however, allowed to put them also before it in order to introduce it, e.g. కెగ్డియు ఇబ్బరెన్న కెరేదు కెన్నిదురిగి నిల్ల జోంటి, ఆన్డెద్ద మక్కళిరా, నించిబ్బరూ దినాలు కెన్నడిం నుండుక్కా ఇద్ది, etc., the father called both (his children), told them to stand before him, and said (lit. a having said) "children, daily look on the looking-glass". ఒన్న దిన ఒబ్బ ముదుకాను కేలవు జుడుగరిగి ఆన్డెద్ద మక్కళిరా, నాను నిమగి మీకవాగ బింకిస్స్లు, ఆహింగ్రీ మక్కేసన్, on a certain day an old man said to some boys "children, I desire your welfare". దించనిన్నను నమ్మయ జ్ఞంగి—ఆవగం బజువేందవేం దారి, the god said to Nambiyaṇṇa—"always (are) even the manifold vêdas the road". నిపియన్నళ ఇనియుంగి—అహియే నిమియను భిక్తియం, the wife told the beloved one "I do not know, I do not know devotion".

In such a case ఎనో or అనో may be preceded by ఇన్తు (ef. § 326 ఆది స్టేన్నిడి), e. g. బబ్బియమో ఆరెసియం నన్మయ్నలేస్టిన్నం, thereupon, in order to appease the queen, he spoke thus—. మక్షమో ఆరెసనో ఇస్తేన్దం, again the king spoke thus—. మక్షమో ఇన్ఫేన్లళ్, again she spoke thus—. ఆవళో ఇన్ఫేన్లళ్, she spoke thus—. ఆవళో ఇన్ఫేన్లళ్, they spoke thus—. ఆనేసిస్తేన్ం, he spoke thus to (his) father—. నరిశృన్మనంగి పెకిమోండిన్నననో ఇస్తేన్నం, to the son of the king the son of Patimôhi spoke thus—. Also: ఇస్తేన్నిరేదు, having spoken thus (with reference to preceding words).

Or ఇదం, this, may be put after ఎనో, e.g. ఆవనా ఎన్నా ఇదం, he spoke this—.

There is still to be mentioned the use of a relative participle in the form of a verbal noun to introduce a statement, etc., without ఎన్ or అనో, e. g. అవను ఆలోవింగున్నీ — ఈకేయు, కర్య బ్యజద జింలవేన్న, జేంబిఎవడు మద్దిన

ಚೀಲವು, he reflected "what she says is a bag of black seed, (is) the bag of gunpowder". ಸಿಂಹವು ಹೇಟಿ ದ್ದು — ನೀವೆಲ್ಲರೂ ತಿಳಿದವರೇ ಇದ್ದೀರ, the lion said "all of you certainly know". In such a case ಏನಸ್ಥರೆ is to be supplied, for which see § 323.

XXIII. On ಇಲ್ಲದೆ, ಆಲ್ಲದೆ, ಆಲ್ತು.

338. In § 212, No. 7 ఇల్లది, అల్లది (cf. §§ 170. 361) and అల్తు appear as classed with the adverbs by the Šabdānušāsna.

ಇಲ್ಲದೆ.

In that case ఇల్లది has the meaning of 'in absence of', 'without' (vinārtham), e. g. ఆశ్ఛరమా ఇల్లది కేశ్ఛరా ఆశ్ఛమి, do distinguished people originate without letters (i. e. without the knowledge of letters or science)? స్విగ్ ఇల్లదిచేల్లమా ఒళవే, భానుకనుజూ, without thee are all these (valuable things) in existence (for me), O Karna? భక్తియిల్లది శేట్న ఉంటి, without devotion thou wilt be ruined. కేళుపిల్లది? ఒక్పినే, shall I not come even without delay? కేటిపిల్లది, even without intermission. ఆనోకాజనరిగి శేజ్చపిల్లది ఇరువెదు బోళాకు, many men like to live without labour.

But originally ఇల్లడి is the negative participle of ఇలో, not being present or not having been present, not being, not having been (see § 170; ef. ఇల్ల § 298), e.g. ఇస్తిత్సదివ రాజ్యం దుర్లమో ఎస్ఈార్లం, a kingdom in which so much (viz. a strong king, etc.) is not existing, is called weak. ఔరస ప్రత్నే అక్కమం, మేంగ్లా అవనా ఇల్లడింది, a son generated by one's self (is) the best; and if not being he is (i.e. if he did not exist). ఇల్లీ భిశ్వీనలో ఒన్నవుం మున్నిల్లదిడింగాడి, thereafter not being anything to eat here if is (i.e. if thereafter there were nothing to eat here). బుద్ధి ఇల్లదిదైరి సింతి ఇరువచిల్ల, if (there) is no understanding, (there) is no right behaviour. బ్రయంజనక్కిల్లడి వ్యయవాని జింగానికి వ్యయవేస్థిసినువడు, to a useful purpose even not being a spending a going (i.e. spending even for no use or without use) is called vyaya.

ಇಲ್ಲದೆ being thus originally a negative participle or gerund, forms also the relative participle ಇಲ್ಲದ (see § 273), e.g. ದುಃಖಾವಿಲ್ಲದರ್, those who have no sorrow. ಎಡೆದೆಟ್ಹು ಇಲ್ಲದ ಸಾಲು, a line that has no break. ಕಿಂಪ್ಪುಲ್ಲದ ಎತ್ತು, an ox that has no horns. ಬುದ್ದಿ ಇಲ್ಲದವನು, a man who has no understanding. ಇಲ್ಲದುದು, that is not existing.—It is to be

remarked that ಇಲ್ಲದ, like ಉಳ್ಳ, may govern also the accusative, e.g. ಎಫಕ್ತಿಯನಿಲ್ಲದುದು (see § 316 under No. 1).

ಅಲ್ಲದೆ (cf. § 300, 1, remark a).

ಅಲ್ಲದೆ when considered as an adverb (§ 212, 7) means 'excepting', 'except' (vinārtham, Šabdānušāsana), and occasionally 'but', e.g. జిననా ఆల్లది ದೇವರ್ ಒಳರೇ, are (there any) gods except Jina? ನೀನ್ ಅಲ್ಲದಾವನ್ ಅಧಿಕನ್ ಇಳೆಯೊಳ್ ಜಿನವಾ, except thee, Jinapa, who is an excellent person on ಖದ್ಯೋತಂಗಳ್ಗಿರುಳಲ್ಲದರ್ಕಮ್ ಇದಿರೊಳ್ ಮೆಯ್ಡೋರ್ಕೆಯೇನ್ ಅರ್ಕುಮೆ, except at night fire-flies (have not the ability to shine); let the sun shine in front, what ability (to shine) have they? ಕುಸುವಾಯುಧ, ನಿನ್ನ ಬಲ್ಪ ಸೆಣ್ಮಕ್ಕಳೊಳ್ ಅಲ್ಲದಿಲ್ಲ, Kâma, except among females, thou hast no power. ಕುಳದ ನಿಯಾಮದೊಳ್ ಎನ್ದುಂ ಕ್ಷಳಕ್ಕೆ ಲಾಕ್ಷರವಿಕಲ್ಪಮ್ ಇಲ್ಲ; ವಿಕಲ್ಪಂ ಕ್ಷಳನ್ ಅಲ್ಲದಿಲ್ಲ, in an alliteration wherein the kula (the Kannada ಳ್) is, the optional use of the letter es for the kshala (the Samskrita es) does never occur; an optional use, excepting (that of) the kshala, is not to occur (in such a case). ಉಯ್ ನೆಯ್ ಸುಯ್ ಒಯ್ ಧಾತುಗಳೊಳ್ ದೃತ್ವಮ್ ಅಲ್ಲದಲ್ಲ ವಿಕಲ್ಪಂ, in the verbal themes uy ney suy oy (there) is no other use except the doubling (of their final letter when egg is suffixed). ಅಕಾರಾನ್ತಮ್ ಅಲ್ಲದುಬಿಿದ ಸ್ವರವ್ಯಂಜನಾನ್ತಂಗಳ್ಗೆ ಪರಮಾದ ಚತುರ್ಥಿಗೆ ಗೆಯೆನ್ಡಕ್ಕುಂ, excepting the terms that end in e, (there) is (the suffix) n for the dative when it (i. e. its suffix) follows the rest (viz.) those that end in (other) vowels and in consonants. ಧನವನ್ ಈಯಲು ಬರ್ಪ್ರದಲ್ಲದೆ ತನುವನ್ ಈಯಲ್ ಅದಿನ್ನು ಬರ್ವದು, it is possible to offer (one's) riches, but how will it be possible to offer (one's) body? ಆದಿಶಿವಭಕ್ತಂಗೆ ಮದುವೆಯನ್ ಆದರದಿ ನಾ ಮಾ ಬಿಸ್ಪಿನ್ ಅಲ್ಲದೇ ದುಹಿತೆಯಂ ಭವಿಗೆ ಕೊಡೆಂ, except I reverently marry (her) to a devotee of Adišiva, I do not give this (my) daughter to a worldling. ದೇವರ ಕೃಪೆಯಿನ್ದಲ್ಲದೆ ಪಾವಕ್ಕೆ ಪರಿಹಾರವಿಲ್ಲ, except through the grace of God (there) is no forgiveness for (i.e. of) sin. ಹಾಲಾ ಮೊಸರಾಗುವದಲ್ಲದೆ ಮೊಸರು ಹಾಲಾದೀತೇ, except that milk becomes curds, could curds become milk?

Occasionally ಒಡೆ or ಅಡೆ (or ಅರೆ) may precede ಅಲ್ಲದೆ, e.g. ನಿಮ್ಮ ಕೆಯ್ಯಲಿ ಮಡಿದೊಡಲ್ಲದೆಯೆಮ್ಮ ಶಾಪವಿಮೋಕ್ಷವಾಗದು, except he die by your hand, I shall get no deliverance from my curse. ಎಮ್ಮುವಂ ಪೂಜಿಸಿದಡಲ್ಲದೆ ಭಕ್ತಿ ದೊರೆಯದು, except one adores me, devotion will not be obtained.

ಅಲ್ಲದೆ sometimes loses so much of its originally verbal character that it is added to a relative past participle (unless the rule in § 167 be

applied), e.g. ನಿನ್ನಂ ನೋಡಿದಲ್ಲದೆ (=ನೋಡಿದ ಅಲ್ಲದೆ, or perhaps ನೋಡಿದು ಅಲ್ಲದೆ), except I see thee. ಬೆಳಗಿದಲ್ಲದೆ, except it become bright. ಶತ್ತು ಇನ್ನಂ ಸಂಸ್ಕೃತದೊಳ್ ಪದವಿಧಿಯಂ ನೆರಿತಿ ತಳಿದಲ್ಲದೆ (Commentary: ಧರಿಸಿದಲ್ಲದೆ) ಕನ್ನಡ ದಲ್ಲಿ ಲಿಂಗಮಾಗದು ನಿಜದಿಂ, a term with final ಅತ್ may well form a word in a Samskrita compound, but in (true) Kannada does not become a nominal theme by itself. ಊರಿಗೆ ಬನ್ನ ಮಾರಿ ಉಣ್ಡಲ್ಲದೇ ಹೋಗದು, Mari that has come to a town, does never go away except she eats. - On the other hand we have also: ತಲೆ ತಾಗಿಸಿದ್ದಲ್ಲದೆ (=ತಾಗಿಸಿದ್ದು ಅಲ್ಲದೆ) ಬುದ್ದಿ ಬಾರದು, except he knock (his) head (against something), understanding will not be obtained (by him).

Likewise this disappearance of its original character seems to occur when ಅಲ್ಲದೆ is followed by an accusative (see § 300, 1, remark b), e. g.ವುೃಡನ ಭಕ್ತರನ್ ಅಲ್ಲದಾರುವನ್ ಅಂಿಯಿವರ್ತಿಸಿವು, except devotees of Šiva we know and love nobody. ಎನ್ನನ್ ಅಲ್ಲದೆ ಸತತಂ, ಬಯಿಕಿನ್ನ ಪದವಿಯನ್ ಆದೊ ಡಾತಂ (see § 287, remark) ತನ್ನ ಮನದೊಳು ನೆನೆವುದಿಲ್ಲ, except always upon me, he does not think even upon my (high) rank.

ಅಲ್ಲದೆ may also get the meaning of 'besides' (ಮೇಡ್, ಮತ್ತೆ), e.g. ಅದ ಲ್ಲದೆ, besides that. ಇದಲ್ಲದೆ, besides this. ಅವನಲ್ಲದೆ ಮತ್ತೆ ಕೆಲವರು ಬನ್ನರು, besides him some others came. ನೊಣಗಳು ಸೊಗಸಿನ್ನ ಹಾರ್ಯಾಡುತ್ತ ಹೊತ್ತುಗಳಿ ಯುತ್ತಿದ್ದವಲ್ಲದೆ ತಮ್ಮ ಹಿತದ ಕೆಲಸವನ್ನೇನೂ ಮಾಡಿ ಕೊಳ್ಳುತ್ತಿದ್ದಿಲ್ಲ, the flies spent (their) time by joyfully flying about, besides (that) they did not do any work useful to themselves. ದೇವರಾಜನು ದಕ್ಷಿಣಕ್ಕೆ ತನ್ನ ರಾಜ್ಯವನ್ನು ಬೆಳಿಸಿದ್ದಲ್ಲದೆ ಉತ್ತರದಲ್ಲಿ ವಿಜಾವುರದವರ ಹೊಸಕೋಟಿಯ ಪರಗಣಿಯನ್ನು ತಕ್ಕೊಣ್ಡನು, Dêvarâja, besides enlarging his kingdom much towards the south, took, in the north, the district of Hŏsakôṭĕ of the Vijāpura people. ಅವನು ಹಣಗಾಯಿನ ಲ್ಲದೆ ಧರ್ಮಹೃನಾಗಿದ್ದಾನೆ, besides a rich man he is a very liberal man.

The original verbal character of ಅಲ್ಲದೆ as a gerund (cf. § 300) appears still in the following instances: — ಸ್ಥಿರಮ್ ಅಲ್ಲದೆ ಸ್ನೇಹ ಮಾಟ್ಪಿವನು, a man who, (his love) not being steady, loves (i. e. a man unsteady in his affection). ಮಾಮರನ್ ಅಲ್ಲದಿಲ್ಲ, a mango tree not being it is not (i. e. it certainly is a mango tree). ತನಿಗಮ್ಪನ ಮಲ್ಲಿಗೆಯಲ್ಲದಲ್ಲ, a jasmine of rich fragrance not being it is not (i.e. it certainly is a jasmine of rich fragrance). ಪ್ರಯತ್ನಮಲ್ಲ ದಿರ್ವ ಗುರುತ್ನದೊಳ್, in respectability that requires no (particular) effort (to acknowledge).

The relative participle of ಅಲ್ಲದೆ is ಅಲ್ಲದ, e.g. ಅದಲ್ಲದೊಡೆ, if it be not that (or thus). ಅಲ್ಲದುದು, that is improper. ತಾನ್ ಅಲ್ಲದನ್ಯಂ, another who is not he. ಸ್ಪಷ್ಟಮಲ್ಲದ ನುಡಿ, speech that is not distinct. ಅಲ್ಲದ ಕಾರ್ಯಂಗಳ್, acts that are not proper. ಬಿನ್ನು ವಿಂಗೆ ಬನ್ನುದಲ್ಲದ ನಿಜನಹನ್ಥ ಮಕಾರಂ, such an ಮ್ as does not stand for the bindu. ಪ್ರತಿಷೇಧಮ್ ಅಲ್ಲದಲ್ಲಿಯುಂ, also where there is no negative sense.

ಅಲ್ತು.

In § 212, 7 అల్లు is classed with the adverbs that are verbal forms; it is a bhâvavačana of the verb ఆల్ and another form of ఆల్లదుడు. It is used, like ఆల్ల (which see in § 300), in pratishedha, negativing, etc., e. g. బరేజప్పేక్త అుడ్డ రీనల్ బారడువు ఆక్కరమా అల్లు, (sounds) that are written (but) cannot be read (except in an inarticulate manner, as sounds for thunder, etc.), are no letters (lit. letters a being not). ఆవనల్లు, not he! అవళల్లు, not she! అదల్లు, not that! ఆక్కడల్లు, it is not fit. ముళినల్లేమ గాంకనింళ్, we have no (such a thing as can be called) anger against him. దీశవాం, సిందాళిశ్వనా ఎన్నం కబ్బమా ఇక్తనా అల్లు, O king, Simhalendra is one who has never paid tribute.

ಅಲ್ತೆ, i. e. ಅಲ್ತು to which the ಎ of inferential interrogation (§ 212, 6) is suffixed, is used as follows: — ಎಲೇ, ಇದಲ್ಲೆ ತುಹಿನಕ್ಷೋಣೀಧ್ರದುತ್ತುಂಗಸಾನು ಗಳೊಳ್ ಭೋರನೆ ಬನ್ದು ಪಾಯ್ದುದು ನೋಡಾಕಾಶಗಂಗಾಜಲಂ, O look, is not this the water of the celestial Ganges that runs swiftly down on the tablelands of the snowy mountain? ಪೊನ್ನಿಂ ಸಮನಿಸುಗುಮ್ ಅಲ್ಲೆ ಹೆಣ್ಣುಂ ಮಣ್ಣುಂ, are not women and lands acquired by means of gold? (Cf. ಅಲ್ಲವೆ § 300, 3).

XXIV. On the repetition of verbs, and on the combination of certain verbs.

339. The repetition of nouns, pronouns, adjectives, numerals, adverbs, interjections and imitative sounds has been treated of in §§ 303-309.

In § 152 it has been stated that there are no true frequentative or iterative verbs in Kannada, but that a kind of iterative verbs may be formed by simple repetition (yugalôččarana, dvihprayôga) or triple repetition (triprayôga).

Instances of such iterative verbs elucidating their forms are given in § 165, b, 1—4, where short participles are concerned, and in § 211, 1—11, where all the various repetitions are given, but without the respective various meanings conveyed by them. (Cf. § 361.)

In the present paragraph the meanings are adduced. They are the following:

- 1, directing the attention of others to a distant object or affair (dûra, Šabdamaņidarpaṇa), e. g. ಆ ತೋರ್ಭದಾ ತೋರ್ಭದು ಬಾನೋಳ್ ಧ್ವಜಪಿಂ, there in the sky (lit. in that that sky) appears, appears the banner!
- 2, directing the attention of others to a near object or affair (samîpa, Šmd.), e. g. ಇದೆ ಇದೆ ಸಾರ್ಕೆ ಸಾರ್ಕೆ ಗಣಕಾವಳಿ ಪೀಟ್ದ ಮುಹೂರ್ತಂ, lo, lo! let (them) approach, let (them) approach! (it is) the time told by the assemblage of astrologers.
- 3, repeatedly directing one's own face or attention towards an object or affair (abhîkshaṇa, abhîkshṇa, pratimukhâvalôkana, Šmd.), a person's own repetition of action or experiencing (abhîkshaṇya, Šabdânušâsana), e. g.

ಗಿಳಿಯೊಡನೋದಿಯೋದಿ ನುಡಿಗೆಲ್ಲು, ಮದಾಲಸರಾಜಹಂಸಮ

ಣ್ಡ ಕಿಯೊಡನಾಡಿಯಾಡಿ ನಡೆಗಲ್ತು, ಕಲಾಪಿಗಳಾಟಮಂ ಮನಂ। ಗೊಳೆ ನಡೆ ನೋಡಿ ನೋಡಿ ಕುಣಿಯಲ್ ನೆಚ್ ಕಲ್ತು, ಕಲಾಗುಣಂ ವೊದ ಲ್ಲಿ ಳವಡೆ ಬಾಲಭಾವದೊಳೆ ಭಾವಕಿಯರ್ ಬಳೆವರ್ ನಿರಸ್ತ್ರರಂ || having read and read (i. e. having repeatedly read) with parrots and (thus) learned speech, having played and played with the assemblage of flamingoes languid with passion and (thus) learned walking, having inquisitively and carefully seen and seen the dance of peacocks and (thus) having learned to dance well, the females with (their innate) taste for the beautiful continually grew up to the development of the excellence of fine arts (Šmd.).— ಅಟ್ಟಟ್ಟಿಯಾಪಿದಂ, he lowered (the pot) after continual boiling (its contents). භාකාක කුළුය, he repeatedly ate and (then) went. ನೋಡಿ ನೋಡಿ ನಕ್ಕಂ, he looked on and looked on and (then) laughed (Šabdanušasana). లుసేకెనిద్దిద్దిం కారణం, he was and was (i.e. continued to be) silent; what (is) the cause? (Basavapurana). ಓದೋದಿ ಬೇಸತ್ತನು, he read and read, and became tired. ಆಡಾಡಿ ಕೆಟ್ಟನು, he played and played, and (at last) was ruined (Nudigattu). ಒನ್ನೇ ಕಡೆಯಲ್ಲಿ ಕುಳಿತು ಕುಳಿ ತು ನಿಮಗೆ ಬಹಳ ಬೀಸಟ ಬಸ್ಸಿದ್ದೀತು, having sat and sat in one place you will be much wearied. ಬಿದ್ದು ಬಿದ್ದು ನಕ್ಕನು, he fell and fell and laughed (i. e. he rolled with laughter). ಆ ಬೇನೆಯಿನ ಸತ್ತು ಸತ್ತು ಉಬಿಿದನು, of that disease he died and died (i. e. was on the brink of death) and (still) remained

4, enjoining on others the repetition of an act in order to encourage or incite them (Kriyâsamabhihâra, Šmd.), e. g. ನಡೆ ನಡೆಯನ್ನು ನುಡಿದರ್,

"walk, walk!" they said. ಇದಿರ್ಚಿದಿರ್ಚೆನೆ ಜಟಾಯು, when Jatayu said "withstand, withstand!"

- 5, ordering with agitation, or hurrying an action; expressing anxiety, (čapalatě, Šmd.; sambhrama, Šabdánušásana), e. g. ఒప్పి సేబప్పి సు సుదికియం, deliver, deliver the woman with handsome teeth! అణ్యణ్ము, be manly! (Šmd.). ಹೋಗು ಹೋಗಯ್ಯ, go, go, sir! బిడు బిడం సెన్వీ ఉమ, give up, give up (your) doubt! ఎలే బనన, ಕೊಡು ಕೊಡು ಪೆಟ್ಟಿಗೆಯ ಹೊಸ್ನೆಲ್ಲವ, O Basava, give, give all the gold of the box! (Basavapurâṇa). ఒడ్డిడేడ్డిడేను కేబడ్డి మెగ్గోడుక్ కుంకుమవారి కుప్పళిస్తి పోయ్డళ్, the female buffoon saying "resist, resist, resist!" resisted, gathered saffron water and threw (it, Šmd.). ఇక్త బా, ఇక్త బా, ఇక్త బా, come this way, come this way, come this way! ఆనే బన్నదానే బన్నదానే బన్నదు, an elephant has come! an elephant has come! an elephant has come! an elephant has come, arise! the army has come, arise! the army has come, arise! (Šabdânušásana).
- 6, continuous, unceasing action (sâtatya, Šabdânušâsana), e. g. ಬನ್ನಂ ಬನ್ನಂ, he came and came. ಪೋದಂ ಪೋದಂ, he went and went. ಕಣ್ಡಂ ಕಣ್ಣಂ, he saw and saw. ಬರೆವರೆ (-ಬರೆ), when (it) came and came (Ršv.). ಬರುತ್ತ ಹೋಗುತ್ತ, ಬರುತ್ತ ಹೋಗುತ್ತ ಇದ್ದಾನೆ, he is coming and going, coming and going (Nudigatta). ಬರುತ್ತಾ ಬರುತ್ತಾ ರಾಯನ ಕುದುರೆ ಕತ್ತೆ ಆಯಿತು, the king's horse coming and coming (nearer) was (but) a donkey. ප 성증 ವರ್ತಿ ಶತ್ರುಗಳನ್ನು ಅಟ್ಟಿ ಕೊಣ್ಣು ಹೋಗುತ್ತಾ ಹೋಗುತ್ತಾ ಅವರ ದೇಶದ ಮಧ್ಯಭಾಗದಲ್ಲಿ ಹೋಗಿ ತಲಪಿದನು, that emperor pursued the foes, and going and going (i. e. marching on) arrived in the midst of their country. కుట్టింబరేల్ల ಓಡುತ್ತೋಡುತ್ತ ಅಲ್ಲಿ ಬನ್ನು ನೋಡಿದರೆ ತೋಳ ಇಲ್ಲ, when all the shepherds running and running came there and looked, (there) was no wolf. ಅಡವಿಕುಟಿಿಗಳು ಮನುಷ್ಯರಿಗೆ ಮೊದಲು ಹೆದಟಿಿದಾಗ್ಯೂ ಬರ ಬರುತ್ತಾ (see § 172) ಈಲಾಗುತ್ತವೆ, though the ribfaced deer at first are afraid of men, coming and coming (i. e. in course of time) become attached (to them). ಆಫಿನ ಕಾಯಿ ಬರ ಬರುತ್ತಾ ಡಣ್ಣಿನಷ್ಟು ದೊಡ್ಡದಾಗುವದು, the pods of opium become in course of time as big as balls. ಹೋಗ ಹೋಗುತ್ತಾ ದಾರಿಯೊಳಗೆ ಅವರಿಬ್ಬರೂ ಆಲೋಚಿಸಿದ್ದೇನಂದರೆ, proceeding and proceeding on the road both of them reflected as follows.
- 7, completeness of an action (kriyâsâkalya, Šabdânušâsana), e. g. కేంయా కేంయ్యా ఎన్న కేంయ్డం, he said (to himself and another) "reap,

reap!" and (thus) reaped (the whole harvest). ಪೊಯ್ ಪೊಯ್ಯ್ ಎನುತ್ತೆ ಪೊಯ್ದಂ, saying (to himself and another) "beat, beat!" he (thus) beat (consummately). ಬಾ ಬಾಯೆನುತ್ತೆ ಬನ್ನಂ, saying (to himself) "come, come!" and (thus) came. The Nudigattu has the following instances:— ಸವರು ಸವರೆನ್ನು ಸವರಿದನು. ಕುಡಿ ಕುಡಿಯೆನ್ನು ಕುಡಿದನು. ಎಣಿಸೆಣಿಸೆನ್ನು ಎಣಿಸಿದನು.

8, intensity, emphasis, high degree (âdhikya, Šabdânušâsana), e. g. ಆದುದಾದುದಂ, it has been done, it has been done! ಎಮಗವು ದೆಮಗವು ದು, it must become ours, it must become ours! ತೊಳ ತೊಳಗಿದುದು, it shone very much. ಬೆಳ ಬೆಳಗಿದುದು, it became very bright. ಮುಬಿು ಮುಬಿುಗಿದುದು, it sank rapidly. ಮೊಟ ಮೊಟಗಿದುದು, it roared very much (Šabdānušāsana). ಅಹುದಹುದು, it will become, it will become! ಅಸಮನೇತ್ರನು ವಿಷವನ್ ಆರೋಗಿಸಿ ದುದುಣ್ಣುಣ್ಣು, Šiva drank poison, it is (so), it is (so)! ಅಭವನ್ ಈ ಘಟದೊಳ್ ಉಣ್ಣುಣ್ಣಿನಿತು ಸನ್ನೇಹವಿಲ್ಲ, the unborn one (Rudra) is, is in this earthen vessel! (there) is not the least doubt. ยกอาศอ, may it become (so, or let it be so), may it become (so)! ಪರಸುಖಾಮ್ಫೋರಾಶಿಯೊಳು ನೆರಿತಿ ತೋದು ನೆಜ್ ತೋದು, having dipped well, having dipped well in the ocean of excellent joy (Basavapurāṇa). ಇದಿವೆಗಳು ಹಗಲೆಲ್ಲ ದುಡಿದು ದುಡಿದು ಕಷ್ಟ ಪಡುತ್ತವೆ, ants work and work and exert themselves the whole day. ಬೇಟೆ ಯಾಡುವ ಕೆಲಸಕ್ಕೆ ನಾಯಿಗಳು ಬೇಕೇ ಬೇಕು, dogs are absolutely required for the chase. ಕೆನ್ನೆಯ್ದಲೆ ಸಿಕ್ಟೇ ಸಿಗುತ್ತದೆ, a red water-lily will certainly be found. ಜ್ಞಾನಿಗಳು ವಿಷಯಸುಖವನ್ನು ಬಿಟ್ಟೇ ಬಿಡುತ್ತಾರೆ, the wise will decidedly abandon sensual enjoyment. ಇದ್ದೇ ಇರುತ್ತದೆ, it certainly is. ಇದನ್ನು ಮಾಡ್ತೇ ಮಾಡುವಿರಿ, you will certainly do this.

ಪಥವ್ ಇದಲ್ಲಲ್ಲ, this is not, is not the proper way. ಬೀಡ ಬೀಡ, it is not required, it is not required. ಬೀಡ ಬೀಡೆನ್ನು ಬಿಡಿಸಿದಂ, he said "it is not fit, it is not fit!" and loosened (him). ಅನ್ಯಾಯದ ಹಣವು ನಮಗೆ ಬೀಡೇ ಬೀಡ, we absolutely do not want money of (i. e. acquired by) injustice. ಒಲ್ಲಿನೊಲ್ಲಿನು, I will not, I will not. ಸಾಕು ಸಾಕು, enough, enough! ಸೃಷ್ಟಿಯಲ್ಲಿ ಅಯೋಗ್ಯವಾದವುಗಳು ಇಲ್ಲೀ ಇಲ್ಲ, certainly (there) are no useless things in creation.

ತಪ್ಪ ತಪ್ಪದೆ ಶರ ಶರಂಗಳಂ ತೆಗೆದೆಚ್ಚುತ, taking arrow after arrow and shooting without ever failing. ನಿಲ್ಲ ನಿಲ್ಲದೆ, without waiting in the least. ಬಿಡ ಬಿಡದೆ ನಡೆ ತಪ್ಪ ವೀಚೆಗಳು, waves that came incessantly.

In intensity, etc. triple repetition also occurs, e. g. బన్ద బన్ద బన్దం, he came, he came, he came. అణ్మణ్మణ్మ ప్రోడం, he ate and ate and

ate, and (then) went. ತೊಳ ತೊಳಗಿತ್ತು, it shone excessively. ಬೆಳ ಬಿಳ ಬಿಳಗಿತ್ತು, it became excessively bright (Šabdânušâsana). (ನಡ ನಡ ನಡುಗುತ್ತ, trembling excessively.)

- 9, pain or trouble (âbâdha, pîḍĕ, Šabdânušâsana), e. g. ప్రోద ప్యే దం, alas, he went. బన్న బన్నయో, alas, thou hast come. బూరా బారం, oh, I do not come. ప్యూప ప్యూపేం, oh, I shall go.
- 10, succession (one after the other): totality, e. g. ಶಿಶುವಂ ಕಣ್ಡ ಕಣ್ಡ ಬಲೆಯರ್ ಕರೆ ಕರೆದರ್, the women who one after the other happened to see the child, called (it near). ಕಣ್ಡ ಕಣ್ಡವರಿಗೆಲ್ಲಾ ಹಲ್ಲು ಕಿರಿದರೂ ಗಣ್ಡ ಸತ್ತ ಮು ಹೈಗೆ ಬೋರಿಸಿದರೇ ಬಡರು, though the widow whose husband has died, grins at all she sees, they do not let her be unshaved. ಬನ್ನ ಬನ್ನವರು ನಿಸ್ಥಿಸಿದರೆ ಗಣ್ಡ ಸತ್ತ ದುಃಖ ಬಿಟ್ಟು ಹೋದೀತೇ, if all who come revile (her), will the grief caused by (her) husband's death leave (her)? ಕಣ್ಡ ಕಣ್ಡವರನ್ನೆಲ್ಲ ಸಮಾಧಾನ ಮಾಡುವದಕ್ಕಾಗಿ ಆ ಮುದುಕನು ಮಾಡಿದ ಯತ್ನವು ಕೆಯ್ಲೂಡಲಿಲ್ಲ, the endeavour made by the old man to please all he saw, was unsuccessful. ಕಣ್ಡ ಕಣ್ಡ ದನ್ನೆಲ್ಲ ಕಡಿಯುತ್ತಿದ್ದನು, he was cutting down every thing he saw. ಆಗ ಅವರು ಆ ಕಟ್ಟಿಗೆಗಳನ್ನು ನೋಡ (see § 181, note e; § 211, s, foot-note) ನೋಡುವಷ್ಟದಲ್ಲಿ ಮುದಿಂದು ಹಾಕಿದರು, then (after the bundle of sticks had been untied) they broke the sticks one after the other as they saw them.
- 11, variety, e. g. (ಶ್ರೀಮನ್ತರು) ತಾವು ಹೋದ ಹೋದಲ್ಲಿ ಜನರು ರಾಜನಿಷ್ಠೆ ಯಿನ್ದ ಮಾಡಿದ ಆದರಾತಿಥ್ಯಕ್ಕೆ ಬಹಳ ಮೆಚ್ಚಿದರು, he (the Prince of Wales) was much pleased with the courteous hospitality which the people, from attachment to the ruler, showed in the various places to which he went. ಅವನು (ರಾಮರಾಜನು) ಹೋದ ಹೋದಲ್ಲಿ ಮಶೀದಿಗಳನ್ನು ಕೆಡಿಸಿದನು, he (Râmarâja) destroyed the mosques in the various places to which he went. ಒಳ್ಳೇ ನಡ ತೆಯ ಮನುಷ್ಯನು ಎಲ್ಲರಿಗೂ ಬೇಕಾದವನು; ಹೋದ ಹೋದಲ್ಲಿ ಬಹುಮಾನ ಹೊನ್ದು ವನು, a man of good conduct is welcome to all; in the various places to which he goes, he is respected.

ಆ ಹಾಳಿಯನ್ನು ಬೇಕು ಬೇಕಾದ ಹಾಗೆ ಕೊಂಡಿದು ಕಿಡಿಕೀ ಕನ್ನಡಿ ಮುನ್ತಾದವುಗಳನ್ನು ಮಾಡುವರು, that sheet of glass they cut according to the various requirements, and make window-panes, etc. (of it). ಬಡಿಗೆಯವನು ಕಟ್ಟಿಗೆಗಳನ್ನು ಕೊಂಡಿಸಿದು ಕೆತ್ತಿ ಬೀಕು ಬೇಕಾದ ಹಾಗೆ ಜೋಡಿಸಿ ಕೊಳ್ಳ ಬೇಕು, the carpenter has to cut the pieces of wood, to plane (them) and to join (them) according to the various requirements. ಕರಾಜೀ ಹತ್ತರದ ಹಳ್ಳಿಯವರು ಮೊಸಳೆಗಳನ್ನು ಪೂಜಿ ಸುತ್ತಿದ್ದರು; ಅವುಗಳಿಗೆ ಬೇಕು ಬೀಕಾದಸ್ಥೆ ಸವಿ ಸವಿ ಆಹಾರಗಳನ್ನು ಒಯಿದು ನೈವೇದ್ಯ

ಕೊಡುತ್ತಿದ್ದರು, the villagers near Karači used to worship alligators; they took, according to the various circumstances, different sweet eatables to them and presented them as offerings.

- 340. Certain verbs are often (especially in the colloquial dialect) combined with others, being placed after their past participle (gerund). They are principally the following:—
 - 1, egs, to play, which gives the preceding verb the meaning of
- a) playful motion or action, e. g. ಹುಡುಗರು ಕುಣಿದಾಡುತ್ತಾರೆ, ಒದರಿಶಾ ಡುತ್ತಾರೆ, ಚೀ ಆಡುತ್ತಾರೆ, boys dance, cry and scream. ಒಣಗಿದ ಎಲೆ ಉದುರು ವಾಗ್ಯೆ ಹಸಿಯೆಲೆ ನಗಾಡುತ್ತದೆ, when the dry leaves drop, the green leaves laugh. ಸರೋವರದೊಳ್ ಅಬಲೆಯರ್ ನಲವಿಸ್ದೆ ಮುಖುಕಾಡಿದರ್, the women joyfully immersed themselves in the pond. ಕತ್ತೆ ಹೊರಳಾಡುತ್ತದೆ, the ass wallows.
- b) moving here and there or about, e. g. ಹಾವು ಹರಿದಾಡುತ್ತದೆ, the serpent creeps about. ನಾಯೂ ಕುನ್ನಿಗಳು ಒನ್ದೆರಡು ತಿಂಗಳಿಗೆ ಚನ್ನಾಗಿ ಓಡಾಡ ಹತ್ತುತ್ತವೆ, young dogs begin to run about well in one or two months. ಆ ಜನರು ತಿರಿಗಾಡುತ್ತಾರೆ, those people wander (or walk) about. ಕಳ್ಳರು ಸುಬಿಸಿದಾಡುತ್ತಾರೆ, thieves roam about. ಹಕ್ಕಿ ಹಾಜಿಸ್ತಾಡುತ್ತವೆ, birds fly about.
- c) moving backward and forward, moving to and fro as a body suspended, oscillation, waving, e. g. ಜೋಕಾಲೆ ತೂಗಾಡುತ್ತದೆ, the swing moves to and fro. ತೆನೆಗಳು ಒಲೆದಾಡುತ್ತವೆ, the ears of corn move. ತೂಕವಿ ದೃದ್ದು ತೂಗ್ಯಾಡೀತೇ, does that which is poised, oscillate? ಕೊರಳಲ್ಲಿ ನೇತಾ ಡುವ ಒಡವೆ, a pendulous ornament depending from the neck.
- d) reciprocal motion done by one (or each) to the other: mutuality, e.g. ಚೂಣಿಯೊಳ್ ಬೆರಸಿ ಪೊಯ್ದಾಡಿದರ್, they met in the van and beat each other. ರಾಮ ರಾವಣರು ಹೊಡೆದಾಡುತ್ತಾರೆ, Râma and Râvaṇa beat one another. ಅವರಿಬ್ಬರು ಬಯ್ದಾಡುತ್ತಾರೆ, they revile each other. (Peculiar is ಮಾರ್ಯಾಡು, to exchange one thing for another; to sell).

It may be remarked here that ಆಡು is also suffixed to the infinitive ending in ಅಲ್ and ಅ, e. g. ನಳನು ಜೂಜಿನಿಸ್ದ ರಾಜ್ಯವನ್ನು ಹೋಗಲಾಡಿದನು, Nala made (his) kingdom to go (i. e. lost his kingdom) by gambling. ರಥಗಳು ತಾಕಲಾಡಿದವು, the chariots struck one against the other. ಮಾನವಂ ಹೋಗಾಡಿದಂ, he made to go (i. e. lost his) honour.

2, ಇಡು, to put, which makes the idea of the preceding verb, so to say, complete, e. g. ಅಜ್ಞಾನಿಗಳು ವಿದ್ಯೆಯನ್ನು ಮುಚ್ಚಿಡುತ್ತಾರೆ, stupid persons

completely hide learning from sight. ಲುಬ್ಧರು ಹಣವನ್ನು ಹೂಬಿಿಡುತ್ತಾರೆ, greedy persons bury (their) money. ತಾನು ಕಣ್ಡಡನ್ನೂ ಕೇಳಿದ್ದನ್ನೂ ವಿಚಾರದಿನ್ದ ಬರೆದಿಟ್ಟನು, he wrote down with deliberation what he saw and heard.

- 3, ಕುಡು, ಕೊಡು, to give, which occasionally, to some extent, complete the idea of the preceding verb, e.g. ಪದರೊಳ್ ಇರ್ದರ್ಥಮಂ ತಮ್ಮಮೃಥಾನು ಗುಣಮಾಗೆ ವಿಭಾಗಿಸಿ ಕುಡುವದಜಿಿಂ ವಿಭಕ್ತಿಗಳೆನಿಸುಗುಂ, from separating the meaning which is in a word, into species according to their various purposes, the vibhaktis (inflections) have got their name (Šabdamaņidarpaṇa, vritti to sûtra 35; in this case ಕುಡು is superfluous, as is shown by Kêšava's sûtra which has only ಪದಾರ್ಥಮಂ ವಿಭಾಗಿಸುವದಜಿಿದ್ದೆ ವಿಭಕ್ತಿ). ನೀನ್ ಎನಗೆ ವಸಸ್ತನಾಗಮನವಂ ನೆಜಿ ಸೂಚಿಸಿ ಕೊಟ್ಟಯ್, thou indicatedst the arrival of spring to me very nicely. ರಾಮನು ಕೃಷ್ಣನಿಗೆ ಲೆಕ್ಕನ ತಿಳಿಸಿ ಕೊಟ್ಟನು, Râma made known arithmetic to Kṛishṇa. ಅವನು ನಿನಗೆ ಹೇಬಿ ಕೊಡುತ್ತಾನೆ, he tells thee. ಕುದುರೆಯು ಕಣ್ಣಲೆಯನ್ನು ಒಕ್ಕೊಟ್ಟಿತು (for ಒಗೆದು ಕೊಟ್ಟಿತು), the horse threw the double bag off (from its back). ಅದು (ಆ ಜಿಲ್ಲ) ತುಸು ಎನ್ಡು ತಿಳಿದು, ಅದನ್ನು ಚೆಲ್ಲಿ ಕೊಟ್ಟನು, he thought that it (the piece of jaggory was) small, and threw it away.
- 4, ಬರು (ಬರ್), to come, which sometimes is used to complete the idea of the preceding verb, e. g. ಜನೆ ಅಯಿನತ್ತು ದಿನಕ್ಕೆ ಬೆಳೆದು ಬಹ ಭೂಮಿ, a soil in which barley ripens in sixty days. ಮಹಾಸಾಗರದ ಆಬಿವು ಕೆಲವು ಕಡೆಯಲ್ಲಿ ಒಮ್ಬತ್ತು ಮೆಯ್ಲು ಇದ್ದನ್ತೆ ಕಣ್ಣು ಬಸ್ಟಿರುತ್ತದೆ, it has appeared that the depth of the ocean in some places is nine miles. ಮಹಾಸಾಗರದಲ್ಲಿಯ ಬೆಟ್ಟ ಗಳ ತಿರೋಭಾಗಗಳು ಬಹಳ ಸ್ಥಳದಲ್ಲಿ ನೀರ ಮೇಲೆ ಕಣ್ಣು ಬರುತ್ತವೆ, the tops of mountains in the ocean in many places appear above the water.

It may be remarked that to say e. g. ಅಮ್ಮಾ, ಹೋಗುತ್ತೇನೆ, is unidiomatic in colloquial language, it is to be ಅಮ್ಮಾ, ಹೋಗಿ ಬರುತ್ತೇನೆ, mother, I go and come (back).

- 5, ಬಿಡು, to leave, which also makes the idea of the preceding verb somehow complete, e. g. ಅವನು ಹೆಣ್ಡತಿಯನ್ನು ಬಿಟ್ಟು ಬಿಟ್ಟನು, he left (his) wife. ರಾಮನು ವ್ಯಾಕರಣವನ್ನು ಕಲಿತು ಬಿಟ್ಟನು, Râma learned grammar. ಅದನ್ನು ಕೊನ್ದು ಬಿಡುತ್ತೇನೆ, I shall kill it. ಅವನು ಹೋಗಿ ಬಿಟ್ಟನು, he went away. ಕುದುರೆಯನ್ನು ಮಾಟ್ ಬಿಟ್ಟನು, he sold the horse.
- 6, ಹಾಕು, to put, to throw, which also makes the idea of the preceding verb somehow complete, e. g. ಇವನನ್ನು ವರ್ಗದೊಳಗಿನ್ದ ತೆಗೆದು ಹಾಕಿದರು, they removed him out of the class. ಬಾಯ್ಬಡಕರು ಅನ್ಯರ ವಸ್ತುಗಳನ್ನು

ಎತ್ತಿ ಹಾಕುತ್ತಾರೆ, great talkers remove the things of others by stealing. ಭೀಮನು ಕೌರವರನ್ನು ಕೊನ್ಡು ಹಾಕಿದನು, Bhîma killed the Kauravas. ಕಟ್ಟಿಗೆ ಗಳನ್ನು ಮುಖಿಂದು ಹಾಕಿದರು, they broke the pieces of wood. ನಾಯಿಗಳನ್ನು ಒನ್ನು ಗಿಡಕ್ಕೆ ಕಟ್ಟಿ ಹಾಕಿದರು, they tied the dogs to a tree.

7, ಹೋಗು, to go, which likewise makes the idea of the preceding verb somehow complete, e. g. ಲೆಕ್ಕವು ತಪ್ಪಿ ಹೋಯಿತು, the account is wrong. ದುಷ್ಟರು ಹಾಲಾಗಿ ಹೋಗುತ್ತಾರೆ, bad people will be ruined. ಕಿಸೆಯ ಒನ್ನು ತೂತಿನೊಳಗಿನ್ದ ದುಡ್ಡು ಬಿದ್ದು ಹೋದವು, the duddus fell out of a hole in (his) pocket. ಕುದುರೆ ಕನ್ನಕದೊಳಗೆ ಬಿದ್ದು ಸತ್ತು ಹೋಯಿತು, the horse fell into a ditch and died. ಮಾತು ಬನ್ನಾಗ ಸೋತು ಹೋಗುವವನೇ ಜಾಣ, when a dispute comes on, even he is a wise man who submits. ಕೆಟ್ಟು ಹೋಗುವ ಹಾಗಿದ್ದಾನೆ, he is likely to be ruined.

341. In order to form what may be called a sort of reflexive verb, sove (form), to take, is added to the past participle of a preceding verb (to that of form), also if this participle is a short one (see § 165, a, 1—7, and cf. § 169). We have already met with this kind of formation in the passive (see § 315, 2, e; cf. also § 260). This so-called reflexive verb is used to denote that the action takes place in behalf of the subject (agent), regarding the subject's good or damage, and so on as circumstances require; it will be seen that 'to take', the original meaning of form, will not unfrequently offer a sufficiently clear explanation of its meaning.

The following instances taken from the three dialects will elucidate its use:-

ಈ ಕ್ರಮದಿನ್ ಅದಿಂದು ಕೊಳ್ಳೆ, in this order one may learn to know (the terminations of the instrumental).—ಕಮಲಮುಖೀ, ತಿಳಿದು ಕೊಳ್ಳುದೆನ್ನಯೆ ಮತದಿಂ, O wife, understand (the dandaka metre) even through my rule. ಮೂಕರು ಮೋಸಗಾದಿರಿರುತ್ತಾರೆನ್ನು ಹೆಡ್ಡರು ತಿಳಿಯುತ್ತಾರೆ; ಅದದಿನ್ನೆಯೇ ಈ ತೊತ್ತು ಆದರೂ ತಿಳು ಕೊಣ್ಡಳು, foolish people think that the dumb are tricksters; thus also this maid-servant thought. ಗೂಗೆಗಳು ಕೂಗಿದರೆ ಕೇಡಾಗುವದೆನ್ನು ಬುದ್ಧಿಹೀನರು ತಿಳ ಕೊಣ್ಡು ಹೆದದಿಸುತ್ತಾರೆ, foolish persons think that if owls cry, evil will happen, and are afraid. ಬಿಸಲೊಳಗೆ ದಾರಿ ನಡೆದು, ದಣಿದು, ನೀರಡಿಸಿ, ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಒನ್ದು ಈಚಲ ಮರದ ನೆರಳಿಗೆ ಹೋಗಿ, ಕುಳಿತು ಕೊಣ್ಡು, ತಮ್ಮಿಗೆಯೊಳಗಿನ ಹಾಲು ಕುಡಿಯ ಹತ್ತಿದನು; ಅದನ್ನು ಎರಡನೇ ದಾರಿಕಾದಿರು ನೋಡಿ, ಈ ಹಾರುವನು ಹೆಣ್ಡಾ ಕುಡಿಯುತ್ತಾನೆನ್ದು ತಿಳು ಕೊಣ್ಣು, ಊರೊಳಗೆ ಸುದ್ದೀ ಬೀದಿಸಿದರು, a Brahmana who had travelled in the hot sun, felt fatigued and had become thirsty,

went to the shade of a wild date tree, sat down and began to drink the milk that was in (his) copper vessel; other travellers saw it, thought "this Brahmana drinks toddy", and spread the news in the town. — కానే ಕೃಪಾಶೂನ್ಯರೆನ್ನು ನಿನ್ನಿಸಿ ಕೊಣ್ಣರ್, even they blamed themselves that they (were) destitute of pity. — ಪರರಿಗೆ ಕೀಡ ಮಾಡಿ ತನಗೆ ಲೇಸು ಮಾಡಿ ಕೊಳ್ಳುಹ, causing damage to others and causing welfare to one's self. ಮಾಡಿ ಕೊಣ್ಣ ನಣ್ಟನು, a friend that one has acquired. ಒನ್ದು ಕತ್ತಿ ಮಾಡಿ ಕೊಣ್ಡನು, he made himself a knife. ಅವನು ತನಗೆ ತಾನೇ ನೋವು ಮಾಡಿ ಕೊಳ್ಳುತ್ತಿದ್ದಾನೆ, he is hurting even himself. ರಾಮಾ, ನಿನ್ನ ಕಾಲಿಗೆ ಏನು ಮಾಡಿ ಕೊಣ್ಣಿ, Râma, what hast thou done to thy foot? ಇವನು ರಾಜಕನ್ನಿಕೆಯನ್ನು ಮದುವೆ ಮಾಡಿ ಕೊಣ್ಣನು, he married a king's daughter. ಆ ಗುಬ್ಬಿ ಎಲ್ಲಿ ಮನೆ ಮಾಡಿ ಕೊಣ್ಣು ಇರುತ್ತದೆ? ನಮ್ಮ ಮನೆಯ ಮಾಳಿಗೆಯ ಕುಮ್ಬೇ ಮೇಲೆ ಗೂಡು ಕಟ್ಟಿ ಕೊಣ್ಣು ಇರುತ್ತದೆ, where has that sparrow made (its) house? it has built (its) nest on the balustrade of the flat roof of our house. ಒಡವೆಗಳನ್ನು ಮಾಟಿ ಹಣ ಮಾಡಿ ಕೊಣ್ಣನು, he sold (his) jewels and (thus) made money. ಈ ಹುಡುಗನು ಕಣ್ಣ ಹುಡುಗರನ್ನೆಲ್ಲ ಗೆಳೆಯರನ್ನು ಮಾಡಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನು ಬಹು ಆತುರ ಪಡುತ್ತಿದ್ದನು, this boy felt great desire to make all the boys he saw his friends. — ವಸಿಷ್ಟವುತ್ರ ತೋಕದಿನ್ನ ಕೊರಳಲ್ಲಿ ಕಲ್ಲ ಕಟ್ಟಿ ಕೊಣ್ಣು ಬಿದ್ದರೆ ನೂಟು ತೆಜನಾದ ನದಿ, the river which became a hundred branches when the son of Vasishtha, from sorrow, tied a stone to (his) neck and fell (into it). ಸಪ್ತದ್ವೀಪಗಳಂ ಕಟ್ಟಿ ಕೊಣ್ಣು, having made the seven divisions of the terrestrial world his own. — ಮುಸುಡನ್ ಎತ್ತಿ ಕೊಣ್ಣು ಇರ್ಪ ವನು, he who has lifted up (his) face.—ಕಳದು ಕೊಳುಹ, grasping (for one's self). ಒಬ್ಬ ಸಾವಕಾರನು ವ್ಯಾಪಾರದೊಳಗೆ ಎಲ್ಲ ಹಣ ಕಳ ಕೊಣ್ಡನು, a certain merchant lost all (his) money in trade. ನೀವು ಒನ್ನು ಒಣ್ಣೆಯನ್ನು ಕಳ ಕೊಣ್ಡಸ್ತೆ ತೋಜುತ್ತದೆ, it seems as if you had lost a camel.— ಪರರರ್ಥವ ಸೆಳಿದು ಕೊಮ್ಬ ಪಾತಕತನಂ, the sin of robbing the things of others.—ತನ್ನ ಸೋಲವ ನುಡಿದು ಕೊಮ್ಮಂ, he who confesses his being overcome. — ರಾಮನು ಭಸ್ತಕವನ್ನು ಓದಿ ಕೊಳ್ಳುತ್ತಾನೆ, Râma reads a book (for his own benefit). — ನಾನು ಈ ಚೂರಿಯ ನ್ನು ನಾರಾಯಣನ ಗಣ್ಟು ಬಿಚ್ಚಿ ತೆಕ್ಕೊಣ್ಣಿನು, I opened the bundle of Narayana and took his knife (to myself). -- ಆ ಹಾಲು ಮಾಜಿ ಕೊಣ್ಣು ಅವನು ಹೊಟ್ಟಿ ತುವ್ಬು ಕೊಣ್ಣನು, he sold that milk and (thus) satisfied the wants of (his) stomach. — ಕಟ್ಟ ಕಡೆಯಲ್ಲಿ ಅವನು ತನ್ನನ್ನೇ ಮಾಜಿಿ ಕೊಣ್ಣನು, at last he sold even himself. — ವುಸ್ತಕ ಕೊಣ್ಣು ಬರುವೆನು, I shall buy a book (for myself) and return. — ರೊಕ್ಕಾ ಕೊಟ್ಟು ಕೊಣ್ಡು ಹೀಗೆ ಕೆಡಿಸಿದರೆ ನಮಗೇ ಕೇಡು, if you thus wastefully spend money (in your own behalf), it will be even our ruin .-

ಸಿವಾಯಿಯ ಮಗನು ತನ್ನೆಯ ಹದನಾದ ಕತ್ತಿಯನ್ನು ತಕ್ಕೊಣ್ಣು, ಪಲ್ಲಿ ಹೆಚ್ಚಲಕ್ಕೆ ಹೋಗಿ, ತನ್ನ ಬೊಟ್ಟು ಕೊಯಿದು ಕೊಣ್ಣನು, the native soldier's son took the sharp sword of his father, went to mince vegetables (with it) and (in doing so) cut off one of his fingers. — ನೀನು ಎದೆ ಬಡ ಕೊಣ್ಣು ಚಿನ್ತೆ ಮಾಡ ಬೀಡ, you must not (thus) beat your chest and grieve. — ಬೆಳಿಗ್ಗೆ ಕುಟ್ ಗಳನ್ನು ಹೊಡ ಕೊಣ್ಣು ಹೋಗಿ ಅಡವಿಯೊಳಗಿನ ಗಿಡ ಗಣ್ಣಿಗಳನ್ನು ಮೇಯಿಸಿದನು, at dawn he drove (his) sheep to the jungle and made them eat the shrubs therein. - 200 ಗಳೂ ಹುಲಿಗಳೂ ನನ್ನನ್ನು ಕಣ್ಣು ತಮ್ಮ ತಮ್ಮ ಗವಿಗಳೊಳಗೆ ಹಗಲೆಲ್ಲ ಮಲಗಿ ಕೊಳ್ಳುತ್ತವೆ, when lions and tigers see me (the sun), they lie down the whole day in their respective dens. ಪೂರ್ವರಾತ್ರೆಯಲ್ಲಿ ಬೇಗ ಮಲಗಿ ಕೊಣ್ಣು ಬೆಳಿಗ್ಗೆ ಬೇಗ ಏಟು ವದು ಬಹಳ ಹಿತವು, it is very salutary to lie down (to sleep) quickly (early) in the first part of the night and to rise quickly (early) at dawn .-ಹೊದ್ದು ಕೊಮ್ಮ ಸೀರೆ, a garment that is wrapped round one's self. ಅವಧಿಗೆ ಹೊದ್ದು ಕೊಳ್ಳಲಿಕ್ಕೆ ಆಚಿತಿ ಅಂಚಡಿ ಇದ್ದಿಲ್ಲ, he had no cloth whatever to cover himself with. — ಯಜಮಾನನು ಕೆಯ್ ಕಾಲು ತೊಳ ಕೊಳ್ಳಲಿಕ್ಕೆ ಎದ್ದನು, the master stood up to wash (his) hands and feet. — ಆಕಳು ಮೆಯ್ ಮೇಲೆ ಆಗಾಗ್ಗೆ ಬಾಲಾ ಯಾಕೆ ಬಡ ಕೊಳ್ಳುತ್ತದೆ? ನೊಣಾ ಜಾಡಿಸಿ ಕೊಳ್ಳುತ್ತದೆ, why does the cow now and then beat (with its) tail on (its) body? It drives the flies away. — ಮಂದರಿ ದುವ್ಬುಗಳ ವೃಸ್ಧಮಂ ಕೂಡಿ ಕೊಣ್ಣೆಳಿವೆಲರ್ ಬಸ್ಸುದು, the breeze joined a flock of young black bees and came along (with them). — ಕಾಲಿಗೆ ನೋವು ಆದದಯಿನ್ನ ಎಣ್ಣು ದಿವಸ ನಾನು ಸಾಲೆಗೆ ಹೋಗಲಾಹಿದೆ ಮನೆಯಲ್ಲಿಯೇ ನಿನ್ತು ಕೊಣ್ಣೆನು, because I had got pain in (my) feet, I could not go to school for eight days and remained at home. — ಅದು ಪಾನ್ಥಸ್ಥರು ಇಮಿ ಕೊಳ್ಳುವದಕ್ಕಾಗಿ ಕಟ್ಟಿದ ಧರ್ಮಛತ್ರವು, that is a house built with the object that travellers may alight (or lodge therein). — ಗಣ್ಣಾ ನ್ವರ ಬನ್ನಾ ಗ ಉಟು ಕೊಳ್ಳುವ ಹಂಚಿಕೆಗಳು ಏನಾದರೂ ನಿನಗೆ ಗೊತ್ತು? do you know any means by which one may escape when danger approaches. — ರಾಯನು ಒನ್ನು ಆನೇ ಮೇಲೆ ಕುಳಿತು ಕೊಣ್ಣು ವಿಜಯನಗರಕ್ಕೆ ಬನ್ನನು, the king took a seat on an elephant and came to Vijayanagara. ಮರದ ನೆರ ಳಿಗೆ ಹೋಗಿ ಕೂತು ಕೊಣ್ಣನು, he went to the shadow of a tree and sat down.— ಬೀನೆಯಿನ್ನ ದಣು ಕೊಣ್ಣವ, he who is exhausted by sickness. — ಒನ್ನು ಕತ್ತಿ ಮಾಡಿಸಿ ಕೊಣ್ಣನು, he had a knife made (for himself). — ತನ್ನನ್ನು ತಾನೇ ಕೆಡಿಸಿ ಕೊಣ್ಣನು, he ruined himself. — ಬೆಸನ ಹೇಬ್ರಿಸಿ ಕೊಳುಹ, obtaining permission. ಸಾಕ್ಷಿ ಹೇಬಿಸಿ ಕೊಣ್ಣನು, he got evidence (in his own interest). — ಒನ್ನು ಜಾತಿಯ ಚಿರ್ಚು ಸಮುದ್ರದ ದಣ್ಣಿಯಲ್ಲಿದ್ದು ಕೊಣ್ಡು, ಕೊಟಕ ಮಾಂಸ ಮುನ್ತಾದ್ದನ್ನು ತಿನ್ನುತ್ತವೆ, a kind of leopard lives on the sea-coast, and eats decayed flesh and other

things. - ನಾಲ್ಕು ಮನ್ನಿ ಕಳ್ಳರು ಕೂಡಿ, ಪಟ್ಟಣಸೆಟ್ಟೀ ಮನೆಯ ಕನ್ನಾ ಕೊರಿಸಿದು, ಇದ್ದ ವಸ್ತು ಒಡವೆಗಳನ್ನೆಲ್ಲ ಕದ್ದು ಕೊಣ್ಡು, ಹಂಚಿ ಕೊಳ್ಳುವದಕ್ಕೆ ಅಡವಿಯೊಳಗಿನದೊನ್ನು ಹಾಯಿ ದೇಗುಲದ ಹಾದೀ ಹಿಡಿದರು, four thieves united, made a hole (in the wall) of the house of the chief merchant, stole all the valuable things that were (there), and took the road to a dilapidated temple in the jungle in order to divide (them among themselves). — ದನ ಕರು ಮುನ್ತಾದವುಗಳನ್ನು ಸರಿಯಾಗಿ ಮೂರಿು ಪಾಲು ಮಾಡಿ ಹಂಚಿ ಕೊಳ್ಳಿರೆನ್ಡು ವರ್ತಕನು ತನ್ನ ಮೂರಿು ಮನ್ನಿ ಮಕ್ಕಳಿಗೆ ಹೇಬ್, ಸತ್ತು ಹೋದನು, the merchant told his three children to make three equal parts of the cattle etc. and divide them (among themselves), and died. — ಆ ಹೆಂಗಸು ತಲೆಯ ಮೇಲೆ ಏನು ಹೊತ್ತು ಕೊಣ್ಣು ಬರುತ್ತಾಳೆ, what does that woman carry on (her) head and comes (here)? — ಹೆಣ್ಡತಿಯನ್ನು ಕರೆದು ಕೊಣ್ಣು, ಊರಿಗೆ ಹೊಡಿಟು ಹೋದನು, he called (his) wife and went abroad (with her).—ಕುದುರೆ ಕಣ್ಣು ಕೊಣ್ಣರೋ, did they find the horse?—ಅದಸ್ತಿಲ್ಲಿ ಇಟ್ಟು ಕೊಣ್ಣಳು, where did she hoard it? ಈ ಕುದುರೆ ಇಟ್ಟು ಕೊಳ್ಳುತ್ತೀರೇನು, are you going to keep this horse? — ದೊಡ್ಡ ಹುಡುಗನು ತೊಟ್ಟು ಕೊಂಡ ಅಂಗಿ, the jacket which the big boy had put on. — ನೀವು ಯಾರಯ್ಯಾ? ಹುಚ್ಚು ನಾಯಿಗಳನ್ನು ಹಿಡ ಕೊಣ್ಣು ಎಲ್ಲಿಗೆ ಹೋಗುತ್ತೀರ? who are you, sir? where do you go having seized (i.e. with) the mad dogs? ಕೊಡ್ಲೀ ಹಿಡ ಕೊಣ್ಣು, ತೋಟಕ್ಕೆ ಬನ್ನನು, he seized the axe, and went to the garden. ಹಿಡು ಕೊಳ್ಳುವದು, seizing (laying hold of). — ಸಾಲೆಯಲ್ಲಿ ಅಯ್ಯನವರ ಅಪ್ಪಣಿಯನ್ತೆ ನಡ ಕೊಳ್ಳ ಬೀಕು, at school (one) must conduct one's self according to the command of the master. 33 ತಾಯಿ ತೆನ್ದೆ ಅಕ್ಕ ತಂಗಿ ಅಣ್ಣ ತಮ್ಮನ್ನಿ ರ ಕೂಡ ಪ್ರೀತಿಯಿನ್ದ ನಡ ಕೊಳ್ಳ ಬೇಕು, we must converse in love with (our) parents, sisters and brothers. ಅವರೆಲ್ಲರ ಮೇಲೆ ಒಬ್ಬನೇ ಅರಸು ಆಳುತ್ತಿರುತ್ತಾನೆ; ಅವಧಿಗೂ ಅವನು ನೇಮಿಸಿದ ಅಧಿಕಾರಿಗಳಿಗೂ ಅವರು ಭಯ ಭಕ್ತಿಯಿನ್ನ ನಡ ಕೊಳ್ಳ ಬೇಕು, over them all rules one king; they must obey him and the officers appointed by him with fear and devotion ಮುಖ್ಯವಾದದೊನ್ನು ಕುದುರೆ ಹಿಣ್ಣಿನ ಮುನ್ದೆ ಇರುತ್ತದೆ, ಅದರಿ ಸೂಚನೆಯನ್ನೆ ಎಲ್ಲ ಕುದು ರೆಗಳು ನಡ ಕೊಳ್ಳುವವು, a chief horse is in front of the herd, all the horses follow its guidance. — ನಿಂಗಪ್ಪನು ಒಬ್ಬ ವೈದ್ಯನ ಮನೆಗೆ ಹೋಗಿ, ಅವನ ಕೆಯ್ ಕಾಲು ಬಿದ್ದು — ಸ್ವಾಮಾ, ನನ್ನ ಮಗನೊಬ್ಬನು ಮನೆಯಲ್ಲಿ ಬೀನೆಯಿನ್ದ ಮಲಗಿದ್ದಾನೆ; ಅದಕ್ಕೆ ದಯ ಮಾಡಿ ಮನೆತನಕ ಬನ್ದು, ಅವನನ್ನು ನೋಡಿ, ಔಷಧ ಕೊಟ್ಟರೆ ನಾನು ಬಾಟಿಿರುವ ಮಟ್ಟಿಗೆ ತಮ್ಮ ಉಪಕಾರ ಮಱಿೆಯಲಿಕ್ಕಿಲ್ಲ ಎನ್ದು, ಹೇಲಿ ಕೊಣ್ಡನು, Ningappa went to the house of a physician, fell at his hands and feet, and spoke "sir, a son of mine lies prostrate in the house from sickness; if therefore you please to come to (my) house, examine him and give (him) medicine,

I shall not forget your kindness as long as I live". ಹೊನ್ನನು – వೈದ್ಯನೇ, ಸುಮ್ಮನೇ ಔಷಧಗಳನ್ನು ಯಾಕೆ ತರಿಸುತ್ತೀರಿ? ನಾನು ಅವನ್ನು ಎನ್ಡಿಗೂ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ಡು, ವಿಜ್ಜಿನ್ನವಾಗಿ ಹೇಟಿಿದನು. ಆಗ ವೈದ್ಯನು ಯಾಕೆ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ಡು ಕೇಳಲು— ದಯ ಮಾಡಿ ಆ ಮಾತು ಕೇಳ ಬೇಡರ! ನಾನು ಹೇಟಲಾದಿಕೆನು ಎನ್ಡು, ಸುಮ್ಮನಾದನು. ಅದಕ್ಕೆ ವೈದ್ಯನು ... ಏನಯ್ಯಾ? ಹೇಟುವದಕ್ಕೆ ಅಡ್ಡಿಯೇನು? ನೀನು ಒಳ್ಳೇ ಹಟಮಾರಿ ಕಾಣುತ್ತೀ ಅನ್ನಲು, ಹೊನ್ನನು - ಸ್ವಾಮಿ, ದಯ ಮಾಡಿ ಹಾಗೆ ಮಾತ್ರ ತಿಳಿಯ ಬೀಡರಿ! ಎನ್ನು, ವಿನಯದಿನ್ನ ಹೇಲು ಕೊಣ್ಣನು, "doctor", Honna (Ningappa's son who was not sick, but nearly starved, as he refused to take any food himself in order that his poor father, brothers and sisters might have something to eat) said positively, "why do you send for medicines (on my account)? I shall never take them". Then the physician asked "why will you not take (them)?" Hönna answered "please, do not ask so. I cannot tell (you)", and became silent. Thereupon the physician said "sir, what obstacle is there to telling (me)? You seem to be a perfect obstinate fellow". Then Honna entreated (him) with humility, saying "O sir, please, only do not think so!" ಅವರಿಗೆ ಹೇಬಿ ಕೊಳ್ಳ ಬೇಕು, you should speak to him. ಹೇಲು ಕೊಳ್ಳಲಿಕ್ಕೆ ಮಾತದೆ, I have something to say (to you).— ಬೀಡಿ ಕೊಣ್ಣು ತಿನ್ನ ಬಹುದು, ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಾರದು, one may solicit (and receive alms) and (thus) eat, (but) by stealing one should not eat .-ನಾನು ತಲೆಯ ಮೇಲೆ ಕಿರೀಟ ಹಾಕಿ ಕೊಣ್ಣು, (the sun says) "I having put a diadem on (my) head". ದಯ ಮಾಡಿ ಇದೊನ್ನ ಸಾರಿ ಆತನ ತವು ಹೊಟ್ಟಿಯೊಳಗೆ ಹಾಕಿ ಕೋ, please, put his fault in your belly (i. e. conceal and forgive it) this one time.— ಆ ಆನೆಯನ್ನು ಆತನು ಹತ್ತಿ ಕೊಣ್ಣು, ತಿರಿಗಿ ಆನೆಗುನ್ನಿಗೆ ಹೋದನು, he mounted that elephant and returned to Anegundi. — ಮೋಡವೆಮ್ಬ ಶಿಲ್ಲಿ ಯನ್ನು ತಲೆಗೆ ಸುತ್ತಿ ಕೊಳ್ಳುತ್ತೇನೆ, (the sun says) "I put a muslin cloth, that is to say clouds, round (my) head".

For comparison's sake the following instances which contain verbs without \$5.00 (and of which some show at first sight a not easily perceivable difference in meaning from the above-given ones) may here be introduced:—

ರೂಢಾನ್ವರ್ಥಾಂಕಿತಮ್ ಎನ್ಡ್ ನಾಮಂ ಮೂದೆಜಮ್, ಅಜಾಗೆ (commentator ತಿಳಿಗೆ), those ready nouns are of three kinds, viz. rûḍha, anvartha, aṅkita; know!—ನಲ್ಲಳೆ, ನಿನ್ನ ಕಾಲ್ಪಡಿದವೆಂ, ತಿಳಿ. O beloved woman, I seize thy feet; know! ತಂಗಿಗೆ ತಕ್ಕ ವರನ್ ಈತನೆನ್ದು, ಮದನಂ ತಿಳಿದಂ, Madana perceived that this man (was) a suitable husband for (his) younger sister. ತರಲಾಕ್ಷಿಯದಕ್ಕೆ ಮತ್ತೊನ್ನ ಭಿಪ್ರಾಯಮಂ ತಿಳಿದಳ್, the woman with tremulous eyes understood it differently. ಅತಿಜೀವಮ್ ಇರಲು ಮೋಕ್ಷದ ಗೊತ್ತು ತಿಳಿ, whilst yet living learn the marked peculiarities of final liberation!— ಮನೆಯಂ

ಮಾಡಿದೆಂ, he made a house. ಆಮ್ ಎಲ್ಲರ್ ಈಗಳ್ ಅಶ್ವಮೇಧವಂ ಮಾಡುವಂ, let all of us now make a horse-sacrifice! ಸ್ವಾನ ಮಾಡಿರೊ ಜ್ಞಾನತೀರ್ಥದಲ್ಲಿ, bathe in the sacred water of knowledge! ಮನೆ ಕಟ್ಟಿ ನೋಡು, ಮದುವೆ ಮಾಡಿ ನೋಡು, build a house and (then) see, marry (i. e. unite in wedlock) and (then) see! ಒನ್ನೆ ಡೆಯೊ ೪್ ಕಟ್ಟುವುದೆ ಪಿರಿಯ ಪ್ರಲಿಯುಮಂ ಕವಿಲೆಯುಮಂ, must (one) tie a royal tiger and a brown cow in one place? ಆಳು ಕಟ್ಟಿದವನೇ ಅರಸು, ಕೂಡು ಇಕ್ಕಿದವನೇ ದಾತ, one who has enlisted soldiers (is) a king, one who has distributed boiled rice (is) a donor. — ಮಾವನ ಮನೆಯೊಳ್ ಆಂ ತಲೆಯಿತ್ತಿ ನಡೆಯಿಂ, I shall not lift up (my) head and walk in my uncle's house. — ತಕ್ಕ ಔಷಧ ಕೊಡಿಸಿ, ಪಥ್ಯ ಮಾಡಿಸಿ, ಬೇಗ ಅವರ ಬೇನೆಯನ್ನು ಕಳೆಯುವರು, they will have proper medicine given, have diet prescribed, and quickly remove their sickness.— ಬಾಣಮಂ ಸೆಳೆದಂ, having pulled an arrow (out of his quiver).— ಸತ್ಯಮಂ ಮಡಿ, speak the truth! ಸೋಲೆ ನುಡಿವವನು, he who acknowledges that (he) has been overcome.— ವೇದವನ್ ಓದಿದಾತನು, he who has read the vedas. — ತೆಗೆದಯ್ ಮೋಕ್ಷದ ಬಟ್ಟೆಯಂ, thou tookest the road of final liberation. — ಹೆಣನೊಳ್ ಪ್ರಾಣವಂ ತುಮ್ಬುವ ಸಮರ್ಥಿಕೆ, power which fills life into a corpse. — ಕೆಳ್ಳ ಮಾಡುವ ಗೃಹ, a house in which toddy is sold. ಈ ಆನೆಗಳನ್ನು ಯಾರಿಗೂ ಮಾಡ ಬೇಡಿರಿ, you should not sell these elephants to anybody. — ಸಾಲವ ಕೊಮ್ಮವನು, he who borrows. ಮದ್ಯವ ಕೊಮ್ಮ ಠಾವು, a place where spirits are bought. ನಾನು ಒನ್ನು ಕುದುರೆ ಕೊಳ್ಳ ಬೇಕು, I must buy a horse. ಎರಡು ದುಡ್ಡಿನ ಹಾಲು ಕೊಣ್ಣನು, he bought milk for two duddus. — ಕಾಮವಸ್ತುಗಳಂ ಕುಡುವುದು, granting the things desired. ಕೊಟ್ಟು ಕೆಟ್ಟವನಿಲ್ಲ, ತಿರಿದು ಬದುಕಿದವನಿಲ್ಲ, (there) is none who has given (alms, etc.) and (thus) been ruined, (there) is none who has (idly) roamed about (in quest of alms) and (thus) lived (happily). — ಕೊಯ್ಡ ಕಾಲನ್ನು ನಾಯಿ ತಿನ್ನರೇನು? ನರಿ ತಿನ್ನರೇನು? what does it matter whether a dog eats the leg that has been cut off, or whether a jackal eats (it)? ಮೂಗು ಕೊಯದರೂ ಮೂಗಿನ ಸೊಳ್ಳೆ ಉಣ್ನಲ್ಲ? ಅನ್ನ ಹಾಗೆ, as if (one) said "though (one's) nose be cut off, do not the nostrils remain?" — ఒబ్బ ఈ ఏలే జాదను ತನ್ನ ಹೆಣ್ಣತಿಯನ್ನು ಆಗಾಗ್ಗೆ ಬಡಿಯುವನು, a day-labourer used to beat his (quarrelsome) wife repeatedly. — ಬೆತ್ತದ ಪೆಟ್ಟು ಹೆತ್ತವರು ಹೊಡೆದರೆ ನೋಯದೇ, if (one's) parents apply the blows with a cane, do they not pain? — ಕುಳ್ಳಿರಲಹ್ಯುದೆ ಮೇಲು ಮೊಗಮಾಗಿ ಮಲಗಿಹ ವುಗವ, an infant that cannot (yet) sit up and lies with (its) face turned upwards. ಅಡವಿಯೊಳಗೆ ಒನ್ನು ಮರದ ಕೆಳಗೆ ಒನ್ನು ಹುಲೀ ಮಹಿಯು ಮಲಗಿತ್ತು, a young tiger lay in the jungle under a tree. - ಅಂಗಡೀ ಮಾಹ್, ಗೊಂಗಡೀ ಹೊದ್ದ, he sold (his) shop and put on a blanket.— ಅವನ ತನ್ನೆಯು ಅವನಿಗೆ ಏನಾದರೂ ಕೊಣ್ಣು ತಿನ್ನು ಎನ್ಡು ನಾಲ್ಕು ದುಡ್ಡು ಕೊಟ್ಟನು, his father gave him six duddus, saying "buy something to eat!" — ಚನ್ನ ಹಾಸಂ ಸಿದ್ದೆಯಂ ತ್ರಜಿಸಿ, ಮೊಗದೊಳೆದು, ಮುಕ್ಚುಳಿಸಿದಂ, Candrahasa quitted sleep, washed (his) face, and rinsed his mouth. — ಆತನ ತಲೀ ಹುದಗಳನ್ನು ಜಾಡಿಸಿದೆನು, I dusted away the insects of his head (i. e. I beat him soundly). — ಬೆಳುದಿಂಗಳೊಡನೆ ಕೂಡಿದ ಇರುಳು, a night united with moonlight. ದಕಾರದೊಳ್ ಕೂಡಿದ ಯಕಾರಕ್ಕಂ ದ್ವಿತ್ವದ ಜಕಾರಮ್ ಅಕ್ನುಂ, and the letter ಯ್ combined with ದ್ becomes ಜ್ಸ್ . . . ನಿನ್ದು ಇರ್ದನ, a man who stands. ನಿನ್ನಂ, a man who stands. — ಮರದತ್ತಣಿಸ್ಥಿದಿಂದಂ, he came down from the tree. ದಣ್ಣು ಇದ್ದಾದಿದ್ದ ಸ್ಥಲ, a place where an army is encamped. — ಕರು ತಾಯ ಬದುಯನ್ ಉದ್ ಯಮ, a calf does not leave the company of (its) mother. ಹಾದೂರಿಗೆ ಉಳಿದವನೇ

ਜੋਹੋਰ, even he who has remained alive, is the chief officer of the ruined village. -ಪಡುಗೋಲೊಳ್ ಕುಳ್ಳರ್ವಂ, he sat down in the basket-boat. ಈ ಕಾನ್ಕೆ ಚಿನ್ನೆಯಾಗುತೆ ಕುನ್ನು, ನೋಮ್ನಿಗಳಂ ಪಲವನ್ ಉಜಿ ನೋನ್ತು, ಬೇಸತ್ತಳ್, the wife sat in distress, performed several meritorious acts of devotion, and became dispirited (as these proved useless). ಈಚಲ ಮರದ ಕೆಳಗೆ ಕೂತು ಅಳೆ ಕುಡಿದ ಹಾಗೆ, as if (one) sits under a wild date tree and drinks buttermilk. ಗಣ್ಣಸು ಕೂತು ಕೆಟ್ಟನು, ಹೆಂಗಸು ತಿರುಗಿ ಕೆಟ್ಟಳು, the male sat (idly) and (thus) was ruined, the female roamed about and (thus) was ruined. ಬದುಕು ತಾವಿಬ್ಬರೇ ತಕ್ಕೊಳ್ಳ ಬೀಕೆನ್ನು ಹವಣಿಸಿ ಕೊಣ್ಣು ಕುಳಿತಿದ್ದರು, they thought that even both of them should take this property to themselves, and sat (there in the jungle). — ಓಡಿ ಓಡಿ ಹುಡುಗ ದಣಿದರೂ ತನ್ನೆಗೆ ಎಚ್ಚ ಜವೇ ಇಲ್ಲ, though the boy ran and ran and became tired, (his) father did not care at all. — ಒಬ್ಬ ಸಿಪಾಯಿಯು ಕಾಳಗಕ್ಕೆ ಹೋಗ ಬೇಕೆನ್ನು ಒನ್ನು ಬಹು ಹದನಾದ ಕತ್ತಿ ಮಾಡಿಸಿದ್ದನು, a native soldier having said "I must go to war", had had a very sharp sword made. — ಅವನು ಹೋದ ಹೋದಲ್ಲಿ ಮಸೀದಿಗಳನ್ನು ಕೆಡಿಸಿದನು, wherever he went, he destroyed the mosques. ತನ್ನ ಕೆಡಿಸಿದಂಗೆ ಕೇಡ ಮಾಡುಹ, (one) causing ruin to the man who has ruined him. — ಕವಿತೆಯಂ ಬೇದಿಸಿದಂ, he had a poetic composition told. — ಬತ್ತ ಲಿಯುರ್ವವಳು, she who is naked. ಇದ್ದ ತಂಗಳು ನನಗೆ ಇಕ್ತು, give me the stale-food (thou) hast. — ಕದ್ದ ಕರೃನ ಮಾತು ಬದ್ಧಮ್ ಆದರೆ ಏನು, what is it, if a thief's word (once) become true? — ಅಣ್ಣ ತಮ್ಮನ್ನರಾದರೂ ಹಣ್ಣು ಹಂಚಿ ಉಣ್ಣು ಕ್ರಾರೆ, even brothers divide a ripe fruit and eat. — ಹೊಣಿಯ ಹೊತ್ತು ಬದುಕುವವನು, a man who lives by carrying loads. ಕತ್ತೆ ಬಲ್ಲು ದೆ ಹೊತ್ತ ಕಸ್ತುರಿಯ ಪರಿಮಳವ, does a donkey know the fragrance of the musk it carries? — ಕರೆದರೆ ಉಣ್ಣು, if (one) invites (thee), eat. ಉಣ್ಣಲಿಕ್ಕೆ ಮನ್ನೀ ಕರೆಯ ಬೇಕು, (you) should invite people to dinner. ತನ್ನ ಆಳು ಕರೆದು, ಒನ್ನು ತಮ್ಮ ಗೆಯೊಳಗೆ ನೀರು ತುಮ್ಮ ಕೊಣ್ಣು ಬಾ ಎನ್ದು, ಹೇದಿದಳು, she called her servant and said "fill water into a brass vessel and bring (it)". — ಭಾನುವಂ ಕೌಶಿಕವು ಕಾಣ್ಪುದೇ, does an owl see the sun? — ಚಿತ್ರವಿಟ್ಟು ಕೇಳುವದು, to apply the mind to and listen. ಕಾಲ್ತು ಪ್ರಸಮನ್ ಇಟ್ಟು ಸೀಸಕಮಂ ಸಿಂಗರಿಸಿ, having put on trowsers and embellished (their) helmets. — ಕನತ್ತನಕಕವಚಮಂ ತೊಟ್ಟು, ಕಾಲ್ಕುಪ್ಪಸಮನ್ ಇಟ್ಟು, having invested themselves with shining golden coats of mail and put on trowsers. ತುಡಿಗೆಯಂ ತೊಟ್ಟಂ, he put on (his) ornaments. ಸಸುರಂಗಿಯಂ ತೊಟ್ಟನು, he put on a green coat.— ಮೃಗಂಗಳಂ ಹಿಡಿವ ಬಲೆ, a net with which wild animals are caught. — ಮೂಗಾವುದಮಂ ನಡೆದಂ, he walked three leagues. ಮನುಷ್ಯನು ಬದುಕಿ ಇರುವ ಮಟ್ಟಿಗೂ ಒಳ್ಳೇ ನಡತೆಯನ್ನ ನಡೆಯ ಬೇಕು, a person should walk very properly as long as he lives. ವಿದ್ಯೆ ಕಲತರೆ ಅವರು ನೀತಿಯನ್ನ ನಡೆಯುವರು, if (they) learn knowledge, they will walk properly. See an instance in this paragraph under 'to fear'. — ಮಣಿಯಗಾಜನಿಗೆ ಮುಖ ಸುಖ ಹೇದಿದರೆ ಮಣುವಿನ ಲೆಕ್ಕ ಬಿಟ್ಟಾನೇ, if (he) tells the maniyagara (his) bad and good circumstances, will he not count the mounds? ತಾಯೂ, ನೀನಾದರೂ ಒನ್ನು ಹಂಚಿಕೆ ಹೇದು ಎನ್ನು, ಬೇಡಿ ಕೊಣ್ಣಳು, she requested "mother, tell even you a means (to me)!"— ಕುರುಸತಿಯಂ ವಿಷ್ಣು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ, Vishnu asked the half of the land of the lord of the Kurus. ಈ ಮುದುಕ ಬಿಕ್ಕೆ ಬೀಡಿ ಕಾಣು ತರುತ್ತಾನೆ, this old man solicits alms and (thus) brings grain (to his house). — ಕಿಸೆಮೊಳಗೆ ಕೆಯ್ ಹಾಕಿ ನೋಡಲು ರೊಕ್ಕ ವಿದ್ವಿಲ್ಲ, when (he) put (his) hand into (his) pocket and examined, (there) was no money. — ಕಾಳಗದ ಬಣ್ಣೆಯಂ

ಹತ್ತಿ ಹೊಡಹಂ, he who mounts a war-chariot and drives. ಕೋಣ್ಣೆಯಂ ಪತ್ತುವೆಂ, I shall ascend the fort. ತೆಂಗಿನ ಮರ ಯಾಕೆ ಹತ್ತುತ್ತಿ, why doest thou ascend the cocoa-nut tree? ಕುದುರೆಯನ್ನು ಹತ್ತುವ ಸವಾರ, a horseman who mounts a horse. — ಅಲ್ಲಿಯ ಪೆಣ್ಣಿರನ್ ಅಗ್ನ ಸುತ್ತಿವೆಂ, Agni surrounded the women of that place.

The terms that express 'to fear' generally appear without ಕೊಳ್. e.g. ಪಾಪಕ್ಕಂಜುಗುಂ ತಕ್ಕಂ, a worthy person fears sin. ಆ ಹುಡುಗನು ಅಂಜಿ, ತೋಳ ಬನ್ನೆ ಲೆ ತೋಳ ಬನ್ನು ಎನ್ದು, ಒದದಿದನು, the boy feared, and cried "the wolf has come, O the wolf has come!" ಕುದುರೆ ಕಡಿವಾಣಕ್ಕೆ ಅಳುಕುತ್ತದೆ, the horse is afraid of the bridle. ಆ ತೊತ್ತು ಹೆದದಿದಳು, that servant-maid was afraid. On the other hand there are also instances like the following one: — ದೇವರಿಗೆ ಅಂಜಿ ಕೊಣ್ಣು ಯಾವಾಗಲೂ ಒಳ್ಳೇ ರೀತಿಯಿನ್ನ ನಡೆದರೆ ಆತನು ನಮಗೆ ಸಹಾಯ ಮಾಡು ವನು, if (we) fear God and always behave properly, He will help us. Cf. § 348, 6.

342. For the sake of emphasis ಉಣ್ಖು, is, is occasionally added to the end of a verb which appears in the form of a verbal noun, e. g. ಕೆಲವು ಗಿಡಗಳ ತೋಟೆಗಳಿನ ಸಹ ಕಾಗದ ಮಾಡುವದುಣ್ಟು, also of the bark of some trees (they) make paper. ಇರುಳು ಬೆಳ್ಳುಗಳಾಗಲಿ ಬೆಕ್ಕಿನ ಮುಂಗಳಾಗಲಿ ಸಿಕ್ಕಿದರೆ ಗೂಗೆ ಗಳು ಕಣ್ಣು ಕುಕ್ಕಿ ಅವುಗಳನ್ನು ಕೊಲ್ಲುವದುಣ್ಟು, if at night cats or young cats are met (by them), owls will peck (their) eyes and kill them. ಗುರುವಿನಸ್ತೆ ಶಿಷ್ಟ ಎನ್ನ ಅನ್ನುವದುಣ್ಟು, (they) use to say "the pupil (is) like (his) spiritual teacher". ಹಿಂದುಸ್ಥಾನಕ್ಕೆ ಪರದೇಶಗಳಿನ ತರ ತರದ ಸರಕುಗಳು ಬರುವದುಣ್ಟು, various objects of commerce come from foreign countries to India. ಹಣ್ಣಿ ಈಯಿತಮ್ಬ ಮಾತು ಎನ್ನಾದರೂ ಸಮ್ಭವಿಸುವದುಂಟೊ, does it ever happen that a metal pot brings forth young? ಬ್ರಹ್ಮನು ಫಣೆಯಲ್ಲಿ ಬರದ ಬರಹ ತಪ್ಪುವದುಣ್ಣೇ, will the writing that Brahmā has written on the forehead, fail?

XXV. On comparison.

- 343. In Kannada the comparative and superlative degrees are expressed in the following way:—
 - 1, by the simple dative (cf. § 348, 7), e. g.
- a) ಲೋಕಕೀತನ್ ಅಧಿಕಂ, this man (is) excellent to the world, i. e. this man (is) most excellent in the world. ತಿಮಿಂಗಲಾದಿಗಳ ಅದೆನ್ದ ಕ್ಕೊನ್ನು ಪಿರಿ ದಪ್ಪ ವಿಶಾನು, the timingila and so on are fishes of which the one is large to the one, i. e. of which one is larger than the other. ಒನ್ನಕ್ಕೊನ್ನು ಹಿರಿಯ ವಪ್ಪ ವಿಶಾನು, fishes of which one is larger than the other.

- b) ಮೇರುವೆಂಗೀತನ್ ಆರ್ಗಳಂ, this man (is) great (or high) to Mêru, i. e. higher than Mêru. ಕುಲಕಂ ಚಲಕಂ ಭೂತಳದೊಳ್ ಆರ್ಗಮ್ ಅಧಿಕಂ, superior to all in the world as to family and firmness of character (see § 284). ಸೊಲ್ಲಿಸಿ ಭೇದವನ್ ಅಚಿಿದೊಡೆ ಕಿಟಿಿಯ ತಾನ್ ಎಲ್ಲರಿಗೆ ಹಿರಿಯ, the small one, if (he) speaks discriminately, (is) great to all, i. e. (is) greater than all (or the greatest of all). ಕಾಗೆಗೆ ನೀಡಲ ಹಣ್ಣು ಕವ್ಪ, the ripe fruit of the Eugenia jambolana (is) black to, i. e. blacker than, the crow. ನನ್ನ ಕುದುರೆಗೆ ನಿನ್ನ ಕುದುರೆ ದೊಡ್ಡದು, thy horse (is) larger than mine. (Cf. the second verse in § 280.)
- e) ತನಗೆ ಇದಕ್ಕೂ ಬಹಳ ಬೆಲ್ಲ ಬೇಕೆಸ್ದನು, he said he wanted much more jaggory than even this. ನಾಗರ ಹಾವಿನ ವಿಷವು ಎಲ್ಲಕ್ಕೂ ಕೆಟ್ಟರು, the poison of the cobra (is) the worst of all. ಗೋಧೀ ರೊಟ್ಟಿ ಎಲ್ಲಕ್ಕೂ ಮೇಲಾದರು, wheaten bread (is) the best of all.
- 2, by the dative combined with ఇన్ని, (ఇనై or) ఇనై, (ఇనె_), 'from' (ఇనై being another form of ఇనై, cf. § 282), suffixes of the ablative (or instrumental, see §§ 109 seq.; 352, 4, a), e.g.
- a) ಕಟ್ಟಬರ್ ಇದ್ದಾರ್ಗನ್ನೆ ಕಾಡೊಳ್ಳಿತು, a jungle (is) good to-from a town in which (there) are envious people, i. e. a jungle (is) better than a town in which envious people are.
- b) ಆಕಾಶಕ್ಕಿನ್ತ ಎತ್ತರವಿಲ್ಲ, ಭೂಮಿಗಿನ್ನ ಅಗಲವಿಲ್ಲ, (there) is no height tofrom the sky, (there) is no breadth to-from the earth, i.e. (there) is
 nothing higher than the sky, (there) is nothing broader than the earth.
 ವಿದ್ಯಕ್ಕಿನ್ತ ಬುದ್ಧಿ ಶ್ರೇಷ್ಠ, ಬುದ್ಧಿಗಿನ್ತ ಅನ್ನ ಶ್ರೇಷ್ಠ, intellect (is) far better than
 science, food (is) far better than intellect. ವಿದ್ಯೆಯು ದ್ರವ್ಯಕ್ಕಿನ್ತ ದೊಡ್ಡದು,
 knowledge (is) greater than wealth. ತಾನ್ರೆುಕ್ಕಿನ್ತ ಬಂಗಾರವು ತುಟ್ಟಿ ಇರುತ್ತದೆ,
 gold is dearer than copper. ಸಿಂಹಕ್ಕಿನ್ತ ಹುಲಿಯು ಬಹಳ ಕ್ರೂರವು, the tiger (is)
 much fiercer than the lion. ಇದಕ್ಕಿನ್ತ ಅದು ರಮಣೀಯವಾದದ್ದು, that (is) more
 beautiful than this. ಏನು ಅಂಟಿಯದವ ಶ್ವಾನಕ್ಕಿನ್ತ ಕಡೆ, he who knows nothing
 (is) viler than a dog. ಇದಕ್ಕಿನ್ತ ಅದು ದೊಡ್ಡದು, that (is) larger than this
 ಜ್ಞಾನಕ್ಕಿನ್ತ ಹೆಚ್ಚು ಇಷ್ಟವಾದದು ಯಾವದು, what (is) more dear than knowledge?
- c) ತಾಯಿಗಿನ್ತ ಹಿತವರಿಲ್ಲ, ಸಕ್ಕರೆಗಿನ್ತ ಸವಿ ಇಲ್ಲ, (there) are none more beneficial than a mother, (there) is nothing sweeter than sugar. ಮಾನವಿಲ್ಲದ ಬಾಟ್ಪಿಕೆಗಿನ್ತ ಸಾವು ಲೇಸು, death (is) better than a life without honour. ಕತ್ತೆಯ ಕಿವಿ ಕುದುರೆಯ ಕಿವಿಗಿನ್ತ ಉದ್ದು, the ears of the donkey (are) longer than the ears of the horse. ಬಿಳೇ ಕರಡಿಗಳು ಊರೀ ಬಣ್ಣದ ಕರಡಿಗಳಿಗಿನ್ನ ದೊಡ್ಡ

ವಿರುತ್ತವೆ, white bears are bigger than bears of brown colour. ಅವನು ನನ ಗಿನ್ನ ನಾಲ್ತು ವರ್ಷ ಚಿಕ್ಕವನು, he (is) four years younger than I. ಆ ಬಾವಿಗಿನ ಈ ಬಾವಿಯು ಆಟಿಶಾಗಿರುತ್ತದೆ, this well is deeper than that well. ಆ ಹುಡಿಗ ಗಿನ್ನ ನಿಮ್ಮ ಹುಡಿಗಿಯು ಜಾಣೆ, your girl (is) more clever than that girl. ಕಬ್ಬಿಣವು ಮಿಕ್ತ ಧಾತುಗಳಿಗಿನ್ನ ಬಹಳ ಉಪಯೋಗವುಳ್ಳದು, iron (is) much more useful than the other metals. ಆಲದ ಬೀಜವು ಕಸಕಸೀ ಕಾಟಿಿಗಿನ್ನ ಬಹು ಸಣ್ಣದು, the seed of the Banian tree (is) much smaller than poppy-seed. ಹೆಬ್ಳಾ ವುಗಳು ಉಬಿಿದ ಹಾವುಗಳಿಗಿನ್ನ ಬಹಳ ದೊಡ್ಡವು, boas (are) much larger than the other snakes. ಕೆಟ್ಟ ಹಾವಿಗಿನ್ನ ನಾಗರ ಹಾವಿಗೆ ಸಿಟ್ಟು ಬಹಳ, cobras have more wrath than the (so-called) vicious snakes. ನಾಯುಗಳಿಗಿನ್ನ ತ್ರೋಳಗಳು ತುಸು ದೊಡ್ಡವು, wolves (are) a little larger than dogs. ಕುಟ್ಲಿಯ ಹಾಲಿಗಿನ್ನ ಲೂ ಆಕಳ ಹಾಲಿಗಿನ್ನಲೂ ಆಡಿನ ಹಾಲು ಮನ್ನವಾಗಿ ಸವಿ ಇರುತ್ತದೆ, the milk of goats is thicker and sweeter than the milk of sheep and the milk of cows. ಪುತ್ತಳಿಗಿನ್ತ ಮೇಲುಬಂಗಾರವಿಲ್ಲ, ಮಕ್ಕಳಿಗಿನ್ತ ಮೇಲುತೊದಲಿಲ್ಲ, (there) is no gold better than pure gold, (there) is no lisping nicer than (that of) children. ಭೂಮಿಯ ಮೇಲಿನ ಎಲ್ಲ ಸುನ್ದರವಾದನ್ಥ ತೇಜವುಳ್ಳನ್ಥ ಒಡವೆಗಳಿಗಿನ್ತ ಮೇಲಾದ ಸುನ್ದರನೂ ತೀಜವುಳ್ಳವನೂ (ಸೂರ್ಯನಾದ) ನಾನೇ, of all the beautiful and brilliant things on earth even I (the sun, am) the most beautiful and brilliant. ತಮಗಿನ್ನ ಮೇಲಾದವರನ್ನು ಸರಿಗಟ್ಟಿ ಕೊಳ್ಳ ಬೀಕೆಮ್ಯ ಒಣಹೆಮ್ಮೆ, the vain pride that wants to make equal to one's self those who are greater than one's self. ಕೆಲವು ಪಶುಗಳಿಗೆ ಇತರ ಪಶುಗಳಿಗಿನ್ನ ಹೆಚ್ಚು ಬುದ್ದಿ ಇರುತ್ತದೆ, some animals have more understanding than other animals. ಮೂಯಿ ತಾಸುಗಳಿಗಿನ್ನ ಹೆಚ್ಚು, more than three hours. ನೂಯು ರೂಪಾಯಿಗಿನ್ನ ಕಡಿಮೆ, less than a hundred rupees. ಸಿಂಹಲದ್ವೀಪದಲ್ಲಿ ಮಟಿತಿಗಾಲ ನಮ್ಮಲ್ಲಿಗಿನ್ತ ಹೆಚ್ಚು, the rainy season (is) more (abundant) in Ceylon than with us. ಗುಡ್ಡದೊಳಗಿನ್ನಲೂ ಕಲ್ಲ ದಾರಿಯಿನ್ನಲೂ ಒಜ್ಜೆ ಹೊತ್ತು ಕೊಣ್ಣು ಹೋಗ ಬೇಕಾದರೆ ಕುದುರೆಗಳಿಗಿನ್ನ ಕತ್ತೆಗಳೇ ಬೇಕು, if (it) is necessary to carry burdens over mountains and stony roads, donkeys are more desirable (or useful) than horses.

- d) ಬಂಗಾರಕ್ಕಿನ್ನಲೂ ಜ್ಞಾನವು ಹೆಚ್ಚಿನದು, knowledge (is) something greater than even gold. ಎಲ್ಲರಗಿನ್ನಲೂ ದೇವರು ದೊಡ್ಡವನು, God (is) greater than all. 1)
 - 3, by the ablative and its substitute the instrumental (§ 352, 4, a), e. g.
 - a) ಕೃಷ್ಣನತ್ತಣಿಂ ಬಲಭದ್ರಂ ಪಿರಿಯಂ, Balabhadra (is) old from Krishna,

¹⁾ It is to be remarked that uneducated people occasionally use such sentences as ನಾಲೀ ಹಾಗೆ ಬಲವನ್ನಸಿಲ್ಲ, ಹಾಲಿನಕ್ಕಿನ್ನ ಸವಿ ಇಲ್ಲ. ಮುಂಚಿನಕ್ಕಿನ್ನ ಜನ್ನಾಗಿ. ಆಯ್ನೂದು ರೂಪಾಯಿಗಳಕ್ಕಿನ್ನ ಕಡಿಮೆ. ಕತ್ತೆಗಳು ದೊಡ್ಡ ಹೋತಿನಕಿನ್ನ ಸ್ವಲ್ಪ ಉದ್ದು ಇರುತ್ತರೆ. They evidently think that ಅಕ್ಕಿನ್ನ or ಅಕಿನ್ನ are separate suffixes which require the genitive case.

i. e. older than Krishna. నేకులనక్త్రణిం నేందినం కిటిందుం, Sahadêva (is) younger than Nakula. ఆజుగాననక్త్రణిం వెంగుదించినో ఆధికం, Vâsudêva (is) more excellent than Arjuna. ఆకనక్త్రణిస్థ్యికం బెట్టు, this man (is) more clever than that man. See § 349, s.

- b) ಕೃಷ್ಣನಿಂ ಪಿರಿಯಂ ಬಲಭದ್ರಂ, Balabhadra (is) old from Kṛishṇa, i. e. older than Kṛishṇa. ದುರ್ಯೋಧನನಿಂ ಕಿಟ್ ಯಳ್ ದುಶ್ಯಶಿ, Duššalë (is) younger than Duryôdhana. ಜ್ಞಾನವಿಲ್ಲದ ಕಾಯವು ಹಾಟೂರ ಸ್ಥಾನದಿಂ ಕಡೆಯೆ, a body without knowledge (is) even worse than a village in ruins. (Cf. the first verse in § 280.)
- e) ಇನಿಯನೆ ಬೆಲ್ಲದಿಸ್ದಿ ನಿಯಂ (— ಬೆಲ್ಲದಿಸ್ದೆ ಇನಿಯಂ), a (or my) paramour (is) indeed a man sweet from jaggory, i. e. sweeter than jaggory. ರಣಕ್ಕೆ ಸ್ಥಿಸ್ದೆ ನೀಂ ಮುಂಚಿದಯ್, thou art more excelling than I in respect of war (i. e. thou excellest me in war).
- d) ಎಮ್ಮಿಸ್ದಮ್ ಇಳೆಯೊಳು ನೀವು ಹೀನಮೆ, you (are) mean from us indeed, i. e. indeed meaner than we, on earth.
- e) ಪೆಟರಿಸ್ದ ಮೇಲೆಮ್ಬಂ, a man who says "I am better from others" i.e. "better than others". ದಾರಿದ್ರ್ಯದಿಸ್ದ ಮರಣ ಒಳ್ಳೇದು, death (is) better than poverty. ಕಾಗೆಯಿಸ್ದ ನೀಟಲ ಹಣ್ಣು ಕಪ್ಪು, the ripe fruit of the Eugenia jambolana (is) blacker than the crow. ತುಜ್ಞಮಾತು ಆಡುವವನು ಹುಚ್ಚನಿಸ್ದ ಕಡೆ, a man who utters low words (is) worse than a fool.
- f) ತನ್ನಿಸ್ನವೂ ಹಿರಿಯನು, a male older from him, i.e. older than him (or an elder brother). ತನ್ನಿಸ್ತಲೂ ಹಿರಿಯಳು, a female older than her (or an elder sister). (In these two instances the ವೂ and ಲೂ, 'also', 'even', appear to be redundant.)
 - 4, by the locative (cf. § 350, 2), e. g.
- a) ತನುಜರೊಳ್ ಚಿಕ್ಕವಂ, in (or among) sons the young one, i.e. the youngest son. ದೇವರೊಳ್ ನಿರ್ದೋಷಿಯಾಪ್ತಂ, the fit one among princes (is) the guiltless one, i.e. the guiltless one (is) the fittest of princes. ರತ್ನಂಗಳೊಳ್ ಮಾಣಿಕ್ಯಮ್ ಉತ್ತಮಂ, the ruby (is) the best of precious stones. ತುಂಬಿ ಗಳೊಳ್ ಕಾರಾಕಳ್ ಪಾಲುಳ್ಳುದು, of cows the black cow has most milk. ವಸ್ತ್ರದೊಳ್ ಬೆಳ್ಬಟ್ಟಿಯೊಳ್ಳಿತ್ತು, white cloth (is) the best cloth. ಅವರೊಳ್ ಓಡುವಂ ಕಾಲ್ಕೇಗಿ, he who runs (is) the quickest of them.
- b) ಎಲ್ಲ ನಾಡುಗಳ ಕುದುರೆಗಳೊಳಗೆ ಅರಬಿಸ್ಥಾನದ ಕುದುರೆಗಳು ಮೇಲು, Arabian horses (are) the best horses of all countries.
 - c) ಆವುಗಳಲ್ಲಿ ಕಪಿಲೆ ಉತ್ತಮ, the brown cow (is) the best of cows. ಹುಡು

ಗರಲ್ಲಿ ರಾಮನು ಜಾಣನು, Râma (is) the most clever of the boys. ವಜ್ರವು ರತ್ನ ಗಳಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದದ್ದು, the diamond (is) the most excellent of precious stones. ಸಿಂಹವು ಎಲ್ಲ ಶ್ವಾಪದಗಳಲ್ಲಿ ಬಲು ಭಯಂಕರವು ಇರುತ್ತದೆ, the lion (is) by far the most formidable of all wild beasts. ಎಲ್ಲ ವಸ್ತುಗಳಲ್ಲಿ ವಜ್ರವು ಕಠಿಣವಾದದ್ದು, the diamond (is) the hardest of all things. ಆ ಮನೆಯು ಎಲ್ಲ ಮನೆಗಳಲ್ಲಿ ಹಲಿತೀದು, that house (is) the oldest of all houses.

5, by the genitive as a substitute of the locative (see § 352, 1, c), e. g. ಚಾಗಗಳ ಬಲ್ಲಹಂ, the best of liberal persons. ಈವರ ಬೀವಂ, the most eminent of donors. ರಸಕರ ಚಕ್ರವರ್ತಿ, the most splendid of the witty.

XXVI. On Syntax.

344. The ancient Kannada grammars which the author of the present grammar has consulted, do not use a particular word to express syntax or the construction of sentences; however the Samskrita term vakyavinyasa which expresses it, may be adopted.

Regarding the construction of a sentence (vâkya) kâraka, i. e. the relation of the noun to the verb, is to be considered. Kêšava says that kâraka is on account of the verb (kriyânimitta), and that the case terminations (nâmavibhaktis) are suffixed by the power of kâraka (kârakavašadim). (Regarding kâraka see §§ 253, 2; 357, 1. 2, a). Cf. also § 354, 3, a.

There are six such kârakas or relations, viz.

- 1, kartri, the doer of an action, the active noun, the agent (cf. § 150), used in connection with a transitive or active verb (sakarmaka) or if expressing the agent's circumstances or state, in connection with an intransitive (akarmaka, see § 148). It stands in the nominative case and is the subject of the verb (cf. §§ 347, 9; 357, 2).
- 2, karma, the object on which the action of the kartri falls, i. e. the idea expressed by the accusative case.
- 3, karana, the instrument, i. e. the idea expressed by the instrumental case.
- 4, sampradana, the recipient of the object of giving or of the gift, i. c. the idea expressed by the dative case.
- 5, apadana, ablation, i. e. departure or removal from a fixed point, coming from, i. e. the idea expressed by the ablative case.

6, adhikarana, location, place of the action or state of the agent, i. e. the idea expressed by the locative case.

The idea of the genitive case is not considered a kâraka, because it expresses the relation of two nouns to each other (sambandhârtha), but not the relation of a noun and verb (§ 351).

- 345. The nominative (cf. 352, 6, a. 6, b) considered by itself expresses
- 1, linga, i. e. specification, e. g. ಚನ್ಪ್ರಂ, ಇನ್ಪ್ರಂ, ಮನುಷ್ಯಂ, ಗೋಮಿನಿ, ಕಾಮಿನಿ, ಆನೆ, ಕುದುರೆ, ಮರಂ, ಗಿಡು, ಪಕ್ಕಿ, ಮಿಗಂ;
- 2, artha, bhâva, i.e. sort or kind, state of being, e.g. ನಿಡಿಯಂ, ಗುಜ್ಜಂ, ಕೆಂಚಂ, ಕರಿಯಂ, ಅಸಿಯಂ, ಇನಿಯಂ;
- 3, vačana, vačanamātra, gaņanē, i. e. (mere grammatical) number, numeration, e. g. ಒನ್ಸು, ಎರಡು, ಮೂರು, ಒರ್ವಂ, ಇರ್ವರ್, ಮೂವರ್;
- 4, sambôdhaně, abhimukhîkaraṇa, i. e. addressing (see § 140), e. g. ದೇವ! ಸರ್ವೇಶ! ಚಕ್ರವರ್ತಿ!

When it becomes the agent or subject (kartri), simple sentences formed by it are e. g. the following:— ద్వేన్ ఒళ్ళదం, the king (is) good. బాలో బిళిదు, milk (is) white. ఆవం విమలమతి, he (is) pure-minded. స్విం కావుం, thou (art) Kâma. ఆం నెస్ట్స్, I (am) Nandi. కాన్ అవం, it (is) he. ఇవర్ ప్రచామార్, these (are) males. ఆవరా పోణ్డిరా, those (are) females. నేంగనోనో మూడిదుదు, the sun rose. ఓవ్రం బన్దం, one man came. ఇవ్రారా నుడిదరా, two persons spoke. ద్విం మేజ్రీదం, the king was pleased. అవం కేంన్డం, he killed. అవరా మూనిస్కి, let them make! గవ్యేక్ , కేంళ్, hear, O paramount lord!

It is to be remarked that when the subject is a personal pronoun, it is often omitted, as it is contained in the personal terminations of the verb (see § 193 seq.), e. g. ఇద్ కేం, ఇద్దికి, ఇరుక్త్విం, I am; బన్నకం, బరు క్రైనే, he comes; పోండయా, జేంబి, మీంబి, thou wentest; నుడిదళ్, నుడి దళ్ళ, she uttered; నడేదరా, నడేదరు, they walked.

- 346. In sentences in which the accusative or object (karma, cf. § 352, 2, a seq.; 5, b. 6, b), i. e. the case of things (vastu), etc. on which the action of the verb falls, occurs, the things, etc. may be said to be:—
- 1, ishta, i.e. wished for, e.g. ನೇವಳಮುಂ ತೆಗೆದಂ, he took the necklace; ತುಡಿಗೆಯುಂ ತೊಟ್ಟಂ, he put on the ornament; ಪೂವಂ ಮುಡಿದಂ, he set flowers in the hair.

In such a case also a double accusative (dvikarma) uses to take place, e.g. ಗುರುವಂ ಜ್ಞಾನಮಂ ಬೆಸಗೊಣ್ಣಂ, he asked wisdom of the guru; ದಾನಿಯಂ ದಾನಮಂ ಬೀಡಿದಂ, he begged a gift of the liberal man; ಕುರುಪತಿಯಂ ವಿಷ್ಣು ಬೀಡಿದಂ ಧರೆಯರೆಯಂ, Vishņu asked the king of the Kurus for the half of (his) land; ಪಶುವಂ ಪಾಲಂ ಕಟ್ಟಿದಂ, he extracted milk from the cow; ಅವರ್ಗಳಂ ಭಕ್ತರಂ ಮಾಡಿದಂ, he made them devotees.

Regarding a double accusative with causal verbs the following sentences may be adduced: — ಅರಸಂ ಭೃತ್ಯನನ್ ಊರನ್ ಅಯ್ದಿಸಿದಂ, the king caused (his) servant to go to the town; ಗೋವಳಂ ತುಮಿಗಳಂ ಮನೆಯಂ ವುಗಿಸಿದಂ, the cowherd caused the cows to enter the house; ಜೋದನ್ ಅರಸನನ್ ಆನೆ ಯನ್ ಎಮ್ಸಿದಂ, the driver caused the king to mount the elephant; ಗುರು ಶಿಷ್ಯನಂ ವ್ಯಾಕರಣಮನ್ ಓದಿಸಿದಂ, the teacher caused (his) disciple to read the grammar (see § 149 seq.).

- 2, anishta, i. e. not wished for, e. g. ಪಾವಂ ದಾಣ್ಣಿದಂ, he crossed a snake.
- 3, nivartya, i.e. to be produced (as something new), e.g. ಮನೆಯಂ ಮಾಡಿದಂ, he built a house; ಕಾವ್ಯಮಂ ಪೇಟ್ಡಿಂ, he told a poem.
- 4, vikårya, i. e. to be transformed, e. g. ಪಟುವಂ ಕಡಿದಂ, he cut down the forest; ಕಾಯಂ ವೋಲ್ಡಿಂ, he split the fruit.
- 5, prapya, i.e. to be reached or arrived at, e.g. ಊರನ್ ಅಯ್ದಿದೆಂ, he reached the town; ಮರನಂ ಸಾರ್ದಂ, he approached the tree.
- 6, vaishayika, i. e. to be observed by the senses, e. g. ನೇಸೆಯಂ ನೋಡಿ ದಂ, he saw the sun; ಗೀತಮಂ ಕೇಳ್ದಂ, he heard a song; ಪೂವಂ ಮೂಸಿದಂ, he smelt a flower; ಅವನಂ ನೋಡಿದಂ, he saw him.
- 7, kâla, i.e. relating to time (cf. § 348, 29), e.g. ಆಟುದಿಂಗಳಂ ತಳ್ಳಿದಂ, he lingered six months; ತ್ರರಾತ್ರಮನ್ ಇರ್ದಂ, he remained three nights; ಜಾವಮಂ ತೊಟಲ್ಲಂ, he wandered about a night-watch; ಮಾಸಮಂ (ವ್ಯಾಕರಣ ಮನ್) ಓದಿದಂ, he studied (grammar) for a month.
- 8, adhva, i. e. relating to space, e. g. ಅರೆಗಾವುದಮಂ ಪರಿದಂ, he ran half a league; ಮೂಗಾವುದಮಂ ನಡೆದಂ, he walked three leagues.
- 347. In sentences in which the instrumental case (karana, cf. § 352, 2,b. 3. 4,a. 4, b) is used, the following specific meanings are considered to be expressed by it:—
 - 1, karaņa, i. e. an instrument, e. g. ಕೊಡಲಿಯುಂ ಕಡಿದಂ, he cut with

an axe; ಗದೆಯಿಂ ಮೋದಿದಂ, he struck with a club; ಕಣ್ಣಿಂ ನೋಡಿದಂ, he saw with (his) eyes; ಕುಡುಗೋಲಿಂ ಕೊಯ್ಸಂ, the cut off with a sickle.

2, hêtu, i. e. cause, instrumentality, means, e. g. ಹಲಗದಿಂ ಪಡೆದಂ, he obtained through service; ತಗಹಿಂ ಸಿಲ್ಫಿದಂ, he was impeded by an obstacle; ದೈವದಿಂ ಬಟ್ಟಿಂ, he lived by fate; ಧನದಿಂ ಕುಲಂ, by wealth high station (is acquired); ಬಿಜ್ಜೆಯಿಂ ಜಸಂ, by learning fame (is acquired); ತತ್ತಜ್ಞಾನದಿಂ ಮೇಕ್ಟಂ, by the knowledge of truth final liberation (is obtained).

To this class of sentences may be added the following instances with causative verbs taken from the Šabdānušāsana:— ప్రేషిండించిన అరగనిం దానమం కుడిసిదం, the domestic priest had a gift given by the king; అరగం గవుడనిం పోలననా కుటిసిపిందం, the king had the field ploughed by the gavuda; గురు తిమ్మనిం వ్యాకరణమనా ఓదిసిదం, the teacher had the grammar read by (his) pupil.

- 3, samyôga, i. e. association, e. g. ಸಂಗಡದಿಂ ಬನ್ನಂ, he came in company (Šabdamaņidarpaṇa); ಮಗನಿಂ ಕೂಡಿ ಬನ್ನಂ, he came accompanied by (his) son; ಲಕ್ಷ್ಮಿಯಿಂ ಬೆರಸಿ ಹರಿಯೊಪ್ಪಿದನು, Hari shone joined by Lakshmî; ಉಮೆಯಿಂ ಸಂಗಡಿಸಿ ಮೆಚ್ಚಿದಂ ಪೆಟ್ಟಿದಲೆಯಂ, he on whose forehead is a crescent (i. e. Šiva) assumed an ostentations appearance accompanied by Umě (Šabdânušāsana).
- 4, upådåna, i. e. material cause (cf. § 350, 9), e. g. ಮರದಿಂ ಮಾಡಾ ನೆಯಂ, make an elephant of wood!
- 5, siddhi, i. e. accomplishment (within a time, within a distance), e. g. ಮಾಸದಿಂ ವ್ಯಾಕರಣಂ ಪೂರ್ಣಮಾಯಿತು, the grammar became complete within a month; ಬರಿಸದಿಂ ಶಾಸ್ತ್ರಂ ಮುಗಿದುದು, the treaty was finished in the rainy season; ಕ್ರೋಶದಿಂ ವೇದವನ್ ಓದಿದಂ, he read the vêda within a cos; ಗಾವುದ ದಿಂ ಶಾಸ್ತ್ರಮಂ ಪಠಿಸಿದಂ, he recited the treatise in the course of a league (Šabdânušāsana).
- 6, bhêda, prakâra, i. e. speciality, particular sign or mark, e.g. ಕಣ್ಣಿಂ ಕುರುಡಂ, he (is) blind of (both his) eyes; ಕಾಲಂ ಕುಣ್ಣಂ, he (is) lame in (his) legs; ಕೆಯ್ಯುಂ ಮೋಟಂ, he (is) deprived of a forearm; ಜಾತಿಯಿಂ ಪಾರ್ವಂ, he (is) a Brâhmaṇa as to (his) caste; ಪ್ರಕೃತಿಯಿನ್ ಒಳ್ಳಿದಂ, he (is) good as to (his) nature (Šabdânušâsana).
- 7, (vidhi, i.e. manner, e.g. ತ್ವರೆಯಿನ್ದ ನಡೆದನು, he walked in a quick manner; ಚನ್ನದಿನ್ದ ಓದಿದನು, he read in a beautiful manner; ಜಾಣೈಯಿನ್ದ ಮಾ

ತಾಡಿದನು, he spoke in a clever manner). Cf. adverbs expressed by the instrumental in § 281.

- 8, itthambhûtalakshaṇa, a so circumstanced characteristic mark, characterised in such manner, characterised by, e.g. ಕಮಣ್ಣಲುವಿಂ ಛಾತ್ರನಂ ಕಣ್ಣಂ, he discerned the pupil by the (characteristic) water-pot; ಚಿಣ್ಣಿಕೆಯಿಂ ಪಟುವನ್ ಅಂಜಿಂದಂ, he knew the boy by the tuft of hair (Šabdânušāsana).
- 9, kartri (cf. § 344), i. e. the efficient cause of a thing (in the socalled passive, § 315), e. g. ಪದಕಮ್ ಅಕ್ಕಸಾಲೆಯಿಂ ಮಾಡೆ ಪಟ್ಟುದು, the breast-ornament was made by the goldsmith; ಕಾವ್ಯಮ್ ಎಸ್ನಿಂ ಪೀಲಿತಿ ಪಟ್ಟ ದು, the poem was told by me.

In such a case also instances with a double instrumental case occur, e.g. ಅರಸನಿಂ ಬಾನಸಿಗನಿನ್ ಅನ್ನಂ ಮಾಡಿಸಲ್ ಪಟ್ಟುದು, by the king rice was caused to be made by the cook; ಹರಿಯಿನ್ದರ್ಜುನನಿಂ ಕರ್ಣಂ ಕೊಲ್ಲಿಸಲ್ ಪಟ್ಟಂ, by Hari Karṇa was caused to be killed by Arjuna.

- 348. In sentences in which the dative case (sampradâna, cf. § 352, 2 c. 5, a. 5, b. 5, c) is used, the following specific meanings are considered to be expressed by it:—
- 1, sampradâna, i. e. (simple) bestowing, e. g. ಬ್ರಾಹ್ಮಣಂಗೆ ಗೋವಂ ಕೊಟ್ಟಂ, he gave a cow to the Brâhmaṇa; ಯತಿಗೆ ಭಿಕ್ಷಮನ್ ಇಕ್ಕಿದಂ, he gave alms to the religious mendicant; ಬಸದಿಗೆ ಪೂಮಾಲೆಯನ್ ಇತ್ತಂ, he gave a garland of flowers to the temple.
- 2, ruči, i. e. being pleasurable or palatable, e. g. ಕೂಸಿಂಗೆ ಲಡ್ಡುಗೆಯಟ್ತಿ, sweet-meat balls (are) agreeable to the taste of a child; ಬೆನಕಂಗುಣ್ಡಲಿಗೆ ಯಟ್ತಿ, rice-cakes (are) agreeable to the taste of Ganêša. ಧಾರ್ಮಿಕಂಗೆ ಧರ್ಮಂ ರುಚಿಯಕ್ಕುಂ, alms-giving is a pleasure to the pious man.
- 3, îrshē, i.e. jealousy, e.g. కవిగే కవి మునివం, a poet uses to be displeased with a poet; కుజనం నుజనంగే నయ్రినం, a bad man cannot bear a good man.
- 4, matsara, i. e. envy, e. g. ಸವತಿಗೆ ಸವತಿ ಭುರುಡಿಪಳ್, a rival wife uses to envy a rival wife; ಬಿರುದರ್ಗೆ ಬಿರುದರ್ ಸೆಣಿಸುವರ್, men of distinction use to envy men of distinction.
- 5, hita, i. e. suitableness, etc. (the Šabdānušāsana has ishṭa, i. e. desirableness), e. g. ಪಶುವಿಂಗೆ ತೃಣಂ ಹಿತಂ, grass (is) good for cows; ರೋಗ ಗೌಷಧಂ ಹಿತಂ, medicine (is) fit for a sick person; ಯಾಜ್ಞಿಕಂಗೆ ಸ್ವರ್ಗಮ್ ಇಷ್ಟಂ, heaven (is) an object of desire for the sacrificer.

- 6, bhîti, i. e. fear (cf. § 349, 2), e. g. ಪಾಪಕ್ಕಂಜುಗುಂ ತಕ್ಕಂ, a good person fears sin; ಪೂಲಿಗಳ್ಳುಗುಂ ಪಿಡಿ, a female elephant fears tigers.
- 7, unnati, âdhikya, (gurutva), i. e. greatness, superiority (age, in comparison, cf. §§ 343, 1. 2; 349, s; 352, 2, c), e. g. ల్లోంకెర్కింకన్ ఆధికం, this man (is) greater than all (or the greatest of all); మంగువింగింకన్ ఆగ్కారం, this man (is) higher than Mêru; జరిగి జరన్ అధికం, Hara (is) greater than Hari; [ఒన్లెక్కాన్న డిరియవభ్య మాను, (various) fishes of which one is larger than the other; మంద్రింగి బ్రాజ్మణరు భూజ్యరు, Brâhmaṇas (are) more respectable than Šūdras; కాంగిగి నింటిల జణ్ణు కళ్ళు, the ripe fruit of Eugenia jambolana (is) blacker than a crow; రామసిగి కృష్ణను కిటింయను, Krishṇa (is) younger than Râma].
- 8, svasti, i. e. well-wish, e. g. ಸಮనిಸುಗೆ జಗಕ್ಕೆಲ್ಲಿಯುಮ್ అభ్యిక్షం, ಕ್ಷೇ ಮವೃತ್ತಿ, ಕುಶಲಂ, ಭಾವುಕಂ (Ngv. భవ్యం), ಶ್ರೇಯಂ, ಶಿವಂ, ಶುಭಂ, ಸ್ವಸ್ತಿ, ಮಂಗಳಂ, ಕಲ್ಯಾಣಂ (a quotation of Kêšava from Nâgavarma's nighanțu, our MS. p. 105), may everywhere accrue to the world desired objects, a state of well-being, happiness, prosperity, bliss, luck, joy, auspiciousness (and) good fortune.
- 9, svabhava, i.e. natural disposition, nature, e.g. సింಹಕ್ಕೆ కౌయ్., to the lion (is) valour (i.e. the lion possesses valour); శిసిగి జూనలకి, the monkey possesses agility.
- 10, hêtu, i.e. cause (cf. § 349, 6), e.g. ಸರಿಗುದ್ಯೋಗಂ, by wealth offices (are obtained); ಮಟ್ರಿಗೆ ಮುಗ್ರಿಕ್, clouds (are the cause) of rain.
- 11, namaskāra, i. e. obeisance, e. g. ದೇವರ್ಗೆ ಭೂಡಮಟ್ಟಂ, he made obeisance to the king; ಗುರುವಿಂಗೆದಿಂದಂ, he made obeisance to the guru; ಜಿನಂಗೆ ನಮಸ್ತರಿಸಿದಂ, he made obeisance to the Jina.
- 12, prâṇyanâdarasmaraṇa, i. e. contemptuous thought concerning, or contemptuous mentioning of, beings, e. g. ಮಾನಸರಂ ಪುಲ್ಗೆ ಕಷ್ಟಮಾಗೆ ನೆಸೆ ಪಂ, when misery happens (to him), he will count men (but) straw; ಸಿರಿಗೆ ಕಷ್ಟಮಾಗೆ ನುಡಿವಂ, when misery happens (to him), he will speak against the goddess of fortune (Šabdamaṇidarpaṇa); ಅವನನ್ ಆತಂ ತೃಣಕ್ಕೆ ಬಗೆದಂ, he counted him (but) straw; ಖಲನಂ ಸೌಮಿತ್ರಿ ಪುಟ್ಟಿತ ಕವಡೆಗೆ ಬಗೆದಂ, Saumitri (i. e. Lakshmaṇa) counted the rogue (but) a worm-eaten cowrie; ಸೀನ್ ಆತನನ್ ಒನ್ನಡಕೆಗೆ ಬಗೆದಯ್, thou countedst him (but) an areca nut (Šabdânušâsana).

In such sentences also a double accusative may be used, e.g. ಅವನನ್

ಆತಂ ತೃಣಮಂ ಬಗೆದಂ, he counted him (but) straw; ಅವನಂ ವುಲ್ಲಂ ತಿಳಿದಂ, he regarded him as (mere) straw.

- 13, anishta, i.e. hatred, dislike, undesirableness, e.g. ಆತಂಗೆ ನಿಷ ಮನ್ ಇಕ್ಕಿದಂ, he poisoned him; ಆತಂಗೆ ಕತ್ತಿಯಂ ಮಸೆದಂ, he whetted (his) sword against him; ಮಲ್ಲಂಗೆ ಒಳ್ಳಿತಲ್ತು ವಜ್ರಮುಷ್ಟಿ, the vajramushti-weapon (is) noxious to wrestlers; ಲೋಕಕ್ಕನಿಷ್ಟಂ ಬಟಿಂ, famine (is) disagreeable to the world.
- 14, sadrišya, i. e. similarity, e. g. ಆತಂಗೀತಂ ತಕ್ಕಂ, this man (is) as deserving as that man; ಐರಾವತಕ್ಕೆ ಸುಪ್ರತೀಕನ್ ಹಿರಗೆ, the (elephant) Supratika (is) equal to the (elephant) Airavata; ಗೋವಿಂಗೆ ಗವಯಂ ಸದೃಶಂ, the (ox) Gayal likens a cow; ಆನ್ದ್ರಂಗೆ ಸಮಾನಂ ಮುಖಂ, a face (is) like the moon.
- 15, pratinidhi, i.e. substitution, the being put or coming in the place of another, e.g. ಜೀನ ತುಪ್ಪಕ್ಕೆ ಸಕ್ಕರೆ ಸಲ್ಪುದು, for honey sugar may be used; ಆ ಕಬ್ಬಕ್ಕೀ ಕಬ್ಬಮ್ ಆಯಿತು, for that poetical composition this poetical composition has been substituted; ವುಷ್ಕರಕ್ಕೇರಣ್ಡಮ್ ಅಕ್ಕುಂ, costus is used instead of Ricinus.
- 16, ishṭa, i.e. love, e.g. ಭಕ್ತಂಗೆ ವರಮನ್ ಇತ್ತಂ, he gave a boon to the devotee; ಕೆಳೆಯಂಗೆ ಸಸ್ತಸಮಂ ಮಾಡಿದಂ, he made (his) friend glad.
 - 17, prati, i. e. regard, with regard to, as to, e. g.

ನುಡಿಗೆಲ್ಲಂ ಸಲ್ಲದ ಕ ನೃಡದೊಳ್ ಜತ್ತಾಣಮುಂ ಬೆದಣ್ಣೆಯುಮ್ ಎನ್ಡೀ | ಗಡಿನ ನೆಗಟ್ತಿಯ ಕಬ್ಬದೊಳ್

ಒಡಮ್ಪಡಂ ಮಾಡಿದರ್ ವುರಾತನಕವಿಗಳ್ || that in Kannada which (according to the opinion of some) is wholly insufficient with regard to (its) words, (there is) jattâṇa and bědaṇḍĕ, the ancient poets have proved by (their) renowned poetical works that now still exist. See § 284 (under dative ಕುಲಕಂ ಚಲಕ್ಕಂ); § 287, under 2 (ಎರಡು ಸಮಾಸಪದಕ್ಕಂ); § 287, under 3 (ಎರಡು ಮೆಯ್ಲಂ). Cf. § 302, 4.

- 18, (gamana, i.e. going to, the point toward which movement is directed, e.g. ಅವನು ಊರಿಗೆ ಹೋದನು, he went to the town; ನದಿಗಳು ಸಮು ದ್ರಕ್ಕೆ ಹರಿಯುತ್ತವೆ, rivers flow into the sea; ರಾಮನು ವನಕ್ಕೆ ನಡಿದನು, Râma walked to the forest).
- 19, [arghya, i. e. price or exchange, e. g. ಹತ್ತು ರೂಪಾಯಿಗೆ ಇದನ್ನು ಕೊಟ್ಟಿನು, I gave this for ten rupees; ದುಡ್ಡಿಗೆ ಸಂಚೇರು, five sêrs for a duḍḍu;

ಆಫೀಮು ಬಹಳ ತುಟ್ಟಿ, ಏಟಿಿಣ್ಟು ರೂಪಾಯಿಗೆ ಒನ್ದು ಸೇರು ಮಾಯಿತ್ತದೆ, opium (is) very dear, one sêr is sold for seven or eight rupees; ಎಷ್ಟಕ್ಕೆ ಕೊಡುತ್ತೀರಿ, for how much will you give (it)? ಎರಡು ರೂಪಾಯಿಗೆ ಕೊಡುತ್ತೇನೆ, I will give (it) for two rupees]. Cf. § 302, 7.

- 20, (mâtra, i.e. mereness, the one thing and no more, e.g. ಹೆಸರಿಗೆ ಅರಸನು, a king only as to name; ಮಾತಿಗೆ ಜಾಣನು, a wise man only as to words; ef. § 352, 4, b).
- 21, (dikku, i. e. direction, e. g. ಧಾರವಾಡಕ್ಕೆ ಬೆಳಗಾವಿ ಉತ್ತರ, Belgaum (is) to the north of Dharwar; cf. § 352, 4, a. s).
- 22, [dûra, i. e. distance, e. g. ಧಾರವಾಡಕ್ಕೆ ಬೆಳಗಾವಿ ಹದಿನಾಯಿ ಹರದಾರಿ ಅದೆ, Belgaum is sixteen haradâris from Dharwar; ಈವ್ಯರಿಗೆ ಆವೂರು ಹರದಾರಿ, that village (is) three miles from this village; ಬೆಂಗಳೂರಿಗೂ ಮೈಸೂರಿಗೂ ಎಷ್ಟು ದೂರ, what (is) the distance between Bangalore and Mysore? cf. § 352, 4, a. 4].
- 23, šakti, i. e. power, e. g. ಮಲ್ಲಂಗೆ ಮಲ್ಲಂ ಶಕ್ತಂ, a wrestler (is) a match for a wrestler; ಆತಂಗೀತಂ ಸಮರ್ಥಂ, this man is able to mate with that man (Šabdānušāsana).
- 24, asûyē, i. e. detraction, e. g. ಧರ್ಮಂಗೆ ಕೌರವನ್ ಅಸೂಯೆಗೆಯ್ವಂ, the Kaurava takes away from the reputation of Dharma; ರಾಮಂಗೆ ರಾವಣಂ ದೋಷವನ್ ಆರೋಪಿಸಿದಂ, Râvaṇa ascribes vice to Râma (Šabdânušâsana).
- 25, drôha, i. e. mischief, e. g. ಆರಸಂಗೀತಂ ದ್ರೋಹಿ, this man (is) a traitor to the king; ಒಡೆಯುಂಗಪಕಾರಿ ದಾಸೀರಂ, the servant does ill to (his) master (Šabdânušāsana).
- 26, svāhā, svadhā, vashaṭkāra, i.e. the three ritual invocations of hail and prayer, e.g. ఆగ్నిగి న్నాయాంధారం, hail to Agni! పికృగాళ్గి న్నాధాంధారం, benison to the manes! ఇన్స్టంగి వేశుట్నారం, vashaṭ to Indra! (Šabdānušāsana).
- 27, tâdarthya, i. e. sake, purpose, material cause, e. g. ಮೋಕ್ಷಕ್ಕೆ ತತ್ವ ಜ್ಞಾನಂ, for final liberation knowledge of the truth (is necessary); ಕುಣ್ಡ ಲಕ್ಕೆ ಚಿನ್ನಂ, for an earring gold (is taken); ತೇರ್ಗೆ ಮರಂ, for a chariot wood (is required); ಅವಘಾತಕ್ಕೊನಕ್ಕೆ, for pounding a pestle (is required) (Šabdânušāsana).
- 28, utpāta, i. e. portents, e. g. ಬಹಕ್ಕೆ (lit. regarding famine) ಬೆಳ್ಳಂಡು, white flashes of lightning (portend) famine; ಲೋಕನಾಶಕ್ಕೆ ಕಪ್ಪೆಯ ಚಣ್ಣಿಕೆ, frogs' tufts (portend) the ruin of the world; ಬಿಂಬಾಬಿಸಲ್ಲಿ ಕಿಮ್ಮಂಡು, red flashes of lightning (portend) excessive heat of the sun (Śabdānušāsana).

- 29, [ಕಾಲ, i. e. time (cf. § 302, 2.7; 303, 1, a; § 346, 7; § 352, 4, a. s. 6, e), e.g. ಇಸ್ಪಿಗೆ, to-day; ಸಾಯಂಕಾಲಕ್ಕೆ, in the evening; ಎರಡು ವರ್ಷಕ್ಕೆ, for two years; ಬರುವ ತಿಂಗಳಿಗೆ, next month; ಏಳು ಗಣ್ಣಿಗೆ, at seven o'clock].
- 30, (ಯೋಗ್ಯತೆ, i. e. deserving state, e. g. ಮಾನಕ್ಕೆ ತಕ್ಕವನು, he who deserves honour; ತರಹರಿಸಲಾಯಿದವಳು ಮರಣಕ್ಕೆ ಪಾತ್ರಳು, she who cannot bear patiently deserves death).
- 31, (ಭೇದ, i.e. difference, e.g. ಇದಕ್ಕೂ ಅದಕ್ಕೂ ಬಹು ಹೆಚ್ಚುಕಡಿಮೆ, (there is) a great difference betwixt this and that; cf. § 352, 4, a. 2).
- 32, (ಕಾರಣ, i. e. cause, purpose, end, see §§ 302, 7; 352, 4, a. 11; e. g. ಯಾತಕ್ಕೆ ಬಸ್ಪೆ, why didst thou come? ಕೆಲಸಕ್ಕೆ ಬಸ್ಪೆನು, I came on business; ನೋಡುವದಕ್ಕೆ ಹೋದೆನು, I went to see).

Remarks.

- 1, In § 316 it is stated that 'to have', 'to possess' is expressed by ever, etc. preceded by the dative case.
 - 2, Regarding adverbs used with the dative see § 282 under dative.
- 3, Some verbs are often used with the dative, e.g. ಸೊರ್ಯನಿನ್ನ ನಮಗೆ ಬೆಳಕು ಬಿಸಲು ದೊರೆಯುತ್ತದೆ, from the sun we get light and heat; ಸಭ್ಯ ಆಕಳು ನಮ್ಮ ಒಡೆ ಯನು ಬಡವನಿದ್ದದಜ್ಞಾನ್ನ ನನಗೆ ಹೊಟ್ಟೆ ತುಮ್ಬಾ ಮೇವು ದೊರಕುವದಿಲ್ಲ ಎನ್ಡು ಹೇದ್ತಾ, the tame cow said "because my master is poor, I do not get sufficient food to fill my stomach". ನನಗೆ ಸಿಕ್ಕಿತು, I found (it). ನನಗೆ ತಿಳಿಯುದು, I know not. ಅವನಿಗೆ ಹುಚ್ಚು ಹಿಡಿಯುತು, he went mad.
- 349. In sentences in which the ablative case (apadana, cf. \S 352, 2, d. 4, a) is used, the following specific meanings are considered to be expressed by it:—
- I, apâdâna, i.e. (simple) separation from, coming from, going away from, e.g. ಮರದತ್ತಣಿಂ ಪಣ್ಣು ದಿರ್ದುವು, ripe fruits fell from the tree; ಗರಿ ಯತ್ತಣಿಂ ಕಲ್ಲು ರುಳ್ದುವು, stones rolled down from the mountain; ಕೆಚಿಸಿಯತ್ತಣಿಂ ಬಿದ್ದಂ, he came from the tank; ಓಡುವ ಕುದುರೆಯತ್ತಣಿಂ ಬಿಬ್ದಂ, he fell from (his) horse which was running; ಪರಿವ ಬಣ್ಣಿಯತ್ತಣಿನ್ದುರುಳ್ದಂ, he rolled from the cart which was moving rapidly; ಉಪಾಧ್ಯಾಯನತ್ತಣಿಂ ಮಚಿಸಿಯಾದಂ, he hid himself from the teacher; ಗುರುಗಳತ್ತಣಿಂ ಕೆಲಮ್ಬೆಕ್ಕಂ, he went out of the way of the guru; ಮುಗಿಲತ್ತಣಿಂ ಮಿಂಚು ಮಿಂಚಿತು, a flash of lightning flashed from the cloud.
- 2, bhaya, i. e. fear (cf. § 348, 6; § 352, 4, a. 6), e. g. ಅರಸನತ್ತಣಿಂ ದಾಬಿ ಬನ್ನುದು, an inroad arose from the king; ಪುಲಿಯತ್ತಣಿಸ್ಪಂಜಿದಂ, he was afraid

of the tiger; ವುಲಿಯತ್ತಣಿಂ ಭೀತಿ, fear (proceeding) from a tiger; ವಾಪದತ್ತಣಿಂ ಪೆಳಟು, anxiety (coming) from sin.

- 3, svíkára, i.e. adoption, making one's own, (acquiring for one's self), e.g. ಸ್ವಾಮಯತ್ತಣಿಂ ನಿರ್ವಾಹಮ್ ಆದುದು, from (his) king the achievement (of his object) was got; ಉಪಾಧ್ಯಾಯನತ್ತಣಿಂ ವಿದೈಯನ್ ಇರ್ಕುಳಿಗೊಣ್ಡಂ, he acquired knowledge from (his) teacher.
- 4, ishṭa, i. e. agreeableness, pleasure (cf. § 352, 4, a. 7), e. g. రమ్భేయ క్షణిం నుఖం ప్రాప్తిసిదుదు, from Rambhe pleasure was obtained; బాబదక్షణిం రెక్టిసిదం, he saved from sin; బటుదక్మణిం నలపిదం, he saved from famine.
- 5, anishṭa, i. e. disagreeableness (cf. § 352, 4, a. 8), e. g. ಪಗೆಯತ್ತಣಿಂ ಬನ್ಧನಂ ಬನ್ನುದು, imprisonment came from the enemy; ಪಾಪದತ್ತಣಿಂ ಮೋಹಿಸಿ ದಂ, he suffered bewilderment from sin.
- 6, hêtu, i.e. cause, means, e.g. ಉದ್ಯೋಗದತ್ತದೆಂ ಸಿರಿ ಬಸ್ಸುದು, wealth came from office. Cf. § 348, 10; § 352, 4, a. 9.
- 7, udaya, i. e. springing from, originating (cf. § 352, 4,a. 10), e. g. ಸದ್ವಂಶದತ್ತಣಿಂ ಫಟ್ಟಿದಂ, he sprang from a good family; ಹಿಮವತ್ಪರ್ವತದತ್ತಣಿಂ ಗಂಗೆ ಫಟ್ಟಿತ್ತು, the Ganges rose from the Himavat mountain; ಬೀಜದತ್ತಣಿಸ್ದಂ ಕುರಮ್ ಆದುದು, the sprout arose from the seed; ಶೃಂಗದತ್ತಣಿಂ ಶರಮ್ ಆದುದು, the water proceeded from the top of the mountain.
- 8, gurutva, pěrmě, i.e. dignity, age (in comparison), e.g. కృష్ణన కృణిం బలభద్రం పిరియం, Balabhadra (is) older than Krishņa; ఆజుగ్ననక్త ణిం వానుది(వన్ ఆధిశం, Vâsudêva (is) more excellent than Arjuna; నేకు లనక్తణిం నీవడిందం శించియం, Sahadêva (is) younger than Nakula; ఆకనక్త ణిస్ట్ కం వేట్లు, this man (is) smarter than that man. Cf. §§ 343, 2, a; 343, 3; 348, 7; 350, 2, a—c.
- 350. In sentences in which the locative case (adhikaraṇa, âdhâra, cf. § 352, s. 5, c. 6, a) is used, the following specific meanings are considered to be expressed by it:—
- 1, adhikaraṇa, âdhâra, i.e. (simple) relation to site, place, e.g. ಪಾಸಿಸೊಳ್ ನಿದ್ರಿಗೆಯ್ದಂ, he slept on the bed; ಪಟ್ಟಿಗೊಳೆಯೂಳ್ ಕುಳ್ಳಿರ್ದಂ, he sat down in the basket-boat; ಮನ್ನಿ ರದೊಳ್ ತುಟ್ಟುಗಳ್, the cows (are) in the house; ಮರದ ಹರಿಯಾಣದೊಳ್ ಉಣ್ಣಂ, he ate from a plate of wood; ಬಿಮ್ಬದೊಳ್ ತೀಜಂ, (there is) splendour in the disk of the sun; ಅಲರೊಳ್ ಬಿಳ್ನು, (there is) white colour in the flower; ತಾವರೆಯೊಳ್ ಫಟ್ಟಿದಂ, he was born in a lotus (or sprung from a lotus); [ಮನೆಯಲ್ಲಿದ್ದಾನೆ, he is in the

house; ಆಡವಿಯಲ್ಲಿ ಅನ್ನವನ್ನಟ್ಟರು, they cooked rice in the jungle; ಮೆಯ್ಯಲ್ಲಿ ಕಸುವದೆ, (there) is strength in (his) body].

- 2, nirdharana, i. e. specifying one out of many (comparison, see § 343, 4.5; § 352, 1, c).
- a) as to quality (guṇa), e. g. ದೇವರೊಳ್ ನಿರ್ದೋಷಿಯಾಪ್ತಂ, a fit one among princes (or the fittest one of princes is) the guiltless one; ರತ್ನಂಗ ಳೊಳ್ ಮಾಣಿಕ್ಯಮ್ ಉತ್ತಮಂ, among jewels the ruby (is) precious; ತುರುಗಳೊಳ್ ಕಾರಾಕಳ್ ಪಾಲುಳ್ಳುದು, among cows the black cow (is) that which has (most) milk; ಮಸ್ತ್ರದೊಳ್ ಬೆಳ್ಬಟ್ಟಿಯೊಳ್ಳಿತ್ತು, among cloth white cloth (is) good;
- b) as to action or being (kriyě), e.g. ಪರಿಕಾಟ್ರಿರೊಳ್ ಈತಂ ಕಾಲ್ಪಲ್ಲಿದಂ, among the runners this man (is) a strong-footed one (or this man is the most strong-footed one of the runners); ಕಾದುವರೊಳ್ ಈತಂ ಮೆಯ್ಸಲಿ, among those who fight this man (is) a strong-bodied one; ಅವರೊಳ್ ಓಡು ವಂ ಕಾಲ್ಪೇಗಿ, among them he who runs (is) a swift-footed one; ಪಣ್ಣಳೊಳ್ ಬೀಟ್ನುದು ತನಿವಣ್, among ripe fruits that which drops (from the tree is) a mature fruit (or the most mature fruit of ripe fruits is that which drops from the tree);
- c) as to race (jâti), e.g. ಮಾನವರೊಳ್ ಪುರುಷರ್ ಉತ್ತಮರ್, among men males (are) chiefs (or males are the most eminent of men); ಪುರುಷ ರೊಳ್ ಕ್ಷತ್ರಿಯರ್ ಕೂರರ್, among males Kshatriyas (are) valiant men.
- 3, dravya, i. e. a fit object (considered by itself), e. g. ಇವರೊಳ್ ಈತನ್ ಎಮ್ಮಾತಂ, among these persons this one (is) ours; ಅವರೊಳ್ ಆತಂ ಕಲ್, among those persons this one (is) the hero (Šabdânušāsana).
- 4, pûjyasâdhunipuṇa, i. e. the introduction of persons who are good to praiseworthy people or are skilful in praiseworthy things, e. g. ತಾಯೊಳ್ ಸಾಧು, (he is) kind to (his) mother; ತಾಯೊಳ್ ಒಳ್ಳದಂ, (he is) good to (his) mother; ಗುರುವಿನೊಳ್ ಸಹಜಂ, (he is) true to (his) guru; ಪೂಜಿಯೊಳ್ ಜಾಣಂ, (he is) proficient in adoration; ಚಿತ್ರದೊಳ್ ಕುಶಲಂ, (he is) expert in (drawing) pictures (Šabdânušasana).
- 5, vishaya, i. e. a peculiar province or place, e. g. శివియింకా వోర్డ్ దం, he whispered in the ear; మింగమింకా నింబ్లం, he was suspended by (his) mouth [o.r.—మేల్లం, he chewed with (his) mouth].
- 6, vyápaka, i. e. inherent property or substance (cf. No. 1), e. g. ಪೂವನೊಳ್ ಕಮ್ಮ, (there is) fragrance in flowers; ಕರ್ವಿನೊಳ್ ರಸಂ, (there

- is) juice in the sugar-cane; ಎಳ್ಳಲ್ ಎಡ್ಡಿ, (there is) oil in the oil-plant; ಪಾಲೊಳ್ ಮಧುರಂ, (there is) sweetness in milk.
- 7, vyavahára, i.e. engaging in, conduct or action in, e.g. ತಪದೊಳ್ ನಗಟ್ಟಂ, he engaged in austerities; ವೀರದೊಳ್ ಎಸೆದಂ, he distinguished himself in (the department of) valour.
- 8, kâla, i.e. time (cf. §§ 348, ಖ; 352, 6, a. 6, c), e.g. ವಸಸ್ತದೊಳ್ ಮಾವು ಬಸ್ಸುದು, mangoes appeared in spring; ಶರದೊಳ್ ದಿಗ್ವಿಜಯಮ್ ಉಚಿತಂ, universal conquest (is) proper in autumn; (ಒಸ್ಪು ತಿಂಗಳಲ್ಲಿ ವ್ಯಾಕರಣ ಓದಿ ದನು, he read through the grammar in one month; ಒನ್ಪು ದಿನದಲ್ಲಿ ಕೆಲಸವಾ ಗುತ್ತದೆ, in one day the work will be done).
- 9, upådåna, i.e. material cause (cf. § 347, 4), e.g. ಮರದೊಳ್ ಸಮೆ ದಂಕವಣಿಯನ್ ಏಟಿಿದಂ, he ascended the decorated seat that was made of wood; [ಮೊಸರಲೆ ಮಾಡಿದದು, that which (they) have made even of curdled milk].
- 10, [karaṇa, i. e. means, e. g. ಕಾಲಲ್ಲಿ ನಡೆಯುತ್ತೇವೆ, we walk by means of (our) feet; ಕಣ್ಣಲ್ಲಿ ನೋಡುತ್ತೇವೆ, we see with (our) eyes].
- 351. The genitive case that is not classed with the six karakas (see § 344), expresses the connection (sambandha) of nouns to nouns (cf. § 352, 5, a; for adverbs with the genitive see § 282), which connection is of the following kinds:—
- 1, svåmisambandha, i. e. connection of ownership, e. g. ಊರೊಡೆಯುಂ, the chief of the town; ನಾಡೊಡೆಯುಂ, the chief of the district; (ಆರಸುಗಳ ಬೀಡಾರ, the house of the king; ರಾಯರ ಕುದುರೆ, the horse of the râja; ಹುಡುಗರ ವುಸ್ತಕ, the books of the boys; ಕುಮ್ಬಾಟನ ಹೆಣ್ಣತಿ, the wife of the potter).
- 2, kulasambandha, i. e. connection of family or caste, e. g. ಎಮ್ಮ ಸೊಮ್ಮು, the property of us (i.e. our property); ಎಮ್ಮ ಮೋಜಿಸಿ, our face; ಎಮ್ಮಳಿಯಂ, our son-in-law; ಎಮ್ಮ ತಮ್ಮಂ, our younger brother; (ಶೂದ್ರನ ಮಗಸು, a Šūdra's son; ಒಣಜಿಗನ ಮಗಳು, a merchant's daughter).
- 3, jātisambandha, i.e. connection of genus, class or kind, e.g. ಆನೆ ಯ ಘಟಿ, a troop of elephants; ಕುದುರೆಯ ಘಟ್ಟ, a multitude of horses; ಗಳಿಯ ಪಿಣ್ಡು, a flock of parrots; ಅರಲ ಕಮ್ಪು, the fragrance of flowers; ಕಣ್ಣ ಬೆಳ್ಳು, the white of the eye; (ಹುಣಸಿಯ ಹಣ್ಣು, the ripe fruit of the tamarind; ಬಾಲಾಯ ಕಾಯಿ, the fruit of the plantain; ವೀಳ್ಯದೆರೆ, the leaf

of the betel plant; ನಾಯಿಯ ಮುಟ್, a dog's puppy; ಕೋಟಿಿಯ ಕೂಗು, the cry of cocks).

- 4, avayavasambandha, i.e. connection of membership, e.g. ಮರದ ಕೊಮ್ಬು, the branch of a tree; ಪೂವಿನೆಸಳ್, the petal of a flower; ಕೊಡೆಯ ಕಾವು, the stick of an umbrella.
- 5, lakshaṇasambandha, i. e. connection of distinctive marks, e. g. ಟೊಪ್ಪಿಯ ಮಾನಿಸಂ, a man with a cap; ತತ್ತಳದ ರಾವುತಂ, a horseman of perplexity (i. e. a perplexed horseman, o.r. ಕತ್ಥಳದ or ಕತ್ತಳದ ರಾವುತಂ); ಸಿನ್ಧು ದೇಶದ ಕುದುರೆ, a horse of Sindh; (ಕಸುವಿನಾಳು, a person of power, a powerful person; ದರ್ಪದ ಬಣ್ಣನು, a proud soldier; ಹಿತದ ಉಪದೇಶ, friendly advice).
- 6, sannidhânasambandha, i.e. connection of proximity or vicinity, e.g. ಕೆಟ್ರಿಯ ಕೋಡಿ, an outlet (in the proximity) of a tank; ಊರ ಮುಸ್ಪ, the place in front of a town; ಅದಟ್ ಕೆಲಂ, the vicinity of that (i.e. its vicinity).
- 7, samsparšasambandha, i.e. connection of close contact, e.g. ಕಳಡ ತಳಿರ್, young foliage on a threshing floor; ನೀರ ಹಾವಸೆ, duck-weed on water; ತೋಳ ಬಸ್ಸಿ, an ornamental tie on the arm.
- 8, sambandhasambandha, i.e. connection of connection (occurring when two genitives precede a noun), e.g. ನೊಸಲ ಕಣ್ಣ ದೇವಂ, the god of an eye of the forehead (i.e. the god who has an eye on the forehead); ತೋಳ ಬಾಳ ಕಾಸ್ತಿ, the lustre of the sword of the arm; ಹರಿಯ ಪೊಕ್ಕುಟ ತಾವರೆ, the lotus of the navel of Hari.
- 9, šėshasambandha, i.e. connection of remainder or rest, e.g. ಬಳ್ಳ ದಲ್ಲಿ, the substance that remains in a balla; ಅದಲಿ ಮುಂದ್ರ, the young one (which was left) to it.
- 10, vikârasambandha, i.e. connection of change of form, e.g. ಪೊಸ್ನ ಕೋಲ್, a staff of gold; (ಚಿನ್ನದುಂಗರ, a ring of gold).
- 11, (sthalasambandha, i.e. connection of place, e.g. ಅಡವಿಯ ಪರವಾಸ, sojourning in the forest; ಕಾಶಿಯ ವಾಸ, dwelling in Kâši; ಮನೆಯ ಊಟ, dinner at one's house).

Remark.

It may be stated here that several genitives, one after the other, in connection with only one noun, are sometimes used in the following manner (from which use will also appear that the conjunctions evo, etc. are never suffixed to the genitive, see § 284):—

ಕೀರದ ಹಂಸದ ಶಿಕದ ಚ ಕೋರದ ಚಕ್ರಾಹ್ವಯದನ್ನೆ ಮಾಡಿದ ಗರುಡೋ | ದ್ಧಾರದ ಮುತ್ತಿನ ನೀಲದ ಹೀರದ ಮಾಣಿಕದ ಪೊಳಿವ ಜೀರ್ಕೊಐನಿಗಳಂ || 125 ||

ತಮ ತಮಗೆ ಕಳೆದು ಕೊಣ್ಣು ವಿವಿಧೆಗನ್ನ ಜಳಂಗಳಿನ್ ಒರ್ಪರೊರ್ವರೊರ್ವರ ಮೇಲೆ ಸಿಮ್ಮಿಸುವಾಗಳ್ (Čandraprabhápuráṇa vn). They discharged the shining syringes of emeralds, pearls, sapphires, diamonds (and) rubies which (artificers) had made (i. e. which had been made, see § 315, 2, under k) like parrots, swans, cuckoos, partridges (and) ruddy geese, against themselves, and besprinkled one another with water of various fragrance.

ವುಧುರವಾಣಿಯ ಕೃತಜ್ಞನ ದಾನಪರನ ಪರ ವಧುನಿನೊಲ್ಟೆಯ ಬೇಟಿಗೊಳಗಾಗದನ ಮಾನ ನಿಧಿಯಿನಿಸುವನ ತೀರ್ಥಸಂಗತನ ಸಲಿ ಕೂಟಸಾಕ್ಷ್ಣವಂ ನುಡಿಯುವವನಾ | ವಿಧಿಕರ್ಮದ ಮಾಡ್ಕಿಯಂ ಮಾಜದಾತನ ವ ಸುಧಿಯೊಳ್ ಇಷ್ಟಾರ್ಥಪೂರ್ತಿಯ ನೆಗಣ್ಣವನ ಬಹು

ವಿಧರ್ಮಕರಗಳಂ ರಚಿಸುವನ ಮನೆಯೊಳ್ ಇಕ್ಷರೆ ಬಿಡದೆ ನೆಲಸಿರ್ವಳೂ || 67 in Jaimini v ||.

The goddess of fortune continually remains in the house of him who utters friendly words, is grateful, is intent upon giving, is kind to others' wives, is not addicted to chase, is rich is honour, associates with worthy persons, never utters false witness, does proper works, does not hide (his) doings, engages in abundant agreeable things on earth (and) performs various virtuous acts.

Compare also ಕೆಯ್ಯ ಕಾಲ ಎಲ್ಪ, the bone of the arm (and) of the leg (i.e. the radius of the arm and the skin-bone, Halâyudha). ರಾಮನ ಕೃಷ್ಣ ನ ಮಕ್ಕಳನ್ನು ತೋಜಿಿಸು, show (me) the children of Râma (and) Kṛishṇa; ನಿನ್ನಾ ಅವನಾ ದ್ವೀಷವದೆ, there is enmity between thee (and) him (Nuḍigaṭṭu).

352. The seven cases sometimes change places (cf. also $\S~253$, 1, a. b), viz.

1, a) the genitive stands for the nominative, e. g. ನಿಶ್ಯಂಕೆಯಿಂ ನೃವನ ಪೇಲಿ and ಚಿತ್ರಭವಗೃಹದ ಸೊಂಕೆ stand for ನಿಶ್ಯಂಕೆಯಿಂ ನೃವಂ ಪೇಲಿ and ಚಿತ್ರಭ ವಗೃಹಂ ಸೊಂಕೆ.

The author of the present grammar considers this statement of Kêšava to be erroneous, as the genitives ನೃವನ and ಗೃಹದ stand before the nouns ಪೀಟ್ and ಸೊಂಕೆ; see §§ 188. (365).

The Šabdanušasana has the instance నిన్న బన్నయో for సిం బన్నయో, thou camest, the proof for the correctness of which must be left to Bhatta-kalanka dêva.

b) the genitive stands for the accusative, e.g. ಎಲವೊ, ನೀನ್ ಎನ್ನ ಕೊನ್ಡಯ್ and ತೆಂಕನಾಡ ಮಟ್ಟಿಯಲ್ಲಿನ್ದುಂ ಮನಂ ಬರ್ಕುಮೆ stand for ಎಲವೊ, ನೀನ್ ಎನ್ನಂ ಕೊನ್ಡಯ್, O thou killedst me, and ತೆಂಕನಾಡಂ ಮಟ್ಟಿಯಲ್ಲಿನ್ನುಂ ಮನಂ ಬರ್ಕುಮೆ, does it ever come to (my) mind to forget the southern country?

The author of the present grammar thinks that ಎನ್ನ and ನಾಡ are accusatives with final ಆ, as he has indicated in § 117, a, 2; 122, a, 2.

- c) the genitive stands for the locative (in comparison), e.g. ಚಾಗಿಗಳ ಬಲ್ಲಹಂ stands for ಚಾಗಿಗಳೊಳ್ ಬಲ್ಲಹಂ, a supreme one among liberal persons; ಈವರ ದೇವಂ for ಈವರೊಳ್ ದೇವಂ, a prince among donors; ರಸಿ ಕರ ಚಕ್ರವರ್ತಿ for ರಸಿಕರೊಳ್ ಚಕ್ರವರ್ತಿ, a king among the witty. See § 343, 5 and cf. § 350, 2, a.
- 2, a) the accusative stands for the nominative (cf. No. 6, b), e.g. ಸುಣ್ಣ ಸುಳ್ಳಂ stands for ಸುಣ್ಬಳ್ಳಂ (resting on ಉಳ್ meaning also to possess'), one who possesses fineness. The Šabdānušāsana has also the instance: ದೇವದತ್ತನನ್ ಇರ್ದಂ, instead of ದೇವದತ್ತನ್ ಇರ್ದಂ. Cf. §§ 346. 348, 12.
- b) the accusative stands for the instrumental, e.g. ಪೂವನ್ ಆರ್ಚಿಸಿ ದಂ, he worshipped with flowers, stands for ವೂವನ್ ಆರ್ಚಿಸಿದಂ, he presented flowers in worship. See § 347.
- e) the accusative stands for the dative (cf. No. 5, b), e. g. ಪೊನ್ನಂ ಬಡ್ಡಿಯಂ ಕೊಟ್ಟಂ stands for ಪೊನ್ನಂ ಬಡ್ಡಿಗೆ ಕೊಟ್ಟಂ, he lent gold coins on interest; ಲೋಕಮನ್ ಅಧಿಕಂ for ಲೋಕಕ್ಕಧಿಕಂ, the greatest of all (this second sentence is from the Śabdânušâsana; cf. § 348, 7); (ದೇವರನ್ನು ವಸ್ತಿ ಸುತ್ತೇನೆ for ದೇವರಿಗೆ ವಸ್ತಿಸುತ್ತೇನೆ; ಪಾದವನ್ನು ಎದಿಗುತ್ತೇನೆ for ಪಾದಕ್ಕೆ ಎದಿಗುತ್ತೇನೆ; ಅರಸನನ್ನು ಮಹಿತಿ ಹೊಕ್ಕನು for ಅರಸನಿಗೆ ಮಹಿತಿ ಹೊಕ್ಕನು; ಮೋಕ್ಷವನ್ನು ಚಿಸ್ತಿಸು for ಮೋಕ್ಷಕ್ಕೆ ಚಿಸ್ತಿಸು; thus also ಪರದ್ರವ್ಯವನ್ನು ಆಶಿಸ ಬೇಡ; ತಲೆಯನ್ನು ಆಡರಿದಳು; ಮರವನ್ನು ಏರಿನಿದನು; ನನ್ನನ್ನು ಬಯ್ಯುತ್ತಾನೆ; ಊರನ್ನು ಸೇರಿದನು).
- d) the accusative stands for the ablative, e.g. ಮಾಣವಕನಂ ಕಾರ್ಯ ಮುಂ ಬೆಸಗೊಣ್ಣಂ, he demanded business of the lad, for ಮಾಣವಕನತ್ತಣಿಂ ಕಾರ್ಯಮುಂ ಬೆಸಗೊಣ್ಣಂ. See § 349.
- 3, the locative stands for the instrumental, e.g. ಕೊಡಲಯೊಳ್ ಕಡಿದಂ stands for ಕೊಡಲಿಯಿಂ ಕಡಿದಂ, he cut with the axe; ಗದೆಯೊಳ್ ಪೊಯ್ದಂ for ಗದೆಯಿಂ ಪೊಯ್ದಂ; ಕಿವಿಯೊಳ್ ಕೇಳ್ದಂ for ಕಿವಿಯಿಂ ಕೇಳ್ದಂ; ಕುಡುಗೋಲೊಳ್ ಕೊಯ್ದಂ for ಕುಡುಗೋಲಿಂ ಕೊಯ್ದಂ. See \S 350.
- 4, a) the instrumental stands for the ablative (cf. § 117, a, 5; see § 349; § 343 ablative and instrumental in comparison; § 302, 1 instrumental for 'since'; § 282 adverbs with the instrumental).

1. in simple apadana, e. g. ಕೆಟ್ಯಿಯಿಂ ಒನ್ದಂ stands for ಕೆಟ್ಟಿಯುತ್ತಣೆಂ ಬನ್ನಂ, he came from the tank; ಕರಿತಿರದಿಂ ಮುತ್ತೊಕ್ಕುವು for ಕರಿತಿರದತ್ತಣೆಂ ಮುತ್ತೊಕ್ಕುವು, from the head of the elephant pearls dropped; ಮರದಿನ್ದೆಲೆ ಬಿಟ್ಟುದು for ಮರದತ್ತಣಿನ್ದೆಲೆ ಬಿಟ್ಟುದು, a leaf fell from the tree. ಆಲಿವರಲ್ಲ ಕುಮ್ ಇನ್ನ ಗೋಪಮುಂ ಸೂಸಿದುವಭ್ರದಿಂ. ತಿಳಿಗೊಳದಿನ್ದೆ ಪಾಟ್ಟಿದುವು ಹಂಸಕುಳಂ. (ಊರಿನ್ನ ಬನ್ನನು; ಉಪ್ಪರಿಗೆಯಿನ್ನ ಇಟ್ಟಿದನು; ಗಂಗೆ ಹಿಮಾಲಯದಿನ್ನ ಹರಿಯುತ್ತದೆ.)

ಮತ್ತಹಸ್ತಿಗಳ ಮಸ್ತಕದಿಂ ಬಿದಿರಿಂ ಫಣೀ ನ್ಡ್ರೋತ್ತಮಾಂಗದಿನ್ ಅಗುರ್ವಿಪ ಪನ್ದಿಯ ಕೋಟ್ಕಿಳಿಂ | ಪತ್ತುವಿಟ್ಟಗನಿಕಾಯದೊಳ್ ಒಕ್ಕೆಳಮುತ್ತನಾ

ಯ್ನುತ್ತವಾರ್ಪ ಶಬರವಿಪ್ರಿಯಕಾವುನಿಯರ್ಕಳಿಂ || by the beloved women of the Šabaras who were gathering the fine pearls which were loosened from the heads of the mad elephants, from the bamboos, from the heads of the cobras (and) from the tusks of the formidable hogs, and dropped on the massy rocks....

- 2. [in bhêda, i. e. difference (cf. § 348, s1), e. g. ಅದಯಿತ್ವ ಇದು ಬೇಜಿತಿ, this (is) different from that].
- 3. (in dikku, i. e. direction, quarter, e. g. ಧಾರವಾಡದಿನ್ನ ಬೆಳಗಾವಿ ಬಡ ಗಲು, Belgaum (is) to the north of Dharwar; cf. § 348, 21).
- 4. (in dûra, i.e. distance, e.g. ಆ ಹಳ್ಳಿಯು ಇಲ್ಲಿನ್ನ ಆಯ್ದು ಮೈಲು ಅದೆ, that village is five miles from this place; ಊರಿನ್ನ ಆಡವಿ ಒನ್ನು ಕೂಗಳತೆ ಅದೆ, the jungle is a loud cry distant from the town; ef. § 348, \mathfrak{m}).
- 5. [in kāla, i. e. time, e. g. ಬಹುಕಾಲದಿನ್ನ ತಮ್ಮ ದರ್ಶನವಾಯಿತು, it is long since you visited (me); ಚಿಕ್ಕಸ್ಥಿ ನಿನ್ದ ಅವನು ದರಿದ್ರನು, he (is) poor from (his) youth; ef. § 302, 1; § 348, 29].
- 6. (in bhaya, i.e. fear, e.g. ಹುಲಿಯಿನ್ನ ಅಂಜಿದನು, he was afraid of the tiger; ef. § 349, 2).
- 7. (in ishṭa, i.e. agreeableness, pleasure, e.g. ನನ್ನನ್ನು ಪಾಪದಿನ್ದ ರಕ್ಷಿಸಿ ದನು, he saved me from sin; cf. § 349, 4).
- s. (in anishta, i. e. disagreeableness, e. g. ವೈರಿಯಿನ್ದ ಬನ್ನನವಾಯಿತು, imprisonment came from the enemy; cf. § 349, s).
- 9. (in hêtu, i. e. cause, means, e. g. ಉದ್ಯೋಗದಿನ್ದ ಸಿರಿ ಬನ್ತು, wealth came from office; ವಿದ್ಯೆಯಿನ್ದ ವಿನಯ ಬರುತ್ತದೆ, from learning comes good behaviour; ef. § 349, 6).
- 10. [in udaya, i. e. springing from, originating (cf. § 349, 7), e. g. ಬೀಜದಿನ್ದ ಅಂಕುರವಾಗುತ್ತದೆ, the sprout arises from seed; ಲಕ್ಷ್ಮಿಯಿನ್ನ ಕಾಮನು ಹುಟ್ಟಿದನು, Kâma was born of Lakshmî].

11. [in ಕಾರಣ, cause, reason, see §§ 302, 7; 348, 32; cf. also:— ಜ್ಞಾನದಿನ್ದ ವೃದ್ಧನು, on account of (his) wisdom (he is already) a full-grown person; ಆಚಾರದಿನ್ದ ಪವಿತ್ರನು, on account of (his) right conduct (he is) a good person].

b) [the instrumental stands for the dative, e.g. ಹೆಸರಿನಿನ್ದ ಅರಸನು for ಹೆಸರಿಗೆ ಅರಸನು, a king (only) in name; cf. § 348, 20. Observe also: ಜನಿ ವಾರದಿನ್ದ ಬ್ರಾಹ್ಮಣನು, (he is) a Brâhmaṇa (only) for (his) sacrificial thread; ಜಟೆಯಿನ್ದ ತಾಪಸನು, (he is) an ascetic (only) for (his) matted hair; ಮಾತಿ

ನಿಸ್ನ ಸಾತ್ರಿಕನು, (he is) a gentle person (only) in (his) words].

5, a) the dative stands for the genitive, e.g. ನಾಟ್ಕೊಡೆಯಂ stands for ನಾಡೊಡೆಯಂ, the chief of the district; ಕೂಡೆಗೊಡೆಯಂ for ಕೊಡೆಯೊಡೆಯಂ, the lord of the umbrella; ಎರ್ಗೆಗಾಣ್ಮಂ for ಎರ್ದೆಯಾಣ್ಮಂ, a heart's ruler; ಜಗಕ್ಕೊಡೆಯಂ for ಜಗದೊಡೆಯಂ, the lord of the world; (ಲೋಕಕ್ಕೆ ತನ್ದೆ for ಲೋಕ ತನ್ನ).

- b) the dative stands for the accusative (cf. No. 2, c), e.g. ಶಿಷ್ಯಂಗೆ ಕಲ್ಪಿ ಸಿದಂ stands for ಶಿಷ್ಯನಂ ಕಲ್ಪಿಸಿದಂ, he ordered the pupil; ಆಕೆಗೆ ತಿಳಿಪಿದಂ for ಆಕೆಯಂ ತಿಳಿಪಿದಂ, he informed her; (ದೇವರಿಗೆ ವಸ್ದಿ ಸುತ್ತೇನೆ for ದೇವರನ್ನು ವಸ್ದಿ ಸುತ್ತೇನೆ; ಪಾದಕ್ಕೆ ಎಟಿಗುತ್ತೇನೆ for ಪಾದವನ್ನು ಎಟಿಗುತ್ತೇನೆ; thus also ಅರಸನಿಗೆ ಮುಟಿ ಹೊಕ್ಕನು; ಮೋಕ್ಷಕ್ಕೆ ಚಿಸ್ತಿಸು; ಪರದ್ರವ್ಯಕ್ಕೆ ಆಶಿಸ ಬೇಡ; ತಲೆಗೆ ಅಡರಿದಳು; ಮರಕ್ಕೆ ಏಟಿಂದನು; ನನಗೆ ಬಯ್ಯು ತ್ತಾನೆ; ಊರಿಗೆ ಸೇರಿದನು; ಆರಿಗಾದರೂ ಪೂರ್ವಕರ್ಮ ಬಿಡದು, see § 291).
- e) the dative stands for the locative (cf. § 350, 1. 6), e.g. ತಾವರೆಗೆ ಪುಟ್ಟಿದಂ stands for ತಾವರೆಯೊಳ್ ಪುಟ್ಟಿದಂ, he sprang from a lotus; ಬಿಮ್ಬಕ್ಕೆ ತೀಜಂ for ಬಿಮ್ಬದೊಳ್ ತೇಜಂ, (there is) splendour in the disk of the sun; ಅಲರ್ಗೆ ಬೆಳ್ನು for ಅಲರೊಳ್ ಬೆಳ್ನು, (there is) white colour in the flower; ಎಳ್ಗಣ್ಣಿ for ಎಳ್ಳೊಳ್ ಎಣ್ಣಿ, (there is) oil in the oil-plant; (ಈ ಊರಿಗೆ ನಾಲ್ಕು ಕೆಟ್ಟಿಗಳುಣ್ಟು for ಈ ಊರಲ್ಲಿ ನಾಲ್ಕು ಕೆಟ್ಟಿಗಳುಣ್ಟು; ಮೂರ್ಖರಿಗೆ ಬುದ್ಧಿಯಿಲ್ಲ for ಮೂರ್ಖರಲ್ಲಿ ಬುದ್ದಿಯಿಲ್ಲ).
- 6, a) the nominative stands for the locative (cf. No. 6, c), e. g. ಒನ್ನು ದಿವಸಂ ಬನ್ನಂ for ಒನ್ನು ದಿವಸದೊಳ್ ಬನ್ನಂ, he came in one day.
- b) the nominative stands for the accusative (cf. No. 2, c), e.g. ಒನ್ದು ವರ್ಷಮ್ ಇರ್ದಂ, he stayed one year; ಘಟಂ ಮಾಡಿದಂ for ಘಟಮಂ ಮಾಡಿದಂ he made a water-vessel (the first instance is from the Šabdamaņidarpaņa, the second one from the Šabdanušāsana).

There may be adduced the following ancient additional instances (see § 120, a, ?): — నుడిపూడిల్ల రుం మూకెటిందురో, if (they) speak, all of them do not know (proper) words [Šabdamaṇidarpaṇa sub sûtra 250 where the Mûḍabidar MS. has ముళిపూడిల్ల రుం మున్దటిందురో, if (they) grow passionate, they do not know what is to come]. మగనే, మగనే, స్విన్ ఒళ్ళకు గేయ్మయో, O son, O son, thou didst what is good (Šabdânušâsana s. sûtra 399). జకు కటిందులో బన్నం, he came to milk the cow; రమణి న్యూడలో బన్నం, he came to see the woman (Šabdânušâsana). పూలనటిందుద నేలనటిందుద శీలనహియద మగద ముందు విధవటిందుద (మనుజ్యం), (a person) who did not know the direction, who did not know the place, who did not know the side, who did not know the three ways of beasts (Šmd. p. 127). See also § 339, 5 (ಕುಂಕುಮವಾರಿ ಕುಪ್ಪಳಿಸಿ), § 362, 2, b (ತಿದಿಯೊತ್ತುವ).

In the modern dialect it is very common to use the crude base of a noun for the accusative, e. g. ಕೆಲಸ ಬಿಡು; ಊಟ ಮಾಡು; ಬುದ್ಧಿ ಹೇಯಿ; ಹುರಿ ಮಾಡು; ಮಾತು ಕಲಿಸು; ಗೂಡು ಕಟ್ಟ; ಎಣ್ಣೆ ಹೂಸು; ಮನೆ ಮಾಡು.

- c) [the nominative is used to express time instead of the dative, etc. (cf. §§ 348, 29; 350, s, etc.; and No. 6, a), e. g. ಹೋದ ಶನಿವಾರ ಬನ್ನನು, he came last Saturday; ಬೃಹಸ್ಪತಿವಾರ ದೊರೆಗಳು ಪುಸ್ತಕಗಳನ್ನು ಇನಾಮು ಕೊಡುವದಕ್ಕೆ ಬರುತ್ತಾರೆ, on Thursday the gentleman will come to make a present of books; ಎಣ್ಟು ದಿನ ನಾನು ಸಾಲೆಗೆ ಹೋಗಲಾಯಿದೆ ಮನೆಯಲ್ಲಿಯೇ ನಿನ್ತು ಕೊಣ್ಣಿಸು, eight days (or for eight days) I could not go to school and remained even at home; ಅವನು ಇಲ್ಲಿ ಎರಡು ವರುಷ ಇದ್ದನು, he lived here two (or for two) years; ಹಬ್ಬದ ದಿವಸ ಮುಂಜಾನೇ ಬರುವನು, early on the day of the feast he will come; ಈ ಹೊತ್ತು, to-day; ಇನ್ನು, to-day; ಹಗಲಿರುಳು, by day and night; ಈ ದಿವಸ, on this day; ಸೋಮವಾರ ದಿವಸ, on Monday; ಒನ್ನು ದಿವಸ, one day, on a certain day].
- 353. The instances in § 345 seq., as far as they are not in parenthesis, are taken chiefly from the ancient dialect (as it appears in the Šabdamaņidarpaṇa, Šabdanušāsana, etc.), which regarding the meaning, use and interchange of the cases does not materially differ from the mediæval and modern one. That there is some difference concerning the form of the seven cases in the three dialects, has been shown in § 109 seq. The instances of the modern dialect in parenthesis belong mostly to a small Kannada grammar of the Southern Mahratta country, called Nudigaṭṭu.
- 354. Some special rules regarding the use of the singular and plural of nouns, etc. in or without sentences are to be given, viz.

- I. The singular stands or may stand for the plural in nouns. Cf. § 133.
- 1, For the plural that conveys the meaning of a pair (yugaļa) the singular is used, e. g. for ಪದಯುಗಂಗಳ್ there occurs ಪದಯುಗಂ, a couple of verse-lines.
- 2, Further, the singular is used instead of the plural in avishtalinga, i.e. when the base of a noun (in an inflected state) refers to a noun in the plural which comprises more things than a pair, e.g. ವೇದಂಗಳ ಪ್ರಮಾಣಂಗಳ), the (four) vêdas (are) proof;— or when it refers to a number of nouns which are connected by the conjunction ಉಂ, e.g. ಪ್ರತಿಭೆಯುಮ್ ಅಭ್ಯಾಸಮುಂ ವಿದ್ವತ್ನೇವೆಯುಂ ಕಾವ್ಯಪರಿಚಯ್ಯಮುಂ ಕವಿತೆಗೆ ಕಾರಣಂ (for... ಕಾರಣಂಗಳ್), genius, exercise, the service of the learned and the acquaintance with poems (are) the means for poetical composition.

(That the interrogative pronoun DN which has no form of the plural, may get the meaning of the plural, appears in § 262.)

- 3, An optional use of the singular for the plural occurs regarding nouns of race, species or kind (jâti), such as ಕಾಲಾಳ್, ఆనే, కుడురే, ఎరలే, పుల్లే, ఎట్కు (ఎక్కు), గిళి, ಹందే, నుంగే, కుంగిలే, కుమ్మీ, ಕೋటి, వల్ (ಹల్లు), కటివే, వూ, etc., e. g. ಕಾಲಾಳ್ or ಕಾಲಾಳ್ಗಳ್, foot-soldiers, ఆనే or ఆనేగళ్, elephants; similarly also ಕಣ್ಣಾಲಿ or ಕಣ್ಗಳಾಲಿ, the pupil of the eye. See § 355, I, s. 4. But
- a) If a jâti noun in the singular is preceded by an adjective which is, so to say, its kâraka (i. e. determinating the case and number of the noun, cf. § 355, IV, 5), it always has the meaning of the singular, e. g. ಇನ್ತುಟಾನೆ, such an elephant; ಇನ್ತುಟು ಕುದುರೆ, such a horse; (ನೇರಿತ್ತು ಬೆರಲ್, a straight finger; ಚಲೋದು ಮೋಜ್ಕಿ a beautiful face).
- b) If jâti nouns stand in the singular and are preceded by an adjective in the plural, they always convey the meaning of the plural, e.g. ಸೀರಿದುವು ಬೆರಲ್, straight fingers; ತೋರಿದುವು ಜಘನಂ, big buttocks; ಬೆಟ್ಟಿದು ವ ಮೊಲೆ, stout breasts.
- e) Observe the following sentences in which, either by a preceding noun in the plural or by a following demonstrative pronoun in the plural, the plural number of a jâti noun is indicated:— ಗೂಡಿನೊಳಗೆ ಕೆಲವು ತತ್ತಿಗಳು ಇದ್ದವು, ಹೆಣ್ಣುಗುಬ್ಬಿ ತತ್ತೀ (i. e. ತತ್ತಿಗಳನ್ನು) ಬಿಟ್ಟು ಹೊಟಿಗೆ ಹಾಟ್ ಹೋಯಿತು. ಮಗನು ಅನ್ನದ್ದೇನು— ಕೋಣೆಯೊಳಗೆ ಮಾವಿನ ಹಣ್ಣು (i. e. ಮಾವಿನ ಹಣ್ಣುಗಳನ್ನು)

ಇಡಲಿಕ್ಕೆ ಹೋದೆನು; ಅದಕ್ಕೆ ತನ್ದೆ ಅನ್ದದ್ದೇನು — ಮಾವಿನ ಹಣ್ಣು (i. e. ಮಾವಿನ ಹಣ್ಣು ಗಳು)? ಅವು ನಿನಗೆ ಎಲ್ಲಿನ್ನ ಬನ್ನವು?

- 4, An optional use of the singular for the plural further takes place when objects are to be counted (sankhyêya, sankhyâvastu), e. g. ಪತ್ತು ದೆಸೆ or ಪತ್ತು ದೆಸೆಗಳ್, the ten points of the compass; ಮೂಜು ಲೋಕಂ or ಮೂಜು ಲೋಕಂಗಳ್, the (mentioned) three worlds; ಮೂಜು ಲಿಂಗಂ or ಮೂಜು ಲಿಂಗ ಗಳ್, the (mentioned) three genders; ನಾಲ್ಕು ಯುಗಂ or ನಾಲ್ಕು ಯುಗಂಗಳ್, the (mentioned) four ages of the world; ಈರೇಮಿ ಲೋಕಂ or ಈರೇಮಿ ಲೋಕಂಗಳ್, the fourteen worlds; ಈರಯ್ದವಸ್ಥೆ or ಈರಯ್ದವಸ್ಥೆಗಳ್, the ten states or conditions; (ನಾಲ್ಕು ತಿಂಗಳು or ನಾಲ್ಕು ತಿಂಗಳುಗಳು, four months; ನಾಲ್ಕು ತಿಂಗಳು ಆದವು or ನಾಲ್ಕು ತಿಂಗಳುಗಳು, it is four months).
- 5, An optional use of the singular for the plural further takes place when numerals are counted (sańkhyâna, sańkhyêya), e. g. ಒನ್ದು ನಾಲ್ಕು or ಒನ್ಗು ನಾಲ್ಕುಗಳ್, one fours (i. e. four); ಈರಯ್ದು or ಈರಯ್ದುಗಳ್, two fives (i. e. ten); ಪತ್ತು ನೂಟು or ಪತ್ತು ನೂಟುಗಳ್, ten hundreds (i. e. one thousand). Cf. § 278, 1.
- 6, An optional use of the singular for the plural further takes place with regard to nouns of quality (bhâva), such as ಕೂರ್ವ, ಕರ್ವ, e.g. ಕಣ್ಣಳ ಕೂರ್ವ or ಕಣ್ಣಳ ಕೂರ್ವಗಳ್, the penetrating looks of the eyes; ಮೂಗಳ ಬೆಳ್ಳು or ಮೂಗಳ ಬೆಳ್ಳುಗಳ್; ಕುರುಳ್ಳಳ ಕರ್ಪ or ಕುರುಳ್ಳಳ ಕರ್ಪಗಳ್.
 - II. The plural of nouns stands for the singular
- 1, in spontaneous respect (i.e. in respect that proceeds alone from natural feeling, ayatnakṛitagurutva, prayatnam alladirpa gurutva), e.g. ಎಮ್ಮ ದೇವತೆಗಳ್, our deity; ಎಮ್ಮ ತನ್ನೆಗಳ್, our father; ಎಮ್ಮ ತಾಯ್ಗಳ್, our mother; ಎಮ್ಮಯ್ಯಂಗಳ್, our master; (ದೇವರ್ಗೆ ಪೊಡಮಟ್ಟಂ, he made obeisance to the king). Cf. §§ 257. 258. 261. 268.

The modern dialect when referring to 'God' uses ದೇವರು (see § 355, I, 1).

2, in (considering) the excellence of gurus, munîšvaras, etc. (and speaking or writing of them), e.g. ಗುರುಗಳ್, guru; ಸ್ವಾಮಿಗಳ್, master (lord or guru);

ಶ್ರೀಮತ್ಸಮನ್ತಭದ್ರ ಸ್ವಾಮಿಗಳ, ಜಗತ್ಟ್ರಸಿದ್ಧ ಕವಿಪರಮೇಷ್ಠಿ । ಸ್ವಾಮಿಗಳ, ಪೂಜ್ಯವಾದ ಸ್ವಾಮಿಗಳ ಪಾದಂಗಳ್ ಈಗೆ ಶಾಶ್ವತಪದಮಂ || may the feet of the illustrious svâmi Samantabhadra, of the world-famed poet svâmi Paramêshthi (and) of svâmi Pûjyapâda give perpetual protection.

- 3, Instead of the singular ತ್ರಿಭುವನಂ, the three worlds, its plural ತ್ರಭು ವನಂಗಳ್ has been used in Kannada.
- 4, If two or more nouns in the singular connected by ಉಂ (ಊ), 'and' (§ 284) are formed into a dvandva compound (§ 250), the plural is generally used, e.g. ಮರನುಂ ಗಿಡುವುಂ become ಮರಗಿಡುಗಳ್, trees and shrubs, ತಸ್ದೆಯುಂ ತಾಯುಂ become ತಸ್ದೆತಾಮ್ಗಳ್, father and mother, ರಾಮನುಂ ಲಕ್ಷ್ಮಣನುಂ become ರಾಮಲಕ್ಷ್ಮಣರ್, Râma and Lakshmaṇa, ಮರನುಂ ಗಿಡುವುಂ ಬಳ್ಳಿಯುಂ ಪುಲ್ಲುಂ ಪೊದಯಿಂ ಪಕ್ಕಿಯುಂ ಮಿಗಮುಂ become ಮರಗಿಡುಬಳ್ಳಿಪುಲ್ಸೊದಯಿಂಪಕ್ಕಿಮಿಗಂ ಗಳ. trees, shrubs, creepers, grass, bushes, birds and antelopes; ಬಕನುಂ ಕಂಸನುಂ ಕೇಶಿಯುಂ become ಬಕಕಂಸಕೇಶಿಗಳ್, e.g. ಆವಂ ಬಕಕಂಸಕೇಶಿಗಳಂ ಅದಟ ಲೆದಂ, who subdued Baka, Kamsa and Kêši?

Likewise in the modern dialect there frequently are sentences like the following: —ವಿದ್ಯೆ ಬುದ್ಧಿಗಳನ್ನು ದಡ್ಡರು ಮಾತ್ರ ಹಬಿಿಯುತ್ತಾರೆ, only stupid persons revile knowledge (and) wisdom; ಕಾತಿರಾಯನಿಗೆ ರಾಮಕೃಷ್ಣ ರೆಮ್ಟವರಿಬ್ಬರು ಗಣ್ಡು ಮಕ್ಕಳು, Kāširāja (had) two sons, Rāma (and) Kṛishṇa; ಹಿರಿಕಿಜಿಿಯರು, old (and) young persons; ನಮ್ಮ ಕಾಗದಲೆಕ್ಕಣಿಕೆವುಸ್ತಕಅಜಿವೆಗಳನ್ನು ಬಹು ಸ್ವಜ್ಛ ವಾಗಿ ಇಟ್ಟು ಕೊಳ್ಳ ತಕ್ಕದು, it is proper to keep (our) paper, pens, books (and) clothes so that they remain very clean; ತಾಯಿತಸ್ಥೆಗುರುಯಜವಾನರು ಹೇಟಿದ ಕೆಲಸವನ್ನು ಕೂಡಲೇ ಮಾಡ ಬೇಕು, (we) must do at once the work which (our) mother, father, teacher (and) master order (us to do); ಕುದುರೆಯಿತ್ತು ಕೋಣಗಳು ಬಣ್ಣಿ ಎಬಿಜಿಯುತ್ತವೆ, horses, oxen (and) buffaloes draw carriages; ಎಮ್ಮೆಯಾಕಳುಗಳು ಹಾಲು ಹಿಣ್ಣುತ್ತವೆ, female buffaloes (and) cows give milk.

Exceptionally also the singular is used instead of the plural, as appears from § 250; thus there occurs in the modern dialect e.g. ಹುಡುಗರು ತಮ್ಮ ತಾಯಿತನ್ನೆಗುರು ಹೇಟಿ ದ ಮಾತು ಕೇಳ ಬೀಕು, boys must listen to the words told (them) by their mothers, fathers (and) teachers 1.

ಎಥುವಿಲ್ಲ ದಿಶುಳ್, ತನ್ನ ಯೆ ವಧುವಿಲ್ಲ ದ ಲೀಲಿ, ಮಧುರಮಧುವಿಲ್ಲ ದ ಪೂ, | ದಧಿಯಿಲ್ಲ ದುಣಿಸದೆ ವ್ರವೋ

ಬುಧರಿಲ್ಲದೆ ಸಭೆ, ಸರಸ್ಪತೀಸುಣಿಹಾರಾ? ll will a night without the moon, a play without one's own wife, a flower without sweet nectar, a meal without curds (and) a congregation without intelligent persons be pleasant, Sarasvatimanihārā?—The modern

¹⁾ It may be stated here that occasionally కుం (కు) is omitted, see end of § 284; § 355, III, 2; § 355, IV, 5; § 357, 2, d, and compare also the following verse:—

Remarks.

- a) If in the modern dialect two or more nouns occur one after the other without ಆಡಿ in the singular or promiscuously in both numbers, their plural is indicated by a demonstrative pronoun in the plural added to them with the proper inflection, e.g. ಅರಳಿ ಹಾಲು ಇವು ಬಿಳೇ ಬಣ್ಣದವು, dressed cotton (and) milk (are) of a white colour; ಎತ್ತು ಆಕಳು ಕೋಣ ಎಮ್ಮೆ ಇವುಗಳಿಗೆ ದನ ಅನ್ನುತ್ತಾರೆ, oxen, cows, male buffaloes (and) female buffaloes are called cattle. ಕೌರವನು ಅವನ ಗುರುಗಳು ತಮ್ಮನ್ನಿರು ಮಿತ್ರರು ಆ ಮಿತ್ರರ ಹಿತಚಿನ್ನಕರು ಇವರೆಲ್ಲ ತನ್ನು ಪಾಣ್ಣವರು ಜಯಿಸಿದರು, the Pâṇḍavas overcame the Kaurava, his gurus, (his) younger brothers, (his) friends (and) them who desired the welfare of those friends. Similarly the mediæval dialect has e.g. ಪಾದ ದೇವಭಟ್ಟಾರಕ ಈ ಮೂಯಿಂ ಕಡೆಯೊಳು ಪೂಜಾವಚನಂ (see § 287 under 2).
- b) If (especially in the ancient and mediæval dialect) two or more nouns are enumerated without ಉಂ or ಊ as mere terms, and ಮೊದಲಾದ, having become the first', 'and so forth', 'etc.', is placed at the end, a demonstrative pronoun in the plural (always neuter also when masculine or feminine terms are concerned) follows the nouns and another one in the plural is suffixed to ಮೊದಲಾದ (the first pronoun being sometimes omitted), e.g. ಶಿವ ಶಂಕರ ರಾಮ ಭೀಮ ಅರಸ ಇವು (ಶಬ್ದಗಳು) ಮೊದಲಾದುವು, Šiva, Šankara, Râma, Bhîma, king, etc.; ಖಬಿಲಿಲಿನೆ ಥಬಿಲಿಲಿನೆ ಇವು ಮೊದಲಾದುವು ಮಹಾಪ್ರಾಣಾನುಕರಣಂಗಳ, khalilěně, čhalilěně, ghalilěně, etc. (are) imitative sounds with hard breathing; ಉರ್ದು ಕಡಲೆ ತೊಗರಿ ಗೋದುವೆ ಹೆಸೆಯಿ ಮೊದಲಾದುವನ್ ಇಕ್ಕಿ ಅಟ್ಟ ಕೂಟ್ರಾ, food prepared of urdu, kaḍalē, tōgari, gôduvě, hěsagu, etc.; ಆಕಳ ಹಾಲು ಮೊಸರು ಮೊದಲಾದವೆಲ್ಲಂ ಗವ್ಯಮ್ ಎನಿಸುಗು,

dialect has e.g. ನೀತಿಯನೀತಿ ತಿಳೆಯದವನೇ ಪಶುವು, he who does not know justice (and) injustice (is) a beast. ಎಚ್ಚ ಜದಲ್ಲಿ ಕನಸಿನಲ್ಲಿ ಗಾಢನಿದ್ರೆಯಲ್ಲಿ ನಿನ್ನನ್ನು ದೇವರು ಕಾಯುತ್ತಾನೆ, God protects thee in (thy) waking, dreaming (and) soundly sleeping.

The following additional verses may be quoted from the Sabdamanidarpana:-

ವೇದವಿದಂ ಕಾಲಕ್ರಯ

ವೇದಿ ಬಹುತ್ರುತನ್ ಅಥರ್ವಕುತಲಂ ಶುಭವಂ |
ಶೋದಯನ್ ಉತ್ತಮನ್ ಅತೀ
ವಾಗವಶರಂ ಪರಹಿತಂ ಪುರೋಹಿತನಕ್ಕುಂ ||
ಮನುವಿನ ಮಾರ್ಗಂ ಸುರಗುರು
ವಿನದಿಂತು ಪವಮಾನಸೂನುವಿನ್ನಾಯತಿ ಬೆ |
ಮುನೊಳಿಸೆವ ಕರ್ಣನೊಳ್ಳುಡಿ

ತನಗದು ನಿಜಮಾಗೆ ನೆಗೆದ್ದನಾ ಎಧುವಳೆಯೊಳ್ 🎚 . See also the half verse in § 272, 2 (ನಿನತು ಹಲಮ್ etc.) and the verse in § 364 (ಶಾತುವ ತುಮ್ಮ etc.). milk of cows, curds, etc. are called, gavya. ಎಲೆ ಕಾಯಿ ಮೊದಲಾದವಂ ಮೊಸ ರಲ್ಲಿ ಕಲಸಿದುದು, leaves, fruits, etc. mixed with curdled milk.

In the modern dialect ಮುನ್ತಾದ is more generally used instead of ಮೊದಲಾದ in such a case, in the following manner:—ಬಂಗಾರ ಹಿತ್ತಾಳಿ ಬೇಗಡಿ ಮುನ್ತಾದವುಗಳು; ಚಿನ್ನ ಬೆಳ್ಳಿ ತಾಮ್ರ ಕಬ್ಬಿಣ ಮುನ್ತಾದವುಗಳು; ಮನುಷ್ಯ ಪಶು ಪಕ್ಷಿ ಗಿಡ ಭೂಮಿ ಆಕಾಶ ಸೂರ್ಯ ಆಸ್ಟ್ರ ನಕ್ಷತ್ರ ಮುನ್ತಾದವುಗಳನ್ನು ದೇವರು ಹುಟ್ಟಿಸಿದನು; ಸೇಕದಾರ ಮಾಮಲೇದಾರ ಮುನ್ತಾದವರು; ಹೆಣ್ಡತಿ ಮಕ್ಕಳು ಸೊಸೆಸ್ದಿರು ಮೊಮ್ಮಕ್ಕಳು ಆಶ್ರಿತರು ಆಳುಮಕ್ಕಳು ಮುನ್ತಾದವರು.

If a noun follows ಮೊದಲಾದ or ಮುನ್ತಾದ, the way is as follows: — ಹರಿವೆ ಗಡಿಗೆ ಹರಿವಾಣ ಮೊದಲಾದ ವಾತ್ರೆಗಳು; ಬೇಳೆ ಅಕ್ಕಿ ಜೋಳ ಮುನ್ತಾದ ಕಾಟುಗಳು.

Occasionally the pronoun suffixed to ಮೊದಲಾದ (or ಮುನ್ತಾದ) may stand in the singular, e. g. ಅಜಾಗರೂಕತೆ ಅವಿವೇಕ ಮುನ್ನಾದದು.

Sometimes only a single noun precedes ಮುನ್ತಾದ, e.g. ಒನ್ದು ಜಾತಿಯ ಚರ್ಚು ಕೊಟಕು ಮಾಂಸ ಮುನ್ತಾದ್ದನ್ನು ತಿನ್ನುತ್ತದೆ, a kind of leopard eats decayed flesh (and) other things. ಹೆಚಿವರ ಪುಸ್ತಕ ಮುನ್ತಾದವುಗಳನ್ನು ಕದ್ದು ಕೊಣ್ಣರೆ.

III. The plural of pronouns stands for the singular.

- 1, Where two words are connected by the conjunction ಉಂ, 'and', and both are demonstrative pronouns, if they are referred to and are to be expressed by one demonstrative pronoun, the second one has to stand in the plural, preponderating as to form and gender, e.g. ಆತನುವರ್ ಈತ ನುಂ become ಇವರ್, ಈತನುಂ ಊತನುಂ ಉವರ್, ಆಕೆಯುವರ್ ಈಕೆಯುಂ ಇವರ್, ಆಕೆಯುವರ್ ಆತನುಂ ಅವರ್, ಆತನುಂ ಅವರ್, ಆತನುಂ ಅವರ್, ಆತನುಂ ಅವರ್.
- 2, When two words are connected by the conjunction ಉಂ, and one is a noun and the other a demonstrative pronoun, if they are referred to and are to be expressed by one word, the plural of the pronoun has to occur, preponderating as to gender, e. g. ಕುದುರೆಯುಂ ಆತನುಂ become ಅವರ್, ಅದುಂ ಕುದುರೆಯುಂ ಅವು, ಲತೆಯುಮ್ ಈಕೆಯುಂ ಇವರ್, ಪೂವುಮ್ ಉದುಂ ಉವು.
- 3, When two words are connected by the conjunction evo, and are personal or reflexive pronouns, if they are referred to and are to be expressed by one word, the second pronoun has to be in the plural, e. g. ತಾನುಂ ನೀನುಂ become ನೀಮ್, ನೀನುಮ್ ಆನುಂ ಆಮ್.

Where two words are connected by the conjunction evo, and the first one is a noun and the second one a personal or reflexive pronoun, if they are referred to and are to be expressed by one word, the pronoun has to be in the plural, e.g. ಬಿನದತ್ತನುಮ್ ಆನುಂ become ಆಮ್, ಯಜ್ಞದತ್ತ ನುಂ ನೀನುಂ ನೀಮ್, ವಿಷ್ಣು ಮಿತ್ರನುಂ ತಾನುಂ ತಾಮ್.

- 355. Peculiarities regarding the use of the singular and plural of verbs in a sentence are the following:—
- I. On the use of the singular or plural of verbs in connection with nouns.
- 1, If ದೇವರು, 'God', the honorific plural of ದೇವ (see § 354, II, 1), is used by people of the present day (cf. § 258 where instances of prayer are given), they put the verb in the singular, e.g. ದೇವರಿದ್ದಾನೆ, (there) is God; ದೇವರು ಮಟ್ಟಿಸುದನ್ನು ಉಣ್ಟು ಮಾಡುತ್ತಾನೆ, God causes it to rain; ದೇವರು ಲೋಕವನ್ನು ಹುಟ್ಟಿಸುದನು, God created the world; ದೇವರು ನಿನಗೆ ಕಲ್ಯಾಣ ಮಾಡ್ಯಾನು, God may make thee happy; ದೇವರು ದೊಡ್ಡವನು, God (is) great; ನಾವು ಇರುವ ಭೂಮಣ್ಣಲವನ್ನು ಮಾಡಿದವನು ದೇವರೇ, ಎಲ್ಲಾ ವಸ್ತುಗಳು ಆತನಿಸ್ದಲೇ ಆಗಿವೆ; ನೋಡು, ದೇವರು ಎನ್ಥಾ ಜ್ಞಾನಿಯು, ಎನ್ಥಾ ಸಮರ್ಥನು, ಎನ್ಥಾ ಒಳ್ಳೆಯವನು, even God has made the terrestrial globe on which we are; all things have become even through Him; look, how wise, how powerful, how good God (is)! Regarding the use of the singular of a demonstrative pronoun referring to ದೇವರು, observe also the following instance: ದೇವರಿಗೆ ಅಂಜಿ ಕೊಣ್ಣು ಯಾವಾಗಲೂ ಒಳ್ಳೇ ರೀತಿಯಿನ್ದ ನಡೆದರೆ ಆತನು ನಮಗೆ ಸಹಾಯ ಮಾಡುವನು (see § 341 under 'to fear').

Exceptionally, however, a person says ದೇವರಿದ್ದಾರೆ.

If ದೇವರು is used instead of ದೆವ್ವ, as is occasionally done in vulgar speech, the verb is also put in the singular, e.g. ಅವನ ಮೆಯ್ಯುಲ್ಲಿ ದೇವರು ಬರುತ್ತದೆ, an evil spirit enters his body.

2, If a person is addressed in the vocative singular, the verb may stand in the plural, e. g. ದೇವಾಸುರಮಂ (o. r. ದಿವಾಸುರಮಂ) ಕೇಳಿರೆ, ದೇವ, O king, did you (or do you) not ask the kingly Asura? ಅಜಿಲಿಯಿರ್ ನೀನುಮ್ ಅಮುಮ್ ಒಡನೋಡಿದೆವೆಮ್ಬುದನ್, ಆಣ್ಣ (o. r. ಅಣ್ಮ), O elder brother, do you not know that you and we ran together?

Such is especially the case in disgustful conduct, i.e. in order to ridicule a person for such conduct, when the personal pronouns relating to him also stand in the plural, e. g.

ಬಡವಾದಿರ್, ಅರಸ! ಕಾಲೊಳ್ ನಡೆಹಪಿರ್; ಒಡನಾರುಮ್ ಇಲ್ಲ; ಕಬಿಲೆಗಳೇಂ ನಿ | ಮ್ಮುಡಿಯೊಳಗೆ? ಪಡುವ ದೇಗುಲ ದೆಡೆಯಾವುದು? ಕುಡದ ನಿಮಗಮ್ ಈಯೆಡಟಿಕಾಯ್ತ್ರೇ? || O king, you have become poor; you walk on foor; nobody is with you; why (are) small thorny twigs in your pouch? what (is) the place of the temple where you repose? Could have befallen even you who do not give (alms), this indigency?

[It seems as if the small grammar called Nudigattu, wants to express a similar thing, when it says that if an act of the subject is improper (hölla), the verb may stand in the third person plural instead of the second person. Its instances are the following— నిష ఆరగరాద మందే కాట్ల తిరుగువరి, after you have become king, should they (i. e. you) roam about ad libitum? ఆరగా, నినిమ మురులుగువరి, O king, should they (i. e. shouldst) thou become bewildered? నినిమ మీరు మూడు త్వారి, do they (i. e. doest) thou make thus?]

3, If a noun of race, species or kind, i. e. a jāti noun (see § 354, I, s) as subject is in the singular, it conveys the meaning of the plural, whenever it is connected with a verb in the plural, e. g. ಆನೆ ನೂಂಕಿದುವು (=ಆನೆಗಳ್ ನೂಂಕಿದುವು), the elephants pushed; ಕುದುರೆಯೇಟಿಂದುವು, the horses ascended; ಕಾಲಾಳ್ ಕವಿದುವು, the foot-soldiers attacked; ಎಬ್ರು ಪೋದುವು, the oxen went; ಬೆರಲ್ ತೋರಿದುವು, the fingers (are) big; ನುಡಿ ಸೂರುಕ್ಗಳ, the words (are) imprecating; ಕಲ್ಲು ಒಡೆದವು; ಕಲ್ಲು ಬೀಬುತ್ತವೆ; ಆಳು ಬಸ್ಸವು; ಬೆರಳು ಮುಜಿಂದವು; ಮಿಂಚಿನ ಕಡೆಗೆ ನೋಡಿದರೆ ಕಣ್ಣೇ ಕುಕ್ಕುತ್ತವೆ;—also when preceded by ಆ or ಈ (§ 264), e. g. ಆಯೆರಲೆ ಪೋದುವು, those deer went; ಈಯೆರಲೆ ಬಸ್ಸವು, these antelopes came.

It is not uncommon in the modern dialect to use the singular of some jati nouns which seem to allow no plural meaning in the respective sentences, with the verb in the plural, e.g. ನೀರು ಉಕ್ಪುತ್ತಾ ಅವೆ, the water is boiling; ಅದನ್ನು ನೋಡಿದರೆ ಬಾಯಲ್ಲಿ ನೀರು ಬರುತ್ತವೆ, if (one) sees that, water comes to the mouth (i.e. one's mouth waters); ಇವರನ್ನು ನೋಡುವಾಗ ಕಣ್ಣೀರು ಬರುತ್ತವೆ, when (I) see them, eye-water comes (i. e. I shed tears); ನೀರು ಹರಿಯುತ್ತವೆ, the water runs; ತೆಂಗಿನ ಎಳೆಗಾಯೊಳಗಿನ ನೀರು ಬಹು ಸವಿ ಇರುತ್ತವೆ, the water in a young cocoanut is very sweet; - ಅಕ್ಕಿ ತುಟ್ಟಿಯಾದವು, rice became dear; ಇಲ್ಲಿ ಅಕ್ಕಿ ಅವೆ, ಅನ್ನ ಮಾಡು, here is rice, cook (it); — ಕಾಯಿ ಬಹಳ ತುಟ್ಟಿಯಾದವು, corn became very dear; — ಮಜ್ಜಿಗೆ ಹುಳಿ ಹುಳಿ ಇರುತ್ತವೆ, buttermilk is very sour; ಮಜ್ಜಿಗೆ ಚೆಲ್ಲಿದವು, buttermilk was spilt;—ಜ್ವರ ಬರು ತ್ತವೆ, fever comes; ನಿನ್ನೆ ಜ್ವರ ಬಸ್ಸಿದ್ದವು, yesterday fever had come; ನಿನ್ನವು, fever ceased; - ಆ ಮೋಡಗಳಿನ್ನ ಮಹಿತಿ ಬೀಟುತ್ತವೆ, rain falls from those clouds; — ಬಕುತರುಗಳಂ ಚಿವುಟಿದೊಡೆ ಪಾಲ್ ಉಗುವವೇ, if (he) cut devotees with (his) nails, will milk come forth? (this sentence is from the mediæval dialect).

On the other hand we find e. g. https://docume.clear; 38and https://docume.clear.cle

- 4, If however a jâti noun as subject stands in the singular and is connected with a verb in the singular, it always conveys the meaning of the singular, e.g. ನಡೆದುದು ಹಂಸೆ, a (or the) swan walked; ಕೇಗಿದುದು ಸೋಗೆ, a (or the) peacock cried; ಪಾಡಿದುದು ತುಮ್ಮ, a (or the) black bee hummed; ಕಟಿವೆ ಬೆಳೆದುದು, the (crop of) kalave grew; ಗೋದಿ ಕೆಟ್ಟುದು, the wheat was destroyed; ಧಾನ್ಯಂ ಪೆರ್ಚಿತು, the corn increased; ಬೆರಲ್ ತೋರಿತ್ತು, the finger (is) big; ನುಡಿ ಸೂರುಳ, the word (is) imprecating.
- 5, Also where the noun is no jâti noun, it occasionally happens that such a noun as subject is used in the singular in the sense of the plural, in which case the verb is to be in the plural, e. g. ಮನಂ ಸಂಚಲವ್ ಆದುವು, the minds became fickle.
- 6, An optional use of the plural of the verb may take place, if some neuter nouns in the singular are combined by the conjunction ಊ (ಉಂ), 'and', e. g. ವಿದ್ಯೆಯಿನ್ದ ಜ್ಞಾನವೂ ಜ್ಞಾನದಿನ್ದ ಯೋಗ್ಯತೆಯೂ ಯೋಗ್ಯತೆಯಿನ್ದ ಮಾನವೂ ದೊರೆಯುತ್ತದೆ or ದೊರೆಯುತ್ತವೆ, by learning wisdom is obtained, by wisdom propriety, by propriety honour.
 - II. On the use of the plural of verbs in connection with pronouns.
- 1, If some pronouns as subjects of a sentence are joined together by the conjunction లుం (లుం), and the last one is ఆనా (ఆం, నాంనా, నాంను), I, the first person plural of the verb is used or the 'I' has the pre-eminence (mukhyatva), e. g. ఆతనుం నినుమా ఆనుం పూటిగాంగిద్దాను ఏళ్ళావతిగే పిను

ಣರಿಂ, he and thou and I were not connected with the slanderers of (lit. as regards) the king. ಅವನೂ ನೀನೂ ನಾನೂ ಹೋದಿವು.

If the pronouns are in reversed order, the same takes place, e. g. ನೀ ನುಮ್ ಆತನುಮ್ ಆನುಂ ಮಣಿಕೂಟನಗರಕ್ಕೆ ಪೋಪಿವು, thou and he and I shall go to the town of Maṇikûṭa; ಆತನುಮ್ ಅನುಂ ನೀನುಂ ಕಜ್ಜದ ತೆಜನ್ ಅಜಿಸಿದು ಪೇಲ್ದಿವು, he and I and thou knew and told the manner of the affair; ಆನುಂ ನೀನುಮ್ ಆತನುಂ ಬಿಸಕೆಯ್ನವು, I and thou and he shall worship.

2, If two pronouns as subjects are joined by the conjunction ಉಂ
(ಊ), and the second one is ನೀನ್ (ನೀಂ, ನೀನು), thou, the second person plural of the verb is used or 'thou' has the pre-eminence, e. g. ಆತನುಂ ನೀನುಂ ಕೂಡಿದರ್ ಅಪ್ಪೊಡೆಯಾಹವಕ್ಕೆ ಕಿಚ್ಚುಂ ಗಾಳಿಯುಂ ಕೂಡಿದನ್ನೆ, he and thou joined; when (it) happened, (it was) as if fire and wind joined for battle. ಅವನೂ ನೀನೂ ಹೋದರಿ.

If the two pronouns are in reversed order, the same takes place, e.g. ನಾಳಿನ ದಿನದೊಳ್ ನೀನುಮ್ ಆತನುಂ ಕೂಡಿದಪಿರ್, to-morrow thou and he will join.

III. On the use of the plural of the verb, especially of its gender, when combined with nouns of different gender.

- 1, If nouns of different gender are joined together by the conjunction ಉಂ (ಊ), that noun which comes last, is the chief one, and the verb in the plural has to conform itself to it as to gender, e.g. ಸೇನೆ ಯುಮ್ ಅರಸಿಯುಮ್ ಅರಸನುಎ ಬನ್ನರ್, the army and the queen and the king came; ಆನೆಯುಮ್ ಅರಸನುಮ್ ಅರಸಿಯುಎ ಬನ್ನರ್, the elephant (or the elephants) and the king and the queen came; ಅರಸನುಮ್ ಅರಸಿಯುಎ ಬನ್ನರ್, the king and the queen came; ಅರಸನುಮ್ ಅರಸಿಯುಎ ಚಿತ್ರರ್, ಬನ್ನಮ್, the king and the queen and the complete army came; ಸೇನೆಯೂ ಬನ್ನವು, the king and the queen and the complete army came; ಸೇನೆಯೂ ರಾಜನೂ ರಾಣಿಯೂ ಬನ್ನವು.
- 2, If some neuter (here compound) nouns in the nominative singular (without the conjunction evo, see § 354, II, 4, foot-note) precede the verb, this has to stand in the neuter form of the plural at the end of them, all the nouns having to be supplied (adhyâhârya, see § 357, 2, b) for it, e.g.

ಅವತಂಸೋತ್ಪಲತಾಡನಂ ಕನಕಕಾಂಚೀಬನ್ಧನಂ ನೂಪರಾ ರವಝಂಕಾರಿತಚಾರುವಾಮಚರಣಾಘಾತಂ ಚಲದ್ಭು ಲತಾ | ಗ್ರವಿಭಾಗೋತ್ಕಟತರ್ಜನಂ ತರಲತಾತಾವ್ರಾಧರಂ ಚಕ್ರಿಗಿ ತ್ತುವಲಮ್ಪಂ......| the beating of the blue lotusgarland, the band of the gold-zone, the striking of the pleasant left foot with the anklet's sound, the excessive threatening of the points of the moving-about creeper-like eyebrows (and) the tremulous red lower lip (of the woman) gave pleasure to the king.

- IV. On the use of the singular and plural of Samskrita adjectives and their agreement with nouns.
- 1, If a Samskrita adjective is preceded by a neuter noun in the plural (see § 103 about Kannada gender), it may stand in the singular, e.g. ಮಹೇನ್ದ್ರಮಹದೈತ್ವರ್ಯ-೧ಗಳ್ ಇವೆಲ್ಲಮ್ ಅಧ್ರುವಂ, the great riches of the great Indra these all (are) impermanent.
- 2, If a Samkrita noun in the singular is followed by an adjective in the plural, it gets a plural meaning, e.g. ಐಶ್ವರ್ಯಮ್ ಅಧ್ರುವಂಗಳ್, riches (are) impermanent.
- 3, If a Samskrita adjective precedes a neuter noun in the plural, it may stand in the plural, e.g. ಗರ್ಜಿಸಿ ಜಲದನಿಭಂಗಳ್ ಗಜಂಗಳ್, when the cloud-resembling elephants roared. See an instance in § 313, 4 (ಆಣಿಯ ರಮ್ ಎಸಿದೊಪ್ಪಿ ರ್ಥವು etc.).
- 4, Regarding Samskrita adjectives and their use in general (and regarding so-called Kannada adjectives and their use) see §§ 273. 274. 275.
- 5, If Samskrita adjectives (višeshaņapadas, appositional nouns, without the conjunction wo, see § 354, II, 4, foot-note) in the nominative precede their ruling noun (kârakapada, cf. § 354, I, 3, a), they receive, in construing (anvayisuvalli, cf. 357, 3), the case of that noun, e. g.

ವೀರನ್ ಉದಾರಂ ಶುಚಿ ಗ ಮ್ಭಾರಂ ನಯಶಾಲಿ ಕೆಯ್ದುವೊತ್ತರ ದೇವಂ । ಗಾರ್ ಎಟಿಗರ್ ನೃಪತುಂಗಂ

ಗೆ.......... || of which the construction (anvaya) is:— ವೀರಂಗೆ ಉದಾರಂಗೆ ಗಮ್ಫ್ರಾರಂಗೆ ನಯಶಾಲಿಗೆ ಕೆಯ್ದು ಪೊತ್ತರ ದೇವಂಗೆ ನೃಪತುಂಗಂಗೆ ಆರ್ ಎಟಿಗರ್, to Nripatunga, to the hero, to the liberal one, to the pure one, to the profound one, to him who possesses political wisdom, to him who is the lord of them who carry weapons who will not make obeisance? ಸಂಗತಸತ್ವರಂ ಕುರುರಾಜಂ ಕರ್ಣಂಗೆ, of which the construction is:— ಸಂಗತಸತ್ವರಂಗೆ ಕುರುರಾಜಂಗೆ ಕರ್ಣಂಗೆ, to Karna, to the quick one in friendship, to the king of the Kurus.

356. On the order of words in sentences.

I. From the simple sentences quoted in §§ 345. 346. 347. 348. 349. 350, it appears that the nominative (subject), the accusative (object), the instrumental, the dative, the ablative and the locative precede the verb or that the verb stands at the end. In § 350, s there is a sentence in which the order is: locative, subject, verb; and in § 350, 9 one in which the order is: locative, the relative past participle connected with it, accusative, verb. § 351 shows that the genitive precedes the noun with which it is connected. § 352, 4, a adduces two instances in which the order is: (instrumental or) ablative, subject, verb, and two in which the order is: (instrumental or) ablative, verb, and exceptionally the subject at the end.

Sentences in which the order is: subject, object, verb, are e.g. ದಾರಿಗರ್ ಊರಂ ಸಾರಿದರ್. ಎಮ್ಮೆ ಹಾಲನ್ನು ಹಿಣ್ಣುತ್ತವೆ.

The vocative begins a sentence, or stands at its end, e.g. c.g. c.

- II. The following instances, quoted from the prose of the modern dialect, will serve to show the order of words, when there are more component parts in sentences than subject, object and verb; it must however not be expected to find uniformity, as every author is apt to use more or less slight variations according to circumstances.
- 1, Regarding the accusative: ನಿನ್ನನ್ನು ಯಾರೂ ಹತ್ತರ ಬರಗೊಡುವದಿಲ್ಲ. ಆ ಎಮ್ಮೆ ದಿನಾಲು ಎರಡು ತಮ್ಬಿಗೆ ಹಾಲನ್ನು ಕಜಿತೆಯುತ್ತಿತ್ತು. — ಈ ಹುಡಿಗೆ ಒನ್ದು ಎಳ್ಳು ಕಾಬಿಷ್ಟು ಎರಡನೆಯವರ ಮಾತನ್ನು ಕೇಳುವದಿಲ್ಲ.
- 2, Regarding the instrumental: ಕಣ್ಣು ಗಳಿನ್ದ ನಾವು ವಸ್ತುಗಳನ್ನು ನೋಡು ತ್ತೇವೆ; ಕೆಯ್ಗಳಿನ್ದ ನಾವು ಒಡಿವೆಗಳನ್ನು ಹಿಡಿಯುತ್ತೇವೆ. — ಬಿಸಿನೀರಿನ್ದ ನನ್ನನ್ನು ಆಗಾಗ್ಗೆ ಎಜಿಯುತ್ತಿದ್ದಳು.
- 3, Regarding the dative: ನೀನು ನಿನ್ನ ತಾಯಿತನ್ವೆಗಳಿಗೆ ಸನ್ಮಾನ ಮಾಡು! ಆಕೆ ನಮ್ಮ ಸೋದರಮಾವನ ಮನೆಗೆ ನಿನ್ನೆ ಹೋಗಿದ್ದಾಳೆ. ದೇವರು ಎಲ್ಲ ರಿಗೂ ಎರಡೆರಡು ಕಣ್ಣುಗಳನ್ನು ಕೊಟ್ಟಿದ್ದಾನೆ. ನಾನು ನಾಳೆ ಮುಂಜಾನೇ ನಮ್ಮ ಚಿಗವ್ವನ ಮನೆಗೆ ಹೊದಿ ಟೀನು. ಆಕೆ ನನಗೆ, ಹಬ್ಬಕ್ಕೆ ಒನ್ದು ಅಂಗೀ ಹೊಲಿಸಿ ಕೊಡುತ್ತೇನೆನ್ದು, ಹೇಬಿ ದ್ದಾಳೆ. ಮಾನುಗಳು ತತ್ತೀ ಇಡುತ್ತವೆ; ಅವುಗಳಿಗೆ ತಮ್ಮನ್ನೂ ತಮ್ಮ ತತ್ತಿಗಳನ್ನೂ ಸಂರಕ್ಷಿಸಿ ಕೊಳ್ಳು ವಷ್ಟು ಹುಟ್ಟುಬುದ್ದಿಯುಣ್ಟು. ಇದು ನನಗೆ ಬಂಗಾರದನ್ನೆ ಕಾಣುತ್ತದೆ. ನನ್ನ ಕಾಲಿಗೆ ಕುಡುಗೋಲು ತಾಕಿತು. ಎಲ್ಲಿಗಾದರೂ ಆಡಲಿಕ್ಕೆ ಹೋಗುವ.

- 4, Regarding the ablative (in the form of the instrumental):—ಒನ್ದು ದಿನ ಅವನು ಸಾಲೆಯಿನ್ದ ಮನೆಗೆ ಬನ್ನ ಬಟಿಕಿ ಅವನ ತನ್ನೆ ಅವನಿಗೆ ನಾಲ್ಕು ದುಡ್ಡು ಕೊಟ್ಟ ನು.— ಬುದ್ಧಿವನ್ತರು ಕೆಟ್ಟ ನಡತೆಯವರಿನ್ದ ದೂರ ಇರುವರು.— ಈ ಹೆಮ್ಮೆ ಬಹು ದಿವಸದಿನ್ದ ಇತ್ತು.— ಪಟ್ಟ ದಿನ್ನ ಹೆಚ್ಚು ಕಡಿಮೆ ಎರಡು ಹರದಾರಿ ಹೋದನು.
- 5, Regarding the locative:— ಆನೆಗಳು ಏಶಿಯಖಣ್ಣದಲ್ಲಿಯೂ ಅಫ್ರಿಕಖಣ್ಡದಲ್ಲಿ ಯೂ ಇರುತ್ತವೆ.— ಒಬ್ಬ ಸವುಕಾರನು ವ್ಯಾಪಾರದೊಳಗೆ ಎಲ್ಲ ಹಣವನ್ನು ಕಳ ಕೊಣ್ಡನು.— ವಿಜಾಪುರಪಟ್ಟಣವು ಈಗ ಕಲಾದಗಿ ಜಿಲ್ಲೆಯೊಳಗೆ ಒನ್ದು ಮುಖ್ಯಗ್ರಾಮವದೆ; ಇದದಿಲ್ಲಿ ೧೨,೯೩೫ ಜನರ ವಸ್ತ್ರಿಯುಣ್ಟು.— ಒನ್ದೆರಡು ತಿಂಗಳೊಳಗೆ ನಿನಗೆ ನನ್ನನ್ತೆ ಬರೆಯಲಿಕ್ಕೆ ಬನ್ನೀತು.— ವಸಸ್ತಕಾಲದಲ್ಲಿ ಒನ್ದು ದಿನ ಮೂರಿುಸಂಜೆಯ ಮುನ್ದೆ ಗೋಪಿನಾಥಶಾಸ್ತ್ರಿಯು ತನ್ನ ಮನೆಯ ಮುನ್ದೆ ಕಟ್ಟಿಯ ಮೇಲೆ ಚಾಪೇ ಹಾಸಿ ಕೊಣ್ಡು, ವರ್ತಮಾನಪತ್ರವನ್ನು ಓದುತ್ತ ಕೂತಿದ್ದನು.— ಆ ಕಾಗದದ ಮೇಲೆ ನಾನು ದಸರೆಯ ಹಬ್ಬದಲ್ಲಿ ಪುಸ್ತೀ ಬರೆಯುತ್ತೇನೆ.— ಒನ್ನು ಹಳ್ಳಿಯಲ್ಲಿ ಮುರಿಗೆಪ್ಪಸೆಟ್ಟಿ ಎಮ್ಬವನೊಬ್ಬ ಬಣಜಿಗನು ಇದ್ದನು.— ಒಬ್ಬ ಗವಳಿಗನ ಬರಿನಿಯಲ್ಲಿ ಒನ್ನು ಎಮ್ಮೆ ಇತ್ತು.— ಗೂಡಿನೊಗೆ ಕೆಲವು ತತ್ತಿಗಳು ಇದ್ದವು.— ನನ್ನ ಸನ್ದು ಕದಲ್ಲಿ ಒನ್ನು ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ಅದೆ.
- 6, Regarding site (expressed by adverbs): ಒಬ್ಬ ಕುಟುಬನ ಹತ್ತರ ಹಲವು ಕುಟಿಿಗಳು ಇದ್ದವು. — ನಿನ್ನ ಸಂಗಡ ಒಬ್ಬ ಆಳು ಬರುವನು. — ಈ ಚಾಪೆಯ ಮೇಲೆ ತುಸು ಕೂಡ್ರು. — ಊರ ಹೊಟಿಗೆ ನಮ್ಮ ತೋಟಕ್ಕೆ ಬಾ!
- 7, Regarding time: ಆ ಬರಿಸಿಕ ಕಲ್ಲೊಳಗಿನ್ದ ಕಬ್ಬಿಣ ಸೋಸಿ ತೆಗೆಯ ಬೇಕು. ಒನ್ದು ದಿನ ಒನ್ದು ಬೆಕ್ಕೂ ಒನ್ದು ನರಿಯೂ ಕೂಡಿ ಕೂತವು. ಹೊತ್ತುಣ್ಟಲೆ ಮನೆಗೆ ಹೋಗ ಲಿಕ್ಕೆ ನಮಗೆ ಅಪ್ಪಣೆ ಕೊಟ್ಟರು. ಇನ್ದಿನಿನ್ದ ನೀನು ನಮ್ಮ ಸಾಲೆಗೆ ದಿನಾಲು ಬರುತ್ತ ಬಾ! ಬೆಕ್ಕಿನ ಮರ್ಜಿಗಳು ಹುಟ್ಟಿದ ಬರಿಸಿಕ ಕೆಲವು ದಿವಸಗಳ ವರೆಗೆ ಕಣ್ಣು ತೆಜೆಸೆಯುವದಿಲ್ಲ. ಟೊಂಗಿಯನ್ನು ಕಡಿಯುವಾಗ ನನ್ನ ಕಾಲಿಗೆ ಕುಡುಗೋಲು ತಾಕಿತು. ಸಾಯುವ ತನಕ (ಆ ಕೆಲಸ) ಮಾಡಿದರೂ ತೀರದು. ಕಟ್ಲಿ ತುಮ್ಬದ ಮೇಲೆ ಜಣಮಾತ್ರಮಿರಲಿಲ್ಲ. (Cf. ದಿನಾಲು above sub No. 1; ಆಗಾಗ್ಗೆ s. No. 2; ನಿನ್ನೆ, ನಾಳೆ s. No. 3; ಬಹುದಿವಸದಿನ್ದ s. No. 4; ಈಗ, ಒನ್ದು ದಿನ s. No. 5; ಎನ್ಡಿಗೂ, ಯಾವಾಗಲೂ further on s. No. 8; ನಾಳೆ s. No. 9; ಒನ್ನು ದಿನ s. No. 11.)
- 8, Regarding reason and purpose: ಅದರಿ ತುಸುಕ ಹೊತ್ತಾಯಿತು. ಸ್ರಾಣಿ ಗಳು ಯಾವಾಗಲೂ ತಮ್ಮ ಆಹಾರ ದೊರಕಿಸುವದಕ್ಕೋಸ್ಕರ ತಿರುಗಾಡುತ್ತವೆ. ನಮ್ಮ ಹಿತದ ಸಲುವಾಗಿಯೇ ಅಯ್ಯನವರು ನಮಗೆ ಹೇಯಿತ್ತಾರೆ. ಯಾವದಾದರೊನ್ದು ಕೆಟ್ಟ ರೂಢಿ ಬಿದ್ದ ಬರಿಿಕ ಅದು ಬೇಗ ಬಿಡುವದಿಲ್ಲ, ಆ ಕಾರಣ ಮೊದಲೇ ಉತ್ತಮರೀತಿಯನ್ನು ಹಿಡಿಯ ಬೇಕು. (ದೇವರನ್ನು) ನಮ್ಮಿದವರಿಗೆ ಆತನು ತಾಯಿತನ್ನೆಗಳಿಗಿನ್ನ ಹೆಚ್ಚಿನ ಆಪ್ತನು; ಆದದರಿಗಿನ್ನ ಅತನನ್ನು ನಾವೆಲ್ಲರೂ ಎನ್ನಿಗೂ ಮರಿಸಿಯ ಬಾರದು.

- 9, Regarding condition: ಮೊಸರು ಕಡೆದರೆ ಬೆಣ್ಣೆ ಬರುವದು. ನಿನ್ನ ಹಿರಿಯರ ಮಾನ ಕಾಯ್ದರೆ ಮುನ್ದೆ ನಿನ್ನ ಮಕ್ಕಳು ನಿನ್ನ ಮಾನ ಕಾಯುವರು. ನಿನ್ನ ಕೂಡಾ ನಾಳೆ ಬನ್ದರೆ ನನ್ನದು ನಾಲ್ಕು ದಿವಸದ ಓದು ನಿಲ್ಲುತ್ತದೆ. ಪ್ರತಿದಿನ ನೇಮದಿನ್ದ ಕೆಲಸ ಮಾಡಿದರೆ ದೊಡ್ಡ ದೊಡ್ಡ ಮನೆಯನ್ನು ಒಬ್ಬನೇ ಕಟ್ಟಿ ಮುಗಿಸ ಬಹುದು.
 - 10, Regarding the verbs ఎనో, అనో (ఎన్ను, అన్ను) see § 332.
- 11, Regarding past participles (or gerunds, § 154 seq.): ಗಣಪತಿಯ ಉಡಿಯಲ್ಲಿ ಕಡ್ಲೆ ಉಣ್ಟೆನ್ದು ತಿಳಿದು, ಆ ಕುದುರೆಯು ತಿನ್ನಲಿಕ್ಕೆ ಬನ್ತು. ಆ ಹಾಲು ಮಾರಿಗಿ ಕೊಣ್ಡು, ಅವನು ಹೊಟ್ಟೇ ತುಮ್ಬಿ ಕೊಳ್ಳುತ್ತಿದ್ದನು. ತಾಯಿ ಒನ್ದು ದಿನ ಗಡಿಗೆಯೊಳಗಿನ್ದ ಬೆಲ್ಲ ತೆಗೆಯುತ್ತಿದ್ದಳು; ಅದನ್ನು ಕಣ್ಡು, ಶಿವು, ಅವ್ವಾ ನನಗೆ ಬಹಳ ಬೆಲ್ಲಾ ಕೊಡು ಎನ್ಡು, ಆಕೆಯ ಬರಿಗಿಗೆ ಓಡುತ್ತ ಹೋದನು. ಕೆಲಸ ಬಿಟ್ಟು, ತಾಯಿ ನಿನ್ನನ್ನು ಎತ್ತಿ, ಅವಚಿ ಕೊಣ್ಡು, ನಿನಗೆ ಮೊಲೆ ಕೊಡುತ್ತಿದ್ದಳು. ಅದನ್ನು ಕಣ್ಡು, ಅವನು ಅತ್ತನು. ಆ ರೂಪಾಯಿ ತಕ್ಕೊಣ್ಡು, ಆ ಅರಬನು ಕುದುರೆಯ ಕಡೆಗೆ ನೋಡಿದನು. ತನ್ದೆಯ ಮಾತು ಕೇಳಿ, ತುಸು ಹೊತ್ತು ವಿಚಾರ ಮಾಡಿ, ಭೀಮನು, ಅಪ್ಪಾ ದಯ ಮಾಡಿ ಅಷ್ಟು ತಿಳಿಸಿ ಹೇಯಿ! ಅನ್ದನು. ವರ್ತಕನನ್ನು ನೋಡಿ, ಫಕೀರನು, ನೀವು ಒನ್ದು ಒಣ್ಣೆಯನ್ನು ಕಳ ಕೊಣ್ಡನ್ತೆ ತೋಡಿಸುತ್ತದೆ ಎನ್ದು, ಅನ್ನನು. ಈ ಮೇರೆಗೆ ಆ ಪಣ್ಡಿತನ ಅಪೂರ್ವಸಯ್ರಣೆಯನ್ನು ನೋಡಿ, ಶಿಷ್ಯನು ಬಹಳ ಬೆರಿಗಾದನು.

(Regarding the present participle see e.g. the ancient sentence in § 339, 5: ৯৯৯ ক্রিক্রেক্ট্রনাউনজ্ব etc.)

- 12, Regarding questions:—ನಮ್ಮ ಕುದುರೆ ಎಲ್ಲಿ ಅದೆ? ಅದರಿ ಮೇಲೆ ನಾನು ಯಾವಾಗ ಕೂಡ್ರ ಬೇಕು? ದೊರೆಗಳು ಎನ್ದು ಊರಿಗೆ ಹೋಗುತ್ತಾರೆ? ಸಾಲೆಯಲ್ಲಿ ಏನು ಕಲಿಯುತ್ತೀ? ಈ ಕಾಗದವನ್ನು ನೀನು ಎಲ್ಲಿ ನ್ದ ತನ್ದಿ? ನೀನು ಯಾರಯ್ಯಾ? ಅದೇನು ಕೆಲಸ? ಈ ತಮ್ಮಿಗೆ ಯಾತರಿದು? ಇಷ್ಟು ತ್ವರೆ ಯಾಕೆ? ಗಂಗಾ, ಈ ಹೊತ್ತು ಯಾಕೆ ಬಹಳ ಸಿಂಗಾರಾಗಿದ್ದಿ? ಯಾಕಾಗ ವಲ್ಲದು? ಸೃಷ್ಟಪದಾರ್ಥಗಳಲ್ಲಿ ಮುಖ್ಯ ಮೂರಿು ಕೋಟೆಗಳು ಯಾವವು? ನಿನ್ನ ವರ್ಗದಲ್ಲಿ ಎಷ್ಟು ಹುಡುಗರು ಅವೆ? ಸುಣ್ಣದ ಬಣ್ಣ ಎನ್ಡಾ ದು? ಆ ನೊಣವನ್ನು ಏನು ಮಾಡುತ್ತೀ? ತಾವು ಬನ್ದ ಕಾರಣ ಏನು? ತಾವು ಹೋಗು ವದು ಎಲ್ಲಿ ಗೆ? ಈ ಊರಿಗೆ ದೊರೆಗಳು ಬನ್ದು ಎಷ್ಟು ದಿವಸ ಆಯಿತು? ನಿನ್ನೆ ಯಾವ ವಾರ? ನೀನು ಸಾಲೆಗೆ ಹೋಗ ಹತ್ತಿ ಎಷ್ಟು ತಿಂಗಳು ಆಯಿತು? ಮಜ್ಜಿಗೆಯ ರುಚಿ ಹ್ಯಾಗೆ? ಕಾಯದೆ ನೀ ಭಕ್ತನ ಬಿಟ್ಟರೆ ನಾ ಮಾಡುವದೇನು? ಬಂಗಾರಕ್ಕೂ ಹಿತ್ತಾಳಿಗೂ ಹೆಚ್ಚು ಕಡಿಮೆ ಏನು? ನಿನ್ನ ವಯಸು ಎಷ್ಟು (how old art thou)? Regarding questions see also §§ 265. 271. 283.
- 13, Regarding exclamations: ಈ ಹುಡುಗಿ ಎಷ್ಟು ಹೊಲಸು ಕಾಣಿಸುತ್ತದೆ! ಉಟ್ಟ ದಟ್ಟಿ ಎಷ್ಟು ಮಾಸಿದೆ! ಗುಡ್ಡದ ಮೇಲೆ ಎಷ್ಟೋ ಜನರು ಅಡ್ಡಾಡುತ್ತಾರೆ! ನನ್ನ ಹತ್ತರ ಎನ್ಥಾ ಚಲೋ ಕಾಗದ! ತಮ್ಮಾ, ನೋಡು, ಇದು ಎನ್ಥಾ ಚಲೋ ಕುದುರೆ ಹೋಗು

ತ್ತದೆ! — ರಾಮಾ, ಈ ಆಕಳು ಎನ್ಥ ಚನ್ನವದೆ! — ಆಕಳ ಕುತ್ತಿಗೆಯ ಕೆಳಗೆ ಮೆತ್ತನ್ನ ತೊಗಲು ಹ್ಯಾಗೆ ಜೋತಾಡುತ್ತದೆ! — ಆಕಳ ತೊರೆದ ಮೊಲೆಗಳು ಹ್ಯಾಗೆ ಕಾಣಿಸುತ್ತವೆ!

III. As the works of the ancient dialect are principally in verse, it is obvious that the order of words in them often varies considerably. Kêšava, the grammarian, also wrote his Šabdamanidarpana in verse, and says in it that, as the words in the verses of his grammar may be in irregular order on account of the requirements of alliteration (prâsa), poetical measure (čhandas) and construction (anvaya), he has added an explanation in prose (vritti) to each verse, to which explanations we must refer our readers regarding his order of words in prose.

Here follow some quotations made by Kêšava from ancient poems which we give in order to show something of the license taken by their authors as to the order of words:—

- 1, The subject is placed after the verb, e.g. ಕಿಳಿದಿಕೆ ಹಯಂಗಳ್, ಗರ್ಜಿಸೆ ಜಳದನಿಧಂಗಳ ಗಜಂಗಳ, when the horses neighed (and) when the cloudresembling elephants roared. ತಿದಿಯೊತ್ತುವ ಕಮ್ಮರಿವಿನ್ಸ್ಲೆ ಇರ್ದಂ ಭೀಮಂ, Bhîma was like blacksmith who plied the bellows. ಬಾರಿಸಿದುವು ಬಿಡದೆ ಜಡೆದು ವನದೇವತೆಗಳ್, the sylvan deities continually menaced and checked. ನೆಗ ಲ್ಲಿನ್ ಆ ವಿಭುವಿಳೆಯೊಳ್, that king was famous on the earth. ಪಡೆದಂ ಪದ್ಮಜನಿ ಜಗತ್ರಯಮಂ, Brahmâ obtained the three worlds. ಮುತ್ತುದು ನೇಸದಿ ತೇಜಂ, ಸತ್ತುದು ದಾವಾಗ್ನಿ, the sunshine increased, the forest-conflagration died away. ಅದಿಿದ್ ಪಾಣ್ಡುತನೂಜರ ತೆರಿನ್ ಎಲ್ಲವನ್ ಈಕೆ, this woman knew the whole manner of the sons of Pandu. ನಯದಿಸ್ಥೆ ಬೀಸುಗುಂ ಗಸ್ಸವಹಂ, the wind blew gently. ಅರ್ಕೇನ್ಗುಗಳಂ ತವೆ ನುಂಗಿರ್ಕುಂ ಕಬ್ತ್ರಿಲೆ, darkness had quite swallowed up the sun and moon. ಆ ವುರದೊಳ್ ಇರ್ವನ್ ಇನಕುಲದೀಪಂ ವಿವುಲಸ್ರತಾಪಂ, in that town (there) is the light of the solar race, one of great valour. ಬೆಕ್ಕಸವ್ಬುಟ್ಟು ಬಾಯಂ ಬಿಟ್ಟರ್ ಭೀಷ್ಮರ್, Bhîshma was astonished and cried 'ah'. ಪಸರಿಸಿದತ್ತು ಮೂಡದೆಸೆಯೊಳ್ ಬೆಳರ್ಗೆಮ್ಸು, a dazzling red colour spread about in the east. ನಡೆದುದು ಹಂಸೆ, the swan walked.
- 2, The accusative is placed after the verb, e. g. ಕುರುಪತಿಯು ವಿಷ್ಣು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ, Vishnu asked the king of the Kurus for the half of (his) land. ತಾನ್ ಎಚ್ಚಂ ಪೊಚ್ಚಮ್ ಅಲ್ಲ ದರಿವಾಹಿನಿಯಂ, he shot arrows at the enemy's army (or river) that was no river. ಆಮ್ ಅಂಬಿವೊಡಮ್ ಉಸಿರಲ್ ಅಮೈವಾಳ್ದ ನ ಗತಿಯಂ, though we know (it), we cannot tell (you) the condition of the ruler. ಒರ್ವನೆ ಗೆಲ್ಲುಂ ಕಿರೀಟಿ ಕೌರವಬಲಮಂ, Arjuna quite alone overcame

the force of the Kauravas. ಮುಯಿಗುವಿನಂ ಮಾಣದೆಚ್ಚನ್ ಅರಿವಾಹಿನಿಯಂ, till (he, or when he) suffered distress, he shot arrows at the enemy's army.

3, The dative is placed after the accusative and also after the verb, e.g. ದೇವತೆಯರ್ ಮೆಚ್ಚಿ ವರವನ್ ಆರಸಂಗಿತ್ತರ್, the gods were pleased and gave a boon to the king. ಗಿರಿಯುಂ ಕರಿಯುಂ ನಿಲ್ಲವು ಪವಿಮುಖದ ಕೋಚ್ಗಿಮ್ ಆತನ ಬಾಳ್ಳಂ, the mountains and the elephants do not stand the point of the thunderbolt's head and his sword.

Observe also the following verse (cf. § 241): -

- ಬನ್ನಿಯ ತರು ಡಕ್ಕೆಗೆ, ಸುರ
 ಹೊನ್ನೆಯ ತರು ಡಮರುಗಕ್ಕೆ, ಕರುವಿಡಿದಿರ್ವಾ |
 ಚೆನ್ನಂಗಿಯ ತರು ಡಾಣೆಗೆ,
 ಹೊನ್ನಂ ಕುಡುವೆಡೆಗೆ ಕಲ್ಪತರು, ಡಾಕರಸಾ! ||
- 4, The genitive is placed after the noun it is connected with, e.g. ಕಾಲಾಗ್ನಿರುದ್ರನ್ ಎನಿಸಿದುದು ತೋಳ ಬಾಳ್ ತೈಲಪನಾ, the sword of the arm of Tailapa caused itself to be called Rudra, the fire that is to destroy the world. ಆನೆಯ ಮೇಲೆಯುಮ್ ಆಳ ಮೇಲೆಯುಂ ಕುದುರೆಯ ಮೇಲೆಯುಂ ಪರಿದುದು ಗಜಂ ಭುವನೈಕರಾಮನಾ, the elephant of Bhuvanaikarâma ran upon the elephants, and upon the warriors, and upon the horses.
 - 5, Regarding time observe e.g. ಕುಕ್ಕೂಕೋ ಎನ್ದು, ಕೋರಿಚಿ ಕೂಗಿದುವಾಗಳ್.
- 357. As the words in the metrical compositions of the ancient dialect are combined strictly to the rules of euphonic junction (§ 213 seq.) and therefore are separated with some difficulty by a common reader, it has been thought necessary by commentators when commenting on verse, first to offer a padaččhêda or resolving a verse into its elementary parts, as has been done e. g. by the commentator on the Šabdamaņidarpaņa. Thereupon an anvaya (cf. No. 3 of this §) or arrangement of the words in their prose-order, without regard to euphonic junction, is adduced by them, and then they give the tiku or explanation. The grammarian Kêšava, as told in § 356, III, wrote an explanation in prose on his sûtras in verse himself.

In reading poetry the following remarks of Kêšava are to be noticed:-

1, It is required to use adhyârôpa, i. e. attributing or assigning, with nêya, i. e. logical inference, e. g. in the half-verse

ಆರಕ್ತಮ್ ಆಗಿ ನೇಟಿಿಲ

ದೊರೆಯನ್ ಅನುಕರಿವು ದಾದುದಾಗಸಂ | the sky became reddish

and became equal in appearance to (the colour of a ripe fruit of) the Eugenia jambolana, one has to assign as the cause the redness of evening and not red dust, though also red dust might (under circumstances) be assigned as the cause. If adhyârôpa becomes wanting in precision (asamartha), being referable to two or more things, there is no (definite) nêya (possible, as perhaps in the half-verse quoted above).

Adhyârôpa is also needed regarding the six kârakas and the genitive (§ 344) in verses like the following one:—

ಕಡುಗಲಿ. ಸೆಣಸುವ ಭಟರಾರ್? ಒಡೆಯಂಗತಿಹಿತವರಾರ್? ಧುರಕ್ಕೊದಗುವರಾರ್? | ತೊಡರ್ದೊಡೆ ಭಂಗಂ ಬರ್ಕುಂ. ಸಡಗರವುದು. ಜಯಮೆ ಮೆಜಿತವುದಜಿ ಬೊಪ್ಪಲನಂ! ||

wherein ಆತಂ, the nominative, is to be attributed to ಕಡುಗಲ; ಆತನಂ, the accusative, to ಸೆಣಸುವ ಭಟರಾರ್; ಆತನಿಂ, the instrumental, to ಒಡೆಯಂಗತಿಹಿತವ ರಾರ್; ಆತಂಗೆ, the dative, to ಧುರಕ್ಕೊದಗುವರಾರ್; ಆತನತ್ತಣೆಂ, the ablative, to ತೊಡರ್ಬೊಡೆ ಭಂಗಂ ಬರ್ಕುಂ; ಆತನ, the genitive, to ಸಡಗರವುದು; ಆತನೊಳ್, the locative, to ಜಯವು ಮೆಂಜಿಸಿವರು: (He is) a great hero. What warriors do envy (him)? Who (are all) they that (through him became) intimate friends to (our) king? Who will come to war (against him)? If (they) attack (him), defeat will come (from him). This (is) the grandeur (of him). Indeed victory will appear (in him). Know Böppala!

- 2, It is required to use adhyahara, i. e. supplying, which refers
- a) to the kâraka, in this case the kartri or subject (§§ 344, 1; 345), or also to a predicate of the subject, e.g. పశి? నివ్రాజ్యాల్ఫ్ నెల్లు మేం, వూం తోందిం శృతిబన్ధమం?, in which case శృతిబన్ధం is to be supplied (adyâhârya) as subject: Why? will it (the kritibandham, ever) be accomplished, though (you) have promised the composition of the poem?—శహానుం దాంని, మేండా ఈకనుం, in which case దాంని is to be supplied: Karņa (is) a liberal person and this man too (is a dâni).
- b) to the kriye or verb, e.g. ವುರುಷೋತ್ತಮಂ ಮನುಷ್ಯಮಾತ್ರಮೆ?, in which case ಅಲ್ಲಂ is to be supplied: (Is) Purushôttama a mere man? (no, he is not, allam).— ಧೃತರಾಷ್ಟ್ರಂ ನುಡಿದಾರ್ತನೆ? ಹರಿ ಭರಂಗೆಯ್ದಾರ್ತನೆ? in which case ಆಟಿಂ (ಆಟರ್) is to be supplied: (Is) Dhritarâshtra able, when he speaks? (is) Hari able, when he hastens? (no, they are not able).

(See ಅಧ್ಯಾಹಾರ್ಯ also in §§ 355, III, 2; 358.)

- c) to the adverb ಎ of doubt, e.g. ಉಟ್ಟಿಮಂಜೆಮೆ? ಬೆರ್ಚೆಮೆ? ಬೆಸಕೆಟಗೆ ಮೆ, ದೇವ?, in which case the final ಎ of ಉಟ್ಟಿಮೆ which has disappeared in the initial ಅ of ಅಂಜೆಮೆ on account of euphonic junction, is to be supplied: Shall we not hesitate? shall we not fear? shall we not be frightened? shall we not bow to the injunction, O king?
- d) to the conjunction ಉಂ, e. g. ಆಯುಂ ಸಿರಿ ತಾಯುಂ ತನ್ನೆ ಕಣ್ಣು ೧ ಗತಿಯೆ ನಿಸಿದಪಂ ಸಿಂಹಸೇನಕ್ಷಿತೀಶಂ, in which case ಉಂ is to be supplied for ಸಿರಿ, ತನ್ನೆ and ಗತಿ: King Simhasêna causes himself to be called (our) life and wealth and mother and father and eye and refuge. (See § 354, II, 4, foot-note.)
- e) to våkyadîpaka, i. e. the clearing up (of the meaning) of a sentence, e.g. ಆತನುಮ್ ಅವನುಂ ಬಸ್ದಂ, in which case, in order to show that each one (pratyèka) came, ಬಸ್ದಂ is to be supplied; ಆತನುಂ ಬಸ್ಸನ್ ಅವನುಂ ಬಸ್ಸಂ, that person came and that person came.
- 3, It is needed to use proper construction of words (vâkyânvaya, cf. the beginning of the present § and § 355, IV, 5) regarding ಅವಂ, ಅವಳ್, ಅಮ, ಆವಳ್, ಆವುದು, that is to say regarding their use in so-called relative sentences.

ಅವಂ, ಅವಳ್, ಅದು (and their plurals) are anvayasvatantras, i.e. independent of another word, e.g. ಪೊನ್ನುಳ್ಳವನೆ ಕುಲೀನಂ, he who has gold, (is) well born, in which case one cannot say ಆವಂ ಪೊನ್ನುಳ್ಳವನೆ ಕುಲೀನಂ; ಸೊಬಗುಳ್ಳವಳೆ ಪೇಹ್, she who possesses beauty (is) a woman, and not ಆವಳ್ ಸೊಬಗುಳ್ಳವಳೆ ಪೇಹ್, ರೂಢಿಯನುಳ್ಳುದೆ ಲೀಸು, that which has customary usage, (is) fit, and not ಆವುದು ರೂಢಿಯನುಳ್ಳದುವೆ ಲೀಸು.

ಆವಂ, ಆವಳ್, ಆವುದು (and their plurals) are anvayaparatantras, i. e. dependent on another word, e. g. ಆವನ್ ಅಧಿಕ ಪುಣ್ಯ ನ್ ಅವನೆ ಸೇವ್ಯಂ, who (is) very virtuous, even he (is) to be served; ಆವಳ್ ಪತಿವ್ರತೆ ಅವಳ್ ಮಾನ್ಯೆ, who (is) a woman faithful to her husband, she (is) to be honoured; ಆವು ದು ಚಿಲ್ವಾದುದದು ದರ್ಶನೀಯಂ, what (is) beautiful, it (is) worthy to be seen.

See §§ 267. 316, 1. 330.

Also ತಾನ್ (and its plural) Kēšava classes with the anvayaparatantras, as it is to be followed by a demonstrative pronoun which shows its gender, e. g. ತಾನ್ ಅವರ ಚದುರಂ, he (is) a clever man; ತಾನ್ ಅವಳ್ ಚದುರೆ, she (is) a clever woman; ತಾನ್ ಅದು ಪಿರಿದು, that (is) a large thing.

About ತಾಂ (ತಾನ್, ತಾನು, ತಾ) §§ 256. 259.

358. In § 357, 2 the grammarian Kêšava's rules about adhyâhâra or supplying have been given; it remains to be shown how it is to be used also elsewhere, that is to say where pronouns (or their respective nouns or 'one') are to be supplied (see e. g. § 254, 2, a-d; § 315, 2, k. l).

This can be best shown by citing some instances, putting into parenthesis the words to be supplied, viz.

ಪೀಟ್ನ ವಿಭಕ್ತಿಗಳ್, the terminations which (I) have mentioned. ಮ್ಯ ದೇವಿ, the goddess whom (people) call speech. ಹೊಲಿದ ದಾರ ಹಚಿಿದು ವಾಲೆಗಳು ಉಚ್ಚುವವು, the threads which (people) have sewed, will be torn and the leaves become loose (see § 315, k. l). ಕಟ್ತಿಯೆನ್ಗು ಗರ್ದಭಂ, kalte (people) having said (is) a donkey (i. e. kaltě means a donkey, see § 332). ಸುಡಿವೊಡೆಲ್ಲರುಂ ಮಾತಜಿಂಯರ್, if (they) speak, all of them do not know (proper) words (see § 314). ತೆರಳೆಯ ಹುಬಿು ಮುಕುಲಾಕಾರದಿನ್ನ ಮಾಡಿದುದ బడిస్ నేయ స్విర్, a cloth which (they) have woven after separating what silk-worms have made in the form of buds. ಆನೆಯ ಹಿಡಿಯಲೋಸ್ವರ ಮಾಡಿದ ಕವು ಗುಲ್ಲಿ, a pit which (people) have made for catching elephants. ಹೆಬ್ಬೊಟ್ಟು ಸುಟ್ಟುಮೈ ಕೂಡಿ ಅಳದರೆ ಪ್ರಾದೇಶ ಎನಿಸುಗು, if (one) measures (a span) with both the thumb and forefinger, it is called a pradesa. ಹೋಗ ಬಾರದ ಬಟ್ಟಿ, a road which (people) are unable to go. ವೊದ್ದು ಬರಿತ್, a place (of the body) to which (somebody) has applied a blow. ಪಡುವ ದೇಗುಲದೆಡೆಯಾ ವುದು, what (is) the place of the temple where (you) rest? ಹೋದರೆ ಒನ್ನ ಕಲ್ಲ, ಬನ್ಗರೆ ಒನ್ನು ಹಣ್ಣು, if (it) goes, (it is) a stone, if (it) comes, (it is) a ripe fruit (i.e. what goes in one's giving, is a mere stone; what comes for it, is a ripe fruit). ಬರುವಾಗ ಹುಲಿಯ ಹಾಗೆ, ಹೋಗುವಾಗ ಇಲಿಯ ಹಾಗೆ, when (he) comes, (he is) like a tiger; when (he) goes, (he is) like a mouse. ನಿನ್ನ ಕೂಡಾ ನಾಳೆ ಬನ್ದರೆ ನನ್ನದು ನಾಲ್ಕು ದಿವಸದ ಓದು ನಿಲ್ಲುತ್ತದೆ, if (I) come with thee to-morrow, my study will be interrupted for four days. ಹಾಗೆ ನಡೆದರೆ ಕೆಟ್ಟು ಹೋಗುವಿ, if (thou) behavest thus, thou wilt be ruined. ಮೊಸರು ಕಡೆದರೆ ಬೆಣ್ಣೆ ಬರುವದು, if (one) churns curds, butter is produced. ಬಿಣ್ಣು ಬತ್ತಾಸು ಕೊಣ್ಣರೆ ತಿನ್ನು ಹೋಗುತ್ತದೆ, if (I) buy sweetmeats, they will be eaten. ಎಲೇ ಮಗನೇ, ಜನರ ಕೂಡ ಗೆಳೆತನ ಮಾಡಿದರೆ ಬಹು ಎಚ್ಚಲಿದಿನ್ನ ಮಾಡ ಬೇಕು, O son, if (thou) wantest to form friendship with people, (thou) must do so with much caution. ಆಣ್ಣ ತಮ್ಮಸ್ಥಿರ ಕೂಡ ಪ್ರೀತಿಯಿನ್ನ ನಡಕೊಳ್ಳ ಬೇಕು, (we) must converse in love with (our) brothers. ಮಾತು ಕಲಿಸಿದರೆ ಗಳಿಗಳು ಬೇಗ ಕಲಿಯುತ್ತವೆ, if (you) teach (them) words, parrots will quickly

learn (them). See e. g. also §§ 302, 7 (యాశన్దరి). 314 (the conditional). 323 (ఏనేన్మిడే, etc.). 326 (ఎన్మేష్మిడే, etc.). 332. 333 (ఎన్గరే, etc.).

ತಾಯೊಳ್ ಒಳ್ಳಿದಂ, (he is) good to (his) mother. ಗುರು ಶಿಷ್ಯನಂ ವ್ಯಾಕರಣ ಮನ್ ಓದಿಸಿದಂ, the teacher caused (his) disciple to read the grammar. ದಯ ಮಾಡಿ ಮನೆತನಕ ಬರ್ರಿ, please come as far as (my) house. ಯಜಮಾ ನನು ಕೆಯ್ ಕಾಲು ತೊಳ ಕೊಳ್ಳಲಿಕ್ಕೆ ಎದ್ದನು, the master stood up to wash (his) hands and feet. ಆ ಹೆಂಗಸು ತಲೆಯ ಮೇಲೆ ಏನು ಹೊತ್ತು ಕೊಣ್ಣು ಬರುತ್ತಾಳೆ, what does that woman carry on (her) head? ತಂಗಿಗೆ ವರಸ್ ಈತನೆನ್ದು, ಮದ ನಂ ತಿಳಿದಂ, Madana perceived "this man (is) a suitable husband for (my) younger sister". ಕಜಿಸು ತಾಯ ಬಟಿಯುನ್ ಉಟಿಯುದು, a calf does not leave the company of (its) mother. ಗುರುವಿನಸ್ತೆ ಶಿಷ್ಯ, the pupil (is) like (his) spiritual teacher. ಕಣ್ಣಲ್ಲಿ ನೋಡುತ್ತೇವೆ, we see with (our) eyes.

ನೀನು ಆದು ತಿಂಗಳುಗಳ ಕೆಳಗೆ ಕೊಡ ಬೇಕಾಗಿತ್ತು, you ought to have given (it, i.e. the money) six months ago. ಆ ವೈದನು, ಯಾಕೆ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ಡು, ಕೇಳಲು, when that physician asked "why will you not take (them, i.e. the medicines)?" The grammar called Nudigattu adduces also the following instances:—ಅವನು ಉತ್ತಮನು, ಹೊಡೆಯ ಬೇಡ, he (is) a good fellow, do not beat (him). ಬ್ರಾಹ್ಮಣನು ಸಾತ್ರಿಕನಿದ್ಧಾನೆ, ಹತ್ತು ರೂಪಾಯಿ ಕೊಡು, the Brâhmaṇa is an honest man, give (him) ten rupees. ಸಪ್ಪನ್ನ ಹಾಲು ನನಗೆ ಸೇರುವದಿಲ್ಲ, ಸಕ್ಕರೆಯ ಹಾಕು, insipid milk does not agree with me; put (some) sugar (into it)! ಈ ಕೊಡಲಿ ಹದನಾಗಿದೆ, ಕಟ್ಟಿಗೆಯ ಕಡಿ, this axe is sharp; cut the wood (with it)!

359. In § 275 there are various instances of the modern dialect in which the verb ಇರು, to be, is the verb of a sentence, e.g. ಆನೆಗಳು ಕಪ್ಪು ಇರು ತ್ತವೆ, elephants are black; ಚಾಕು ಚಲೋದು ಅದೆ, the penknife is beautiful; ಆ ಸ್ತ್ರೀಯರು ಚಿಕ್ಕವರಿದ್ದಾರೆ, those women are small; ಹೂಗಳು ಹಸರು ಅವೆ, the flowers are green. On the other hand we find there various instances in which the verb ಇರು is omitted, e.g. ಅವನು ಚಲೋ ಹುಡುಗನು, he (is) a nice boy; ಅವನ ಮನೆ ದೊಡ್ಡದು, his house (is) large; etc. From such instances it might appear as if the insertion and omission of the verb ಇರು were arbitrary.

But the above instances belong to the present modern dialect; in the ancient and mediæval dialect the verb ಇರ್ (ಇರು) is always understood and never expressed, if it is a mere copula to connect a subject with its predicate, e. g. ಅವನ್ ಒಳ್ಳದಂ, he (is) a good man. ಅವಳ್ ಒಳ್ಳದಳ್, she (is)

a good woman. ಇವಳ್ ದೇವರ ತೊಟ್ಟು, she (is) the king's maid-servant. ಪಾಲ್ ಬಿಳಿದು, milk (is) white. ಆವರ್ ಬಲ್ಲಿದರ್, they (are) able persons. ಆವು ಪಿರಿಯವು, they (the pearls, are) large. ನಾನ್ ಆಳ್, I (am) a servant. ಆಳ್ ಇವಂ, he (is) a servant. ನೀಂ ಕಾಮಂ, thou (art) Kâma. ಆಂ ಗೌರಿ, I (am) Gauri. ರತ್ನಂಗಳೊಳ್ ಮಾಣಿಕ್ಯಮ್ ಉತ್ತಮಂ, among jewels the ruby (is) precious. ಮಾನವರೊಳ್ ಪುರುಷರ್ ಉತ್ತಮರ್, among men males (are) chiefs (see § 350, 2, a. b. c; § 354, I, 2; § 348, 5. 7; § 349, 8; § 357, 3). ಚಾಗದೊಳ್ ಈತಂ ಮಾನ್ದಾತಂ, this man as to generosity (is) a Mândhâta. ತಾಯೊರ್ವಳ್, ತನ್ನೆ ಬೀಜಿತೆ, the mother (is) one (i.e. the same), the father (is) different. ಆರ್ತೀ ತುರಂಗಂ, whose horse (is) this? ನೀನಾರ ಮಗಳ್, whose daughter (art) thou? Instances like these are the rule and quite idiomatic.

In sentences like the following Kannada people would also nowadays scarcely use the verb ಇರು:—ಇವರು ಯಾರು, who (are) these persons? ಈಕೆ ಯಾರ ಹೆಣ್ಡತಿ, whose wife (is) she? ಯಾವಾಕೆ ನಿಮ್ಮಕ್ಕ, which (is) your elder sister? ಇವರು ನಿಮ್ಮ ತಾಯಿಯವರು, ಅಲ್ಲವೋ, this (is) your mother; is she not? ಅವರು ಆಣ್ಣತಮ್ಮನ್ನೃರು, they (are) brothers.

In the following instance of the present modern dialect also the past tense of the verb ఇరు, when a mere copula, is to be understood:— ఆయ్రర ముఖ భాషే నంగ్రృత్వు; ఆదటింద్ద ముద్దీ ಹలవు భాషేగళు ಹುಟ್ಟಿದವು, the original language of the Âryas (was) Samskrita; from that, in course of time, several languages came into existence.

360. It is a different thing, if the verb 'to be' is not a mere copula, but expresses 'to exist', 'to be', 'to have', when the verbs ಉಳ್, ಇರ್ (ಇರು) and the forms ಅಯ್ತ, ಆದೆ, ಇದೆ, ಅವೆ, ಇವೆ, are used (see §§ 196. 316, 1. 2); e.g.

ನೀನುಳ್ಳೊಡುಣ್ಟು ರಾಜ್ಯಂ; ನೀನುಳ್ಳೊಡೆ ಪಟ್ಟಮ್ ಉಣ್ಪು, ಪೇಳಿಗೆಯುಣ್ಟೂ; | ನೀನುಳ್ಳೊಡುಣ್ಟು ಬೆಳ್ಗೊಡೆ;

ನೀನಿಲ್ಲದಿವೆಲ್ಲವ್ ಒಳವೆ, ಭಾನುತನೂಜಾ? || if thou art, (there) is an empire; if thou art, (there) are the insignia of royalty and (there) are boxes (with money); if thou art, (there) is the white umbrella; if thou art (or be) not, will all these (things) exist?

ಪಣಮ್ ಉಣ್ಪು, (there) is money. ಕುದುರೆಗಳ್ ಒಳವು, (there) are horses. ಜಸಮ್ ಉಣ್ಪೀತಂಗೆ, (there) is fame to him (i. e. he has fame). ಅವರ್ ಒಳರ್, they are present. ಬನದುತ್ತರದಿಗ್ಭಾಗದೊಳ್ ಅಂಜನಗಿರಿಯೆಮ್ಬ ಪರ್ವತಮ್ ಉಣ್ಣು, to the north of that forest (there) is the mountain of Anjanagiri. ಆ ಮನೆಯ ಹತ್ತರ ಒನ್ದು ಬಾವಿ ಉಣ್ಟು, (there) is a well near that house. ಡೋಣಿಯಲ್ಲಿ ಒಬ್ಬನೇ ಇದ್ದನು, (there) was even one man in the boat. ಈ ಅಡಿವಿ ಯಲ್ಲಿ ಬಹಳ ಹುಲಿಗಳಿವೆ, (there) are many tigers in this jungle. ದೇವರಿದ್ದಾನೆ, (there) is God. ಆ ಗೃಹಸ್ಥನ ಸಂಗಡ ಬಹಳ ಮಸ್ದಿ ಸೇವಕರಿದ್ದರು, (there) were many servants with that gentleman. ಆ ಬಾವಿಯೊಳಗೆ ನೀರು ಇಲ್ಲ, (there) is no water in the well. ತಾಯಿಗಿನ್ನ ಹಿತವರಿಲ್ಲ, ಸಕ್ಕರೆಗಿನ್ನ ಸವಿಯಿಲ್ಲ, (there) are no greater benefactors than a mother, (there) is nothing sweeter than sugar. ಗೃಹದೊಳ್ ಇರ್ದಪಳ್, she is in the house. ಎನ್ನೆವರಂ ಸಿರಿ ತಮಗುಣ್ಣನ್ನೆವರಂ ಸೇವ್ಯರಲ್ತೆ ಖಳರುಂ, as long as they possess riches, will not also scoundrels be honourable persons?

In such instances the verb లాలో, etc. are often also not expressed, e. g. పూవినుళ్ కమ్మ, (there is) fragrance in flowers. అలరుళ్ బేళ్ళు, (there s) white colour in the flower. బాలుళ్ మధురం, (there is) sweetness in milk. బిమ్మడుళ్ కేండుం, (there is) splendour in the disk of the sun. సస్ధియిణ్మ కేబ్బమణిదమ్గణడుళ్ (there are) eight chapters in the Šabdamaņidarpaņa. గురువినుళ్ నుండుం, (he is) true to (his) guru. పూజియుళ్ జూణం, (he is) proficient in adoration. బిక్కిగి ఆట, ఇలిగి వ్యాణనంకట, for the cat (it is) play, for the mouse (it is) extreme distress. బంగారెళ్ళిన్న జ్ఞానవు జేజ్జీనదు, knowledge (is) superior to gold. అల్ల బజేళ మస్ది ఆట గాంటిరు, (there were) many players there.

It will have been observed from the above sentences that the English terms 'there', 'there is', 'there are', 'there were', etc., used to begin sentences, cannot be expressed in Kannada, to which may be added e. g. ಆತಂಗಮ್ ಆಕೆಗಂ ವಿಖ್ಯಾತಯಶಂ ಪುಟ್ಟಿದಂ, (there) was born to him and to her Vikhyâtayaša. ಅರಸಣತ್ವಣಿಂ ದಾರು ಬನ್ನುದು, (there) occurred an inroad from the side of the king.

Notice also the following: ನಾನು ಇದ್ದೀನೆ or ನಾನೇ, it is I. ನಾವು ಇದ್ದೇವೆ or ನಾವೇ, it is we. ಅವರಲ್ಲ, ನಾವೇ ಹಾಗೆ ಅನ್ನುತ್ತೇವೆ, it is we, not they, who say so. ಹುಡುಗಿ ಇದ್ದಾಳೆ or ಹುಡುಗಿ, it is a girl.

361. In §§ 154—170 the forms of the past verbal participle have been given (cf. ఇల్లది, ఆల్లది in § 338, and the repetition of verbs in § 339).

It is used

1, in simple succession of actions, the actions having the same subject, e. g. ಒಸೆದು ಕೊಟ್ಟಂ, he was delighted (and) gave. ಮೆಚ್ ವೊಗಲ್ಗಿಂ, he was pleased (and) praised. ಪಾಡಿ ಕುಣಿದಂ, he sang (and) danced. ಜೀಡಿ ಕೊಣ್ಣಂ, he begged (and) received. පසුද, he sought (and) found. ನೂಡ ಮಣಿದಂ, he saw (and) made obeisance. ಉಣ್ಣೆಯಿಗಿದಂ, he ate (and) went to sleep. ಕುಡಿದುಗುಬ್ಬಿಂ, he drank (and) spit. ಮಿನ್ನುಣ್ಣು ಕುಡಿದು ಮಗುಬ್ಬಿಂ, he bathed, ate, drank (and) turned back. ಮಾಲವದೇಶಮಂ ಕಿಡಿಸಿ ತದ್ದಾರಾ ಪುರಸ್ತ್ರೀಯರಂ ತೊಬ್ಬಿರ್ ಮಾಡಿದಂ, he ruined the country of Malava (and) made the women of its (town of) Dharapura (his) maid-servants. ಪೊಮ್ಮೀಟಿ'ವೊಲ್ ಪೊಳೆದು ಪಾಟಿ' ಪೋದಂ ಶ್ರೇತಂ, like a gold-coloured young antelope the white (horse) rolled about, sprang (and) went. ನಾನು ಮನೆಗೆ ಹೋಗಿ ಉಣ್ಣು ಪುಸ್ತಕಗಳನ್ನು ತಕ್ಕೊಣ್ಣು ಬರುತ್ತೇನೆ, I go home, eat, take (my) books (and) come. ಊಟಾ ಮಾಡಿ ಬರುತ್ತೇನೆ, I will eat (and) come. ಸಮುದ್ರ ದೊಳಗಿನ ನೀರು ಬಿಸಲಿಗೆ ಕಾದು ಉಗಿಯಾಗಿ ಮೇಲಕ್ಕೆ ಹೋಗಿ ಆಕಾಶದೊಳಗೆ ಒಟ್ಟು ಗೂಡಿ ಮೋಡಗಳು ಆಗುತ್ತವೆ, the water in the sea is heated by the sunshine, becomes vapour, rises up, joins together in the air (and) becomes clouds. ಮೊಸರು ಕಡೆದು ಮಟ್ಟಿಗೆಯನ್ನು ಮಾಡುತ್ತಾರೆ, they churn curds (and) make buttermilk. ಗಲಿತಿವಿಡಿದಾಡುವಂ, he seizes the pole (and) plays. ಮಾಡದೆ ಪೋದಂ, he did not make (it and) went. ಓಡದೆ ಕಾದಿ ಗೆದ್ದನು, he did not run away, fought (and) overcame.

(It will be seen that in translating the past participle the verb finite in combination with 'and' has been used.)

- 2, in manner, the actions having the same subject, e. g. ಕುಸಿದು ನಡೆದಂ, he walked stoopingly. ನಡೆದು ಬನ್ದಂ, he came on foot. ಬಿಗಿದು ಕಟ್ಟಿದಂ, he tied (it) firmly. ಸಂಗ್ರಹಿಸಿ ಬರೆದಂ, he wrote (it) in an abridged way. ಟಿಪ್ಪ ಣಿಸಿ ಬರೆದಂ, he wrote (it) commentatorially. ತಿಳಿಯದೆ ಮಾತಾಡ ಬಾರದು, do not speak without understanding.
- 3, in means, the actions having the same subject, e. g. ತರಿದುಣ್ಣಂ, he ate by wandering in quest of alms. ಬೀಡಿ ಕೊಣ್ಣು ತಿನ್ನ ಬಹುದು, ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಹುದು, ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಾರದು, (one) may eat by begging, (but one) ought not to live by stealing. ದನಗಳನ್ನು ಹೊಡೆದು ಓಡಿಸಿದನು, he drove the cattle away by beating.
- 4, in cause, the actions having the same subject, e. g. ಅಜಿಂಯದೆ ಕೆಟ್ಟಂ, because he did not know, he was ruined. ಹುಡುಗನು ಓದದೆ ಕೆಟ್ಟನು, the boy was ruined, because he did not study. ಗಣ್ಣನು ಕೂತು ಕೆಟ್ಟ, ಹೆಂಗಸು ತಿರಿಗಿ ಕೆಟ್ಟಳು, the husband was ruined, because he sat (lazily); the woman was

ruined, because she rambled about. ಮುಲಿಸಿಗೆ ಹೆದಲಿ ಹೊಲಸಿಗೆ ಹಾದಿದೆ ಹಾಗೆ, as if (one) springs into the river, because he is afraid of the rain.

When a different subject from that of the last verb occurs, it is used chiefly

- 1, in cause, e.g. ಪೆಣನಂ ಕಣ್ಣು ದುಾಖಮ್ ಆದುದು, grief originated, because (he) saw the corpse. ಪ್ರಿಯಾಳಂ ಕಣ್ಣು ಸುಖಮ್ ಆದುದು, joy originated, because (he) saw the beloved woman. ಗಾಳಿ ಬೀಸಿ ಮರದಿನ್ನ ಹಣ್ಣು ಬಿತ್ತು, because the wind blew, (there) fell a ripe fruit from the tree. ಹಣಹೋಗಿ ಬಡವನಾದನು, because (his) money went, he became poor. ಹಾವು ಕಚ್ಚೆ ವಿಷವೇಲಿ ಅರಸನು ಸತ್ತನು, the king died, because a snake bit (him), and the poison rose (to his head). ಉದ್ದ ಮರದ ತುದಿಯನ್ ಏಲಿ ಕೆಯ್ ತಪ್ಪಿ ಬಿದ್ದು ಸತ್ತನ್ತೆ, as if (a man) ascended the top of a high tree, fell down, because his hand slipped, and died. ಫಲಾ ನೋಡದೆ ಕೆಟ್ಟಿತು, ಹೊಲಾ ಮಾಡದೆ ಕೆಟ್ಟಿತು, because nobody took care of the fruit, it was spoiled; because nobody cultivated the field, it was ruined. ಸೀಸದ ಲೆಕ್ಕಣಿಕೆ ಬರೆದು ಸವೆಯಿತು, the lead-pencil wore, because (people) wrote (with it). ಅವನು ಬೇನೆ ಬನ್ನು ಸತ್ತನು, he died, because disease attacked (him). ಅವನ ಒಲ್ಲಿಯ ಸೆಲಿಗು ತಾಕಿ ಅಲ್ಲಿಟ್ಟಿದ್ದ ಕುಣ್ಣದೊಳಗಿನ ಗಡದ ಹೂವು ಕೆಳಗೆ ಬಿತ್ತು, the flower of a shrub which was put there in a pot, fell down, because the end of his garment touched it.
- 2, in lapse of time, e.g. ಅವನು ಹೋಗಿ ಅಯ್ದು ದಿವಸ ಆಯಿತು, it is five days since he went. ಅರಸನು ಬಸ್ಸ ಒನ್ನು ತಿಂಗಳಾಯಿತು, it is a month since the king came.
- 362. The forms of the present verbal participle are adduced in §§ 172. 173. It expresses
- 1, contemporaneous action, e.g. ನಗುತುಂ ಬನ್ದಂ, he came laughing. ಕರೆಯುತುಂ ವೋದಂ, he went calling. ಕಾದುತ್ತುಂ ಬನ್ದಂ, he came fighting. ಜಡಿ ಯುತ್ತುಂ ವೊಡೆದಂ, he beat chiding. ಕೆತ್ತುತ್ತೆ ಕಡಿದಂ, he cut chipping. ಪರ ಸುತ್ತೆ ಬನ್ದಂ, he came blessing. ಮಿಯಿಗುತೆ ಪೋದಂ, he went shining. ನಗುತ್ತ ಹೇಲಿದನು, he spoke laughing. ಓಡುತ್ತ ಹೋಗುವವನು ಎಡವಿ ಬಿದ್ದಾನು, he who goes running may stumble (and) fall. ನಗುತ್ತ ತಿನ್ನುತ್ತ ಹರಚುತ್ತಾನೆ, he prates (whilst) laughing (and) eating. ರಾಮನು ಹಾಡುತ್ತ ಬಾಯಿಸುತ್ತ ನಗುತ್ತ ಕುಣಿಯುತ್ತಾನೆ, Râma dances singing, playing a musical instrument (and) laughing. ಅಪ್ಪಾ, ನೋಡು! ಅತ್ತಕಡೆಯಿನ್ನ ಕೋಲು ಊಯುತ್ತ ಒಬ್ಬ ಮುದುಕನು ಬರು

ತ್ತಾನೆ, see, father! from that side (there) comes an old man putting down (his) stick on the ground (at every step to support himself).

- 2, continuation (cf. § 339, 6)
- a) in the present tense (see § 313, 1).
- b) in the imperfect (see § 313, 2), e.g. ಇಸುತಿರ್ದಂ, he was shooting (arrows). ಉಣುತಮ್ ಇರ್ದಂ, he was eating. ನಿನ್ನನ್ ಆಂ ಕೂಡಿ ನೋಡಿ ಕಾಣ ದಿನ್ನವರಂ ಚಿನ್ನಸುತಿರ್ದೆಂ, both of us looked about, did not see thee (and) were in anxiety (as to thee) up to this moment.

ಮದಗಜನೆರಡದಿ ಬಾಲದ ಮೊದಲಂ ಪಿಡಿದೆತ್ತಿ ನುರ್ಗುತ್ತಿರೆಯಾ । ಸ್ಯದಿನ್ ಒಗುವ ರಕ್ತಮ್ ಉರಿಯೆನೆ

ತಿದಿಯೊತ್ತುವ ಕಮ್ಮಜನ್ನೊಲಿರ್ದಂ ಭೀನುಂ || Bhîma seized the end of the tails of the two furious elephants, (and) whilst he crushed (them), was like a blacksmith who plied the bellows, the blood that came forth from (their) mouth being the flame. ಗಣಪತಿಯು ತನ್ನ ಕುದುರೆಯನ್ನು ಹುಡುಕುತ್ತಾ ನಡೆದನು, Gaṇapati walked seeking his horse.

c) in the future (see § 313, 3).

When in the modern dialect the present participle has its own subject, it suffixes the vowels ಎ or ಇ combined with a euphonic ಲ್ (see §§ 282. 285. 286), e.g. ವಸಸ್ತ ಬರುತ್ತಲೆ ಕೋಗಿಲೆ ಉಲಿಯುತ್ತದೆ, the cuckoo cries even spring coming (i.e. at the very time when spring comes, as soon as spring comes). ಮಡದಿಸುತರ ಮುಕಾರಕ ನೀ ಮನ ಒಡಬಡುತಲಿ ನಗುತಿರ ಬೀಡ, do not laugh on account of love for (your) wife and son, (your) heart even taking pleasure (in them).

363. The forms of the past relative participle are given in §§ 175-179. Cf. § 254.

It is used to take the place of the relative pronouns in other languages, e.g. బాడిదం, he who sang; పోండం, he who went; బోడిదళ్, she who begged; బగిదాకం, he who considered; పిండుకాదు, it that drank; పట్నర్, those who rise; ఆడిద పోలం, a place in which (people) played; ಕೊಟ್ಟ ವಸ್ತು, a (or the) thing which (somebody) had given; మేంళిక వుల్, the grass which had germinated; ಕಲ್ತ ಪಾಶಂ, the lesson which (somebody) had learned; పోంద్రు బరితి, the place (of the body) to which (somebody) applied a blow; ఆద ఏమ్మ, Vishnu who had become; మాడద కేయ్, a field which nobody

cultivates; ಕಿಡದ ಪಕ್ಷಂ, in case that (something) should not be destroyed; ತೀರದ ಕಜ್ಜಂ, an affair that does not end; ಅಲ್ಲದ ಕಾರ್ಯಂ, an affair which is not proper; ಬಿಗಿದ ಮಳಿ, a strap which has been tightened; ಬೀಡಿದ ದಾನಂ, a gift which has been asked for; ಕುತ್ತಮ್ ಓಸರಿಸಿದಂ, he whose affliction was removed; ವೃತ್ರನು ಹುಟ್ಟದವರು, they to whom a son has not been born; ಕೊಮ್ಲು ಮುಜ್ಜಿದಿತ್ತು, an ox whose horns are broken. *Cf.* § 267.

About its use before adverbs (postpositions, § 212, 6) see § 282.

364. The forms of the present and future relative participles are given in §§ 180-186. Cf. § 254.

They are used in the same way as the relative past participle (also before adverbs, see §§ 282.365), e.g. లుర్గం, he who is or has (see §§ 185.316); అటోవళ్, she who knows or will know (see § 186); ఈడువో టైటిలో, a sandbank that is accumulating; కుంగువో సీఆడర్, a lamp that hangs; ప్రేయ్లో మంటికి, a rain which dashes; బిగువో జామురం, a chowrie which (somebody) waves; బిళివే కేనే, an ear of corn that grows; పూడేవో టిగిం, a kettle-drum that (somebody) beats; పూరయ్లునే కంటం, a conch-shell that (somedody) blows; బెర్ కేస్ట్ a stream that runs; పిడివో శామ్మ్ భామ్మ్ జలంగోళ్, perspiration which comes forth (see § 253, 2, d); పూరేవం, he that nourishes or will nourish; స్వేహిళ్, a woman who scares away (see § 254). పిణిళ్ళ మేకుంటే ఆయికు, the time in which (the cows) are milked, has come. See §§ 273.330, and ef. § 267. An additional instance is:—

ಪಾಡುವ ತುಮ್ಬ ತೀಡುವೆಲರ್ ಆಡುವ ಸೋಗೆ ಕೊಳಂಗಳೊಳ್ ತುಳುಂ ಕಾಡುವ ಬಾಬಿತಿ ಕೋಡುವ ಪುಬಿತಿಲ್ ಸಲಿ ಕೂಡುವ ಕೊಂಟಿ ಮುಟ್ಟಿ ಮು | ದ್ದಾಡುವ ಜಕ್ಕವಕ್ಕಿ ನಲಿದಾಡುವ ಕನ್ನಡವಕ್ಕಿ ಮುದ್ದುಮಾ

ತಾಡುವ ಜಾಣವಕ್ಕೆ ನಡೆ ನೋಡುವರ್ಗಲ್ಲಿಯನ್ ಉಣ್ಣು ಮಾಡುಗಂ || the black bees which hum, the wind which blows, the leaves of palms which wave about, the plantains which fluctuate in (the water of) the ponds, the small islands (in the river) which are cool, the herons which do meet together, the ruddy geese which mutually touch and kiss, the parrots which play about, the clever birds which utter pleasant words cause much pleasure to those who look on.

After one or more preceding past participles the present-future relative participle is often used, giving it or them so to say the sense of the present, e. g. actions, a tail which is long and extends itself.

ಎಡೆಯಿದರನ್ ಆಟ್ಟಿ ಮೋದುವ ಪಡಿಯಟಿಗಟ್ಟಿಗೆಗಳ್, the doorkeepers' sticks which drive away and strike those who are dishonest. ತನ್ನೊಳ್ ಪಳಂಚಿ ಕಿಡುಗುಟ್ಟಿ ತಪ್ಪುವಮ್ಬುಗಳರವಂ, the speed of the arrows that touch, knock against him (and) miss (their deadly aim). ದುರ್ಬಲರಾದವರು ಬಲಿಷ್ಠರ ಕೆಯ್ ಹಿಡಿದು ನಿಲ್ಲಿಸಿ ಕೇಳುವಷ್ಟು ಸಾಮರ್ಥ್ಯ ಸಾಲದೇ ಇರುವದಯಿನ್ದ ಅವರೇನು ಮಾಡಿದರೂ ಸುಮ್ಮಗೆ ತಾಳಿ ಕೊಣ್ಣು ಹೋಗ ಬೇಕಾಗುತ್ತದೆ, because weak persons have not sufficient power to seize the hand of very strong persons, to stop (them and) demand (their rights), they are obliged to bear quietly whatsoever those do.

It is still to be mentioned that occasionally present relative participles are put in an uninterrupted series one after another, e. g. ಗಬಿಸಿವಿಡಿದಾಡುವ ದೀ ವಿಗವಿಡಿವೆಲೆವರದಾಡುವನೊಳ್ ಅಟಿಗಪ್ರತ್ಯ ಯಮ್ ಅಕ್ಕುಂ, the suffix atiga is used (regarding) a man who seizes a pole (and) plays, (regarding) one who bears (or uses to bear) a lamp, (and) regarding one who carries on a betel-leaf trade.

ತಿವಿವ ಮರಳ್ಚುವಬ್ಬರಿಪ ವಗರ್ವಿಪ ಬೊಬ್ಬಿ ಟೀಪಾರ್ವ ಸಾರ್ವ ಮೇಣ್ ಕವಿವ ಕಡಂಗುವಿಟ್ಟಣಿಪ ಸುತ್ತುವ ನಿಲ್ವ ಗೆಲ್ವ ಪೊ | ಣ್ಮುವ ಪುಟವೇಟ್ವ ಪಾಯ್ವ ಮಿಗೆ ಪೊಯ್ವ ತೊಡಂಕುವ ತೋಟಿಗೆಯ್ವ ಕೂಂ ಕುವ ನೆಜಿಸಿ ನೂಂಕುವೇಟ್ಗಿಯ ಬಲಂ ಬಗೆಗೊಣ್ಣುದು ತತ್ತುಮಾರನಾ || that (king's) son's grand army which was piercing, causing to retreat, whooping, behaving proudly, shouting, crying aloud, coming near, and attacking, striving, crowding, surrounding, closing with, standing, gaining the victory, coming forth, jumping up, advancing, beating excessively, getting entangled, struggling, rising (and) pushing in a good manner, attracted the attention.

365. The forms and signification of the infinitive appear in § 187. 188. Here follow some instances:— ಉಣಲ್ ಬನ್ನಂ, he came to eat. ತರಲ್ ಪೋದಂ, he went to bring. ಆವ ಜಗಮಂ ಸಾಧಿಸಲ್ ಪೋದಯ್? ಪೇಟ್, ಎಲೆ ವಿದ್ಯಾಧರಚಕ್ರವರ್ತಿ, which world doest thou go to subdue? Tell, O Vidyâdharačakravarti! ನುಡಿಯಲ್ಲಿ ಬನ್ನಂ, he came to speak. ಬಿತ್ತರಿಸಲ್ಕೆವೇಟ್ ಸುವರ್ಣೀತ್ಕರಮಂ, tell to make large the heap of gold! ಮಾಡಲ್ ದಕ್ಷಂ, he (is) clever to make. ನೋಡಲ್ ಸಮರ್ಥಂ, he (is) suitable to examine. ಉಣಲ್ ಒಳ್ಳಿತು, it (is) good to eat. ನೋಡಲ್ ಸಮಯಂ, it (is) time to see. ವೋಗಲ್ ಪೊತ್ತು, it (is) time to go. ಉಡವೇಟ್ (or ಉಡಲ್ಬೇಟ್), tell (him) to put on clothes. ತರವೇಟ್ (or ತರಲ್ಪೇಟ್) ಸನ್ನದ್ಧವಾಜಿಸಾಧನಮಂ, tell to bring

the force of well equipped horses. ಉಪದ್ರವಮಂ ಮಾಡ ಬೇಡ (or ಮಾಡಲ್ ಬೇಡ), do not cause trouble. ಆಗಲು ಬೇಡಿದುದು, that is fit (or about) to become. ಹುಡುಗರು ಅರ್ಥವನ್ನು ಗ್ರಹಿಸಲಾದಿರು, the boys cannot understand the meaning. ನೀಡರು ಹಾದಿಗೆ ಬರಲೊಲ್ಲರು, mean persons will not come to the (proper) way. ನಾನು ಊರಿಗೆ ಹೋಗಲಿಕ್ಕೆ ಬೇಕು, it is necessary for me to go to the town. ಹೊತ್ತುಣ್ಣಲೆ ಮನೆಗೆ ಹೋಗಲಿಕ್ಕೆ ನಮಗೆ ಅವೃಣೆ ಕೊಟ್ಟರು, they ordered us to go home early. ನನಗೆ ಓದಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can read. ತಾವು ರಕ್ಷಿಸ ಬೇಕು, you must deliver. ನೀವು ಒಳಗೆ ಬರ ಬಹುದು, you may come in. ತಾವು ಇನ್ಥ ಮಾತುಗಳನ್ನು ಆಡ ಬಾರದು, you must not utter such words. ಅವರು ಇಲ್ಲಿಗೆ ಬರ ತಕ್ಕದು, it is proper for them to come here. See § 315 (concerning the passive); § 316, 3 seq.

The locative-infinitive (satisaptami; satyartha, see Šabdamaņidarpaņa under its sūtra 133) has been touched upon in §§ 187, 4; 188, remark; 286. It is the infinitive with the final vowel ప (see also the passive in § 315 wherein it is used, and § 352, 1, a). According to the grammarian Kēšava it is used when there are two subjects (ubhayakartri, Šabdamaņidarpaņa under sūtra 249), e. g. గాంయకం వాడే దీశవం మేజైదం, when the singer sang, the king was pleased (lit. the singer a singing, the king was pleased). వాంక్రవాండే వాందకం బాబిసిందం, when the actor played, the musician sounded (his) musical instrument. వెస్ట్ పూగెటికి జాంగి కేబట్టం, when the bard praised, the liberal man gave. బరే కాణ్డం, when (he) came, (the king) saw (him). నేలన్ అదరే న్యూటీకర్ కాణ్డలనే మనంగూరిగి, when the earth quaked, when the spectators' eyes became tired (and) when the mind was afflicted.

"Some authors", Kêšava says, "do not hesitate to use ఆలో instead (of ఎ), but that is not proper", and adduces the following instances as wrong (abaddha): — బెందబెడ్మంగళనో ఒక్కుప్తిరలో కూట్రి శబస్తి సుమాసింగననాగిద్ నో ఆగళ్, when (they) shampooed (his) lotus-like feet, king Šūdrika was then comfortably seated. బయ్మిన కేష్మిసీలో ఎళినలో ఎనేదువెక్కముతరుగళ్, when (they) desired the purple sunshine of evening, the trees of the hermitage appeared (see § 120, a, 2).

Kêšava remarks that in the above instances అలేవడం (ఆలో+ఓడం) would have been right (šuddha), for which he gives the following instances:— వాన్నం బరలేవడం కేంగ్రిలేయులిగుం, when spring came, the cuckoo sang. గాంళి బింగాలోందు పలి కటిల్నవు, when the wind blew, leaves dropped down.

According to that grammarian substitutes (âdêšas, as to use) for a are ಇನಂ, ಇನೆಗಂ, ಉದುಂ (ಉದು+ಉಂ), ಅನ್ನಂ, ಅನ್ನೆಗಂ, ಅಲೊಡಂ and also ಅಲೊ ಡನೆ (ಅಲ್+ಒಡಂ+ಎ), e.g. ಕಾಮಕರಂ ಕರಮ್ ಅಡಂಗಿ ನುರ್ಗಪ್ಪಿನೆಗಂ ಕಾಮದನ್ ಅಡಂಗೆವೊಯ್ದಂ, when (his) pride hides itself (and) is crushed completely, Skanda beats him so that he becomes ashamed. ಅವಧಿ ಬರ್ಪಿನೆಗಂ ಸಯ್ಯಿಸಿದಂ, when extremity comes, he bears (it) patiently. ಬರವೇಬ್ ಎಮ್ಲುದುಮ್ ಅಂಜ ನಾಚಲದ ವೊಲ್ ಕಣ್ಗೊಪ್ಪಿ ಬರ್ಪಮ್ಬುಜೋದರನಂ, when (he) said "tell Vishnu to come (him) who appears (and) is coming (there) like the Anjanacala!" ನಿನ್ನಿನೆಯನ ಪರಿಸ್ಕ್ರಿಯೊಳ್ ಇರೆನ್ದು ಸಖಿ ತೊಲಗುವುದುಂ, when the female companion said "remain near thy beloved one", and went away. ಓಲಗಂ ಪರೆವುದುಮ್ ಆಲೋಚನೆಗೆ ಪೊಕ್ಕಂ, when the assembly dispersed, he began to consider. (See § 286.) ಉದ್ದವಿರ್ದನ್ ನೆಗೆವನ್ನಂ ಪೊಯ್ಯಲಿನ್ದವ್ವಳಿವುದು, when he who is on high jumps down, jump upon (him) in order to beat (him)! ಬರವ್ಯುಡೆವನ್ನವ್ ಆರಾಧಿಸಿದಂ, so that (his son) may receive a boon, he worships. ಗಂಗೆಯ ವುಡುಗಳನ್ ಅಡಹಡಿಸಿ ಪುಗುವಿನಂ ಭಯವಶದಿಂ, when from fear (he) rushes forward (and) enters the pools of the Ganges. ఇదివ౯ప్పినమో ఆస్తి ఈణ్యం, when he comes to meet (him), he embraces (him). ಈವಸ್ತೆಗಮ್ ಇರ್ದಂ, so that (the king) may give, he remains. ಒಲೆಯೊಡನೆ ಮುತ್ತುಂಗಾಲೊಳ್ ನರೆ ಬರ್ವನೈಗಮ್ ಇರ್, be together with the fire-place when in (thy) old age grey hair grows. ಕುರುಕುಲಾಧಿವಂ ನುಡಿಯಲೊಡಂ, when the chief of the Kuru race spoke. ವಾವಸೆ ಕಿಡಲೊಡಂ ನೀರ್ ತಿಳಿದುದು, when the duck-weed was destroyed, the water became clear (see § 286). ಬರಲೊಡನೆ ಕೊಟ್ಟಂ, when (he) came, he gave (him something).

Kêšava remarks that ఆన్నేగం, ఆన్నం, ఇనేగం, ఇనం use to express the present and future, అందుం, ఆలోపడం the past, and according to this his remark the sentences quoted above have been translated.

Concerning Kêšava's rule as to the use of the infinitive with final ఏ the observation may be made that Bhaṭṭākalaṅka, the author of the Šabdānušāsana, does not take notice of it, because he quotes (as it seems) the following sentences regarding the use of ఆల్ without raising any objection:—గాంయకం వాడలో ఆరసం మిజీదం, when the singer sang, the king was pleased. ఆధ్యా బిడలో దానియిక్తం, when the beggar begged, the liberal man gave. నిగనింది మೂడలో కట్నిలి ప్యూడుడు, when the sun rose, darkness went.

In the modern dialect there is no particular rule regarding the use of అలు (= ఆలో), although it is also employed to express 'when', e. g. కేంళ్లు, when (he, she, etc.) asked (lit. an asking). ఒప్పి కేంళ్లలు, when (he, she, etc.) assented. ఎనలు, when (he, she, etc.) said. ధమ్మను రాజ్యవ ఆళుక్తె రలు ప్రజేగళు సుమదిస్తిద్దరు, when Dharma was ruling the kingdom, (his) subjects were happy. సింగు బరలు నాను ಹೋಗుತ್ತೇనೆ, when thou comest, I shall go. It is however more common to suffix ఆగ (the past participle of ఆగు) to ఆలు, e.g. శంళలాగి, a hearing having become, i. e. when (he, she, etc.) heard; మాడలాగి, ఆళుక్తిరలాగి.

In § 188 it has been shown that the so-called infinitives ending in ω , 90%, 900 originally are verbal nouns. In modern poetry the form with ω occurs occasionally; see e. g. the verse from the Dasapadas quoted in § 366 under remark a.

366. About the conjugation of verbs, (nouns, pronouns and adjectives) in the present, future and past see §§ 189-204.

Some instances are — ವಸಸ್ತರಾಜನ್ ಎಬ್ರಿಸ್ಡಪನ್, ಇನ್ದು ನಾಳೆ ಬರ್ದುಕಿಲ್ಲ ವಿಯೋಗಿಗೆ, the king of spring comes; to-day (and) to-morrow (there) is no life for him who is separated from (his wife and other dear ones). ನುಂಗುವು ವುಮ್ ಒಳವುದಧಿಯೊಳ್ ಮಹಾಮುತ್ಸ್ಯಂಗಳ್, there are also devouring large fishes in the ocean. ನೀನುಳ್ಳೊಡುಣ್ಟು ಬೆಳ್ಗಿಡೆ, if thou art, the white umbrella is. ನಿಮ್ಮ ದೊರೆಗೆ ಬೋಟಿಸಿಯರ್ ಒಳರೇ, are there (any) deities like you? ಅಂಜಿ ಸಿದಂ ಮೂಲೋಕಮಂ ತಾರಕಂ, Taraka frightened the three worlds. ಜಗುನೆಯ ತಡಿಯಲ್ಲಿ ತುಟುಗಳಂ ಮೇಯಿಸಿದಂ, he caused the kine to eat grass on the banks of the Yamuna. ಘೃತಾಹುತಿವಡೆದನಲನನ್ನೆ ದಳ್ಳಿಸಿದಂ, he increased in force like fire that has obtained an oblation of ghee. ಅಜ್ಜಿದಳ್ ಪಾಣ್ನುತ ನೂಜರ ತೆಜಿನೆಲ್ಲಮನ್ ಈಕೆ, this woman knew the whole state of the sons of Paṇḍu.

ಆನ್ ಅಜಿತಿವೆಂ, ಪೃಥೆಯಜಿತಿವಳ್ಳ್ ದಾನವರಿಶ್ರವಜಿತಿವನ್ ಅರ್ಕನ್ ಅಜಿತಿವಂ, ದಿವ್ಯ । ಜ್ಞಾನಿಸಹದೇವನ್ ಅಜಿತಿವಂ;

ನೀನ್ ಆರ್ಗೆನ್ಡಾರುಮ್ ಆಯಿಯರ್, ಅಂಗಾಧಿಸತೀ? || I shall know, Prithe will know, Krishna will know, the sun (or Indra) will know, the very wise person Sahadêva will know; thou to whom (didst thou make known)? When will nobody know, king of Anga?

ತನಿವಣ್ಣಂ ಲಂಚಮ್ ಈವೆಂ ಪುರುಳಿ ನಿನಗೆ ಪೂಗೊಂಚಲಂ ಬೇಗದಿನ್ದಂ ನಿನಗೀವೆಂ ತುಮ್ಬ ಕೆನ್ದಾವರೆಯ ಮಿಸುವ ಮೆಲ್ಮೊಗ್ಗೆಯಂ ಮಾಣದೆನ್ದುಂ | ನಿನಗೀವೆಂ ಹಂಸೆ ಕಮ್ಮಂ ನಿನಗೊಸಯಿಸುವೆಂ ಕೂಡೆ ತಂಗಾಳಿಯೆನ್ನೋ

ಪನನ್ ಇನ್ದಾರಯ್ದು ತನ್ನೆನ್ನೊಡನಿರಿಸಿದೊಡೆನ್ದಾಕೆ ಮಾತಾಡುತಿರ್ಪಳ || She was saying "I will give thee a fully ripe fruit as a present, O female parrot, quickly I will give thee a bunch of flowers, O black bee, ever without stopping I will give thee a soft shining bud of the red lotus, O swan, and I will give thee fragrance, O cool wind, if to-day (you) search, bring and place my lover near me".

ಮುಟ್ಟಿತು ಮುಟ್ಟದು ದಿವಮಂ ಮೆಟ್ಟಿತು ಮೆಟ್ಟದು ರಸಾತಲಾಗ್ರಮನ್ ಎಮ್ಬೊಲ್ | ಬಿಟ್ಟಳಮ್ ಆಗಿರೆ ದಿವಿಜರ

ದಟ್ಟಿಗೆ ಸೊಗಯಿವುದು ಮುನ್ದೆ ಮನ್ದರಶೈಲಂ || In front the mountain Mandara appeared to the eyes of the deities in such hugeness that (they) said: "did it touch (or) did it not touch heaven? did it place down (or) did it not place down (its) foot on the top of Rasatala?" ಈಶ್ವರನ ಮನಮ್ ಅಲ್ಲಾ ಡಿತ್ತೋಡಿತ್ತು ಕಿನ್ನರಸೈನ್ಯಂ, İšvara's mind became agitated, the army of the Kinnaras ran away. ಪಸರಿಸಿದತ್ತು ಮೂಡದಿಸಿಯೊಳ್ ಬೆಳರ್ಗೆಮ್ಮು, a dazzlingly red colour spread about in the east. ಪುದಿದತ್ತು ಪ್ರಕಾಶಂ, lustre came in.

ಆಸವಸದಿಂ ಪಳಗೆಯ್ವಂ ಕಸಮಂ ಸೋದಿಸದೆ ಬಿತ್ತಿದೊಕ್ಕಲಿಗನ ವೋಲ್ | ಸಸಿಯಂ ನೋಡಿ ತಲೋದರಿ

ಬಿಸುಸುಯ್ಗುಂ ಬಯ್ಗುಮ್ ಇನ್ತು ಮಾಡಿದ ಬಿದಿಯಂ || With haste he will make a crop like a farmer who does not remove the weeds (and) sows; the wife examines the young plants, sighs deeply (and) reviles the way in which (he) has done it. ಭೂವಲಯಾಧಿಪಂ ನುಡಿಗುಮ್ ಆ ದೂತಂಗೆ ಸ್ವಚಿ ತ್ತಗತಾರ್ಥಮಂ, the king told the messenger the meaning contained in his own mind. ಕೋಗಿಲೆಯುಲಿಗುಂ ನಯದಿನ್ದೆ ಬೀಸುಗುಂ ಗನ್ಧವಹಂ, the cuckoo cried nicely, the wind blew. ಅರ್ಕೇನ್ದುಗಳಂ ತವೆ ನುಂಗಿರ್ಕುಂ ಕಬ್ತಿಲೆ ಸಿಡಿಲ್ಗಳೆಂದಿಗುಗುಂ, darkness had quite swallowed sun and moon, thunder-bolts came down. ಈ ಯೋಗದೊಳ್ ಆವ ರೋಗಮುಮಂ ಪರಿಹರಿಕುಂ, in this manner (he) will remove whatsoever sickness. ಪಾಲಿಕ್ಯುಂ ಜಗವೆಲ್ಲವಂ ಕಮಲಭವಂ, Brahmâ rules the whole world.

ತರ್ದುಗಳ್ ಅಬಿಿಗುಂ ಬಿಜಿಟಿಯೊ ಳ್ ಉರ್ದಿ ನೆಲಾವರೆಯ ಬೇರನ್ ಆಮಲಕಮುಮಂ ।

ಬರ್ದಿಲಿಮಿಂಚಿಯ ರಸದೊಳ್

ನರ್ದಯೆಯುನ್ದೇರಸಿ ವೂಸೆ ದನಪಂಚಕದೊಳ್ || Ringworm will disappear in five days when (one) rubs (it) with dried cow-dung, rubs, in a merciless manner, the root of Senna and also *Emblic myrobalan* in the juice of a well-matured lemon, and applies (this medicament to it).

Remarks.

a) In § 195 the contingent future of the modern dialect (the Nudigattu calls it samsayarthakriyapada) has been introduced. Here follow some additional instances:—ಅವರು ನಾಳೆ ಬನ್ದಾರು, they may come to-morrow. ಓಡುತ್ತ ಹೋಗುವವನು ಎಡವಿ ಬಿದ್ದಾನು, he who goes running may stumble (and) fall. ಹುಲಿ ಸಿಂಹವನ್ನು ಎದುರಿಸೀತು, a tiger may withstand a lion. ರಾಯರ ಮನೆಯಲ್ಲಿ ಊಟ ಸಿಕ್ಕೀತು, in the king's house a dinner may be obtained. ಅವನು ಈಗ ಬರುತ್ತಿದ್ದಾನು, he may be coming now.

ಸತ್ಯದ ಧರ್ಮವ ನಿತ್ಯವು ಬೋಧಿಸೆ ತೊತ್ತಿನ ಮನಸಿಂಗೆ ಸೊಗಸೀತೇ? ತತ್ವದ ಅರ್ಥ ವಿಚಿತ್ರದಿ ಪೇಟಿಲು ಕತ್ತೆಯ ಮನಸಿಂಗೆ ತಿಳಿದೀತೇ? | ವುತ್ತಳಿಬೊಮ್ಬೆಯ ಚಿತ್ರದಿ ಬರೆದಿರೆ ಮುತ್ತು ಕೊಟ್ಟರೆ ಮಾತಾಡೀತೇ? ಕತ್ತುರಿತಿಲಕವನ್ ಒತ್ತಿ ಫಣಿಯೊಳ್ ಇಡೆ ಅರ್ತಿಯ ತೋಟಿದೆ ಇದ್ದೀತೇ? || da 9 || When (one) teaches (her) the duty of truth continually

Dasapada 9 || When (one) teaches (her) the duty of truth continually, could it be pleasant to the mind of a female servant? When (one) tells (it) the real nature of the soul manifoldly, could it be known to the mind of a donkey? When (one) has drawn a figure of pure gold, if (one) kisses (it), could it speak? When (one) applies a mark of musk to the forehead, will it possibly not cause a nice appearance?

b) The past tense, as remarked in § 194, is not unfrequently used for the present or future, e. g. ಆಯ್ಯೆ, ನಾನು ಸತ್ತೆನು, alas, I die (or shall die). ಕೊಟ್ಟಿನು ಕೊಟ್ಟಿನೆನ್ದು ತಿಳಿ, know I shall certainly give. ನಾನು ಬಸ್ಪೆನು, ನೀವು ಮುನ್ದೆ ನಡೆಯಿರಿ, I come, walk on! ಅಡಿಗೆಯಾಯಿತು, ಎಲೆ ಹಾಕಿರಿ, dinner will (soon) be ready; put the leaves (used as plates)! ಮಾತು ಬಲ್ಲವ ಮಾಣಿಕ ತನ್ನ, ಮಾತು ಆಟ್ ಯದವ ಜಗಳ ತನ್ನ, he who knows (proper) words, brings a ruby; (but) he who does not know (proper) words, brings quarrel. (It may be mentioned here that sometimes the English 'is' is expressed by ಆಯಿತು, it became or has become, e. g. ಹೊತ್ತಾಯಿತು, it is late. ಬೆಳಗಾಯಿ ತು, it is morning. ಸಾಯಂಕಾಲವಾಯಿತು, it is evening. ಎಷ್ಟು ಗಣ್ಣೆಯಾಯಿತು, what o'clock is it? ಒನ್ನು ಗಣ್ಣೆಯಾಯಿತು, it is one o'clock. ಆಟು ವರೆ ಗಣ್ಣೆಯಾ

ಯಿತು, it is half past six o'clock. ಹನ್ನೆರಡು ಕಾಲು ಗಣ್ಟೆಯಾಯಿತು, it is a quarter past twelve. ಕಾಲು ಕಡಿಮೆ ಹತ್ತು ಗಣ್ಟೆಯಾಯಿತು, it is a quarter to ten; but ಅಯ್ದಕ್ಕೆ ನಾಲ್ಕು ಮಿನಿಟು ಕಡಿಮೆ ಅವೆ, it is four minutes to five.)

c) The present tense may be used for the future, e. g.

ಬನದೊಳಗೆ ಪೋಗಿ ಪೊಸವೂ

ವಿನ ಗೊಂಡಲನ್, ಆಕ್ಕ, ನಿನಗೆ ತನ್ನಪ್ಪೆಂ... | I go into the garden (and) bring (for ತರ್ಪೆಂ, I shall bring) thee, sister, a bunch of fresh flowers (see § 215, 5, b).

The Kannada grammar Nudigattu says that in speaking (ಬಾಯ್ಮಾತು) the form of the future does not occur (in modern Kannada), in its stead the present is used, e. g. for ರಾಯರು ನಾಳೆ ಬರುವರು people say ರಾಯರು ನಾಳೆ ಬರುವರು people say ರಾಯರು ನಾಳೆ ಬರುತ್ತಾರೆ.

Also when in the modern dialect the meaning of 'to use' is expressed either by the simple future tense, as ಬ್ರಾಹ್ಮಣರು ದಿನಾಲು ಸ್ನಾನ ಮಾಡುವರು, people say ಬ್ರಾಹ್ಮಣರು ದಿನಾಲು ಸ್ನಾನ ಮಾಡುತ್ತಾರೆ, or by the continuative future tense, as ಬ್ರಾಹ್ಮಣರು ನಿತ್ಯದಲ್ಲಿ ಸ್ನಾನ ಮಾಡುತ್ತಿರುವರು, they say ಬ್ರಾಹ್ಮಣರು ನಿತ್ಯದಲ್ಲಿ ಸ್ನಾನ ಮಾಡುತ್ತಿರುತ್ತಾರೆ (see § 313,*3).

A few additional sentences are: — ನಾಳೆ ಹೋಗುತ್ತೇನೆ, I shall go to-morrow. ನೀರು ಬೇಕಾದರೆ ಕೊಡುತ್ತೇನೆ, if (you) want water, I shall give (you some). ನೀವು ಬರುವ ತನಕ ನಿಸ್ತಿರುತ್ತೇನೆ, I shall stay till you come. ನಿನ್ನ ಕೂಡಾ ನಾಳೆ ಬನ್ದರೆ ನನ್ನದು ನಾಲ್ಕು ದಿವಸದ ಓದು ನಿಲ್ಲುತ್ತದೆ, if (I) come with thee to-morrow, my study will be interrupted for four days.

367. The forms of the imperative appear in § 205—208.11 The following instances may be given:—

Singular.

ಆನ್ ಇದಂ ಮಾಟ್ಪಿಂ, let me do it!

ವಾಡೆಲೆ ತುವ್ಬ! ಬಗ್ಗಿಸೆಲೆ ಕೋಗಿಲೆ! ತೀಡೆಲೆ ಗನ್ನವಾಹ! hum, O black bee! cry, O cuckoo! blow, O wind! ಹರಿ, ಕೀಳ್, hear, Hari!

¹⁾ It may be remarked that according to the Sabdanusasana the imperative with final A, etc. includes asis, blessing, benediction; vidhi, ordering; nimantrana, bidding; amantrana, calling; adhyeshana, soliciting; samprasna, questioning about or considering what is to be done; preshana, urging (an inferior); vijnapana, begging (a superior); ajnapana, directing (to follow a rule); prarthana, praying.

ವಾಯಸದನ್ನೆ ನೋಡು! ಬಕನಸ್ತಿರೆ ಮೆಲ್ಲನೆ ಮೆಟ್ಟು! ಕಚ್ಛವೋ ಪಾಯದಡಂಗು! ನಿಲ್ ಭ್ರಮರಿವೊಲ್! ಭ್ರಮಿಯಸ್ತಿರೆ ಬೆಚ್ಚರಾಗು! ಖ । ಡ್ಡಾಯುಧಚಾಪಮಂ ವೊಳೆವ ಮಿಂಚನೆ ವೋಲ್ತಿರೆ ಬೀಸು! ನೀಂ ಖಳ

ನ್ಯಾ ಯದಿನೆಲ್ಲ ಮಂ ನೆಜಿಯೆ ಕಲ್ತು ಪದೇಶಕನಾಗು ಶೋಕದೊಳ್! | Look like a crow! Step slowly like a crane! Hide with the stratagem of a tortoise! Stand like a spinning top (?)! Be roaming like a bee! Swing the sword-weapon-bow (?) whilst resembling a shining flash of lightning! In the manner of a scoundrel learn all well (and) become a teacher in the world! ಸೀನ್ ಇರು or ಸೀನ್ ಇರ್, be thou!

ಇರು, ಮಗಳಿ (o. r. ಮರುಳಿ)! ಶುಷ್ಕವೈಯಾ ಕರಣಂಗಂ ಶುಷ್ಕತಾರ್ಕಿಕಂಗಂ ಬೆಳ್ಳ | ಕ್ಷರಿಗಂಗಂ ವಿಷಯಮೆ ಕಾ

ವ್ಯರತುನಮ್ ಅತಿಚತುರಕವಿಕದಮ್ಬಕವಿಷಯಂ? || Remain, O daughter! Have the vain grammarian and the vain disputant and the rustic as their aim excellent poems which are (only) the aim of the mass of very clever poets?

ಕೊಳ್ಳೊಳ್ಳಿನ್ದೊಡನೊಡನೆಯೆ ತುಳ್ಳುವ ಯುವಿತಿಯರ ಕರಪರಿಚ್ಯುತಸಲಿಲಂ | ಗಳ್ಳೊಳೆ ಬಿಡಿಕೆದಯಿವ ಕಿಂ

ಜಳ್ಳದಿನ್ ಆದುದು ಸರೋವರಂ ಕಪಿಶಜಳಂ || When the pond took the waters that fell from the hands of the young women who said "take! take!" and all at once sprinkled, it became reddish-brown water on account of the filaments (of lotus flowers) that became loose and were scattered about. ತಮ್ಮಾ, ಇಲ್ಲಿಗೆ ಬಾ, brother, come here! ತಂಗೀ, ಊಟಕ್ಕೆ ನಡೆ, sister, go to dine! ಮಗಳೇ, ಸುಖದಿನ್ದ ಇರು, daughter, be joyful! ದೇವಾ, ನನ್ನನ್ನು ಉದ್ದರಿಸು, God, save me!

ಬಾರ, ಮರಾಳಿಕಾಗಮನೆ! ನೋಡ, ಚಕೋರವಿಶೋಲನೇತ್ರೆ! come thou who walkest like a female swan! see thou who hast the fickle eye of a partridge! ನೀನ್ ಇರ, be thou!

ಅವಧರವುದು ಬಿನ್ನಪವುಂ, listen (thou) to (my) respectful petition! ರಕ್ಷಿ ಪುದಿನ್ನಂ, save (thou) me! ಮಗುಟ್ ಬೇಟ್ಪುದೆ ಬೇಟ್ಪುದು, even pray (thou), pray (thou) again!

ಅವಂ ಕುಡುಗೆ, may he give! ಅವಂ ತರ್ಕೆ, let him (or may he) bring! ದೇವರಂ ಪೂಜಿಸುಗೆ ಬುಧಂ, let the wise man worship the gods! ಸಂಜೆಯೊಳ್ ನಿಯಮಮಂ ಮಾಡುಗೆ, let him perform the religious observance in the evening! ಬುಧುಕ್ಷು ಭೋಜನೆಂಗೆಯ್ಗೆ, may the hungry man eat! ಉಪಾಧ್ಯಾಯಂ ಮಾಣವಕನನ್ ಓದಿಸುಗೆ, let the teacher instruct the boy in the šastras! ಪುತ್ರಂ ವ್ಯಾಕರಣಮನ್ ಓದುಗೆ, ಮೇಣ್ ವೇದಮನ್ ಓದುಗೆ, the son may read the grammar, or he may read the vêda! ಬಣ್ಟನ್ ಊರಿಿಗೆಗೆಯ್ಗೆ, let the servant work! ಅರಸನ್ ಇದಂ ಮಾಡುಗೆ, may the king do this! ಪ್ರಜೆಯಿನ್ತು ಮಾಡುಗೆ, let the people do thus! ಎಮಗೀತಂ ಭಿಕ್ಷುಮಂ ಕುಡುಗೆ, may this man give us alms! ನರನಾಥನ್ ಆ ತೆಯಿದಿಂ ಪೆರ್ಚಿಕ್ಕೆ ದೇಶಂಗಳಂ, may the king cause the countries to thrive in that manner! ವೇದದೊಳ್ ಒಸ್ಪಿದಾಯು ನಿನಗಕ್ಕೆ ಬೇಗಂ, may soon the life that is usual in the vêda, become thine! ದೇವರು ನಿನಗೆ ದಯ ಮಾಡಲಿ, may God have compassion on thee! ಅವನು ಒಳಗೆ ಬರಲಿ, let him come in! (see § 316, 10.14).

ಜಿನನ್ ಎಮಗೆ ಸುಖಮಂ ಮಾಯ್ಪಿದು, may the Jina give us joy!

Plural.

ಅನಿಬರುವ್ ಒನ್ದಾಗಿ ತಾಗುವಂ ಫಾಲ್ಗಣನೊಳ್, let us altogether attack Phâlguṇa! ಅಮ್ ಎಲ್ಲರುವ್ ಈಗಳ ಅಶ್ವಮೀಧಂಗೆಯ್ತಂ, let all of us now perform a horse-sacrifice! ಏಗೆಯ್ವಂ, what shall we do? ಇನ್ನು ಮನೆಗೆ ಹೋಗೋಣ, let us now go to (our) house! ತನ್ದೆಯಪ್ಪಣೆಯನ್ನು ಕೇಳುವ, let us ask the permission of (our) father!

ವ್ಯಾಳದಸ್ತಿಕುಳಮಂ ಸಮ ಕಟ್ಟಿಂ, make ye ready the troop of beasts (and) elephants! ಗುರುಗಳಿರಾ, ಮುದದಿನ್ ಎಮಗೆ ಬೆಸಸಿಂ ಕಥೆಯಂ, O guru, delightfully communicate a story to us! ಮಕ್ಕಳಿರಾ, ನಿತ್ಯದಲ್ಲಿ ದೇವರನ್ನು ಹೊಗಬಿೌರಿ, O children, praise God continually! ಅಣ್ಣಾ, ಇಲ್ಲಿ ಬಸ್ನಿರಿ, O brother, come here! ಸ್ವಾಮಾ, ತಾವು ಕೂತು ಕೊಳ್ಳಿರಿ, O sir, sit down! ನೋಡಿ ನೀವು, see ye!

ನೀಮ್ ಎಮಗಭೀಷ್ಟಮನ್ ಈವುದು, give ye us the desired object! ನೀಮ್ ಇದಂ ಮಾಟ್ಪುದು, make you this!

ಅವರ್ ಮಾರಿಲ್ಕಿ, may they (or let them) do (it)! ತತ್ವಮಂ ನಮ್ಬುಗೆ ವಿಬುಧರ್, may the wise put their trust in true knowledge! ಎಮ್ಮ ಮಗಂಗಿವರ್ ಪೆಣ್ಣಂ ಕುಡುಗೆ, may they give a female to our son! ಅವರು ಬರೆಯಲಿ, may they (or let them) write!

ತಾಮ್ ಇದಂ ಮಾಟ್ಪುದು, let them do this! ಅವರು ಹೋಗುವದು, let them go!

368. The forms of the conjugated negative are given in §§ 209. 210; cf. § 316, 5.6.8.9. Regarding bhavavacanas combined with 22 see §§ 209 298. 299. 316, 2.18; cf. § 254, remark 1.

Here follow some modern instances:—ಅವರು ಈಗ ಬಾರರು, they do not come now. ಯುಧಿಷ್ಠಿ ರನ ಸದಾಚಾರವನ್ನು ಎಷ್ಟು ವರ್ಣಿಸಲಿ? ಅವನು ತನ್ನ ವೈರಿಗಾದರೂ ಬಿಜುನುಡಿಗಳನ್ನು ಆಡನು, ಪರಸ್ತ್ರೀಯರನ್ನು ಪಾಪದೃಷ್ಟಿಯುನ್ದ ನೋಡನು ಇತ್ಯಾದಿ, how much shall I praise the virtuous conduct of Yudhishthira? He did not utter abusive words even against his enemies, he did not look at the wives of others with a wicked eye, etc. ಇನ್ನು ನಾನು ಬಾಬಿಸಿನು, I shall live no longer. ದೊರೆಯ ರಥವಾದರೂ ಎಣ್ಣೆಯಲ್ಲದೆ ತಿರಗದು, even the king's chariot does not go without oil. ದೇವರು ವರಾ ಕೊಟ್ಟರೂ ಪೂಜಾರಿ ವರಾ ಕೊಡನು, though God gives a boon, the officiating priest does not give the boon. ದೇವರಿಗೆ ತಿಳಿಯದ ಹಾಗೆ ಮಾಡುವದು ಎಸ್ಟಿಗೂ ನಮ್ಮಿನ್ದಾಗದು, acting without God's knowledge is never possible for us. ಅವನಿನ್ನ ಇಷ್ಟು ಭಾರವ ಹೊರೋಣ ವಾಗದು, he cannot bear such a load. ರಾಮನು ಊರಿಗೆ ಹೋಗುವದಿಲ್ಲ, Râma does not go abroad. ಭಾನ್ತಿ ಹೋದರೂ ಭಯ ಹೋಗಲಿಲ್ಲ, though (his) bewilderment goes, (his) fear has not gone. ನಾನು ಏನೂ ಅನ್ನಲ್ಲಿ, I have said nothing.

XXVII. On words corrupted from Samskrita.

369. The Kannada language consists

- of words that are peculiar to the country (desiyas) or are pure Kannada (accagannada, which are represented by fat types in the Mangalore Dictionary),
- 2, of words that have been borrowed from Samskrita without any alteration (samsamskritas, see § 70),
- 3, of words that have been more or less corrupted from Samskrita (apabhramšas or tadbhavas, see §§ 74. 79. 81. 82. 84—89. 218. 219. 223. 273. 370), regarding which it is to be remarked that they may also (in speaking or writing) be used in their original form,
- 4, of some words (about 21) that exist in Kannada as well as in Samskrita (tatsamas, see § 71, and compounds with them, § 252, 3) or are as it were Kannada and Samskrita.

Of these four kinds of words the language was made up at the time of the grammarian Kêšava and his learned predecessors.

Afterwards during the reign of the Musulmans many Hindusthâni terms were introduced, and also Mahratti words became naturalised in Kannada. 370. Samskrita words which only change their finals when naturalised or used as declinable bases in Kannada, have been introduced in §§ 74-79. 81. 82. 84-89.

Samskrita words which undergo further, so to say more essential changes when adopted by Kannada people, i.e. the real apabhramsas or tadbhavas, are now to be considered. It will be sufficient for learning the way of their formation from the following alphabetical list in which all the Tadbhavas especially mentioned by Kêsava as such (about 800) are included, the terms in parenthesis denoting the original Samskrita terms. Final Ξ of Samskrita words is represented by ω .

ಅಕ್ಕರ (ಅಕ್ಷರ); ಅಗಸೆ (ಅತಸಿ); ಅಗುಬಿ (ಅರ್ಗಲ); ಅಗ್ಗ (ಅರ್ಘ); ಅಗ್ಗಿ (ಅಗ್ನಿ); ಅಂಕುಸ (ಅಂಕುಶ); ಅಂಗಣ (ಅಂಕನ or ಅಂಗನ); ಅಜ್ಞ (ಅಚ್ಛ or ಅಛ್ಯ); ಅಚ್ಚನೆ (ಅರ್ಚ ನೆ); ಅಚ್ಚರಸಿ (ಅಸ್ಸರಸಿ); ಅಚ್ಚರಿ (ಆಶ್ಚರ್ಯ); ಅಚ್ಚಿ (ಅಕ್ಷಿ); ಅಚ್ಚು (ಅಕ್ಷ); ಅಜ್ಜ (ಆರ್ಯ); ಆಂಚೆ (ಹಂಸೆ); ಅಟ್ಟವೆ (ಅಷ್ಟಮ); ಅಡವಿ (ಅಟವಿ); ಅದ್ದ (ಅರ್ಧ); ಅದ್ದಿಕ (ಅಧ್ಯಕ್ಷ); ಅನ್ತ (ಅನ್ತಃ); ಅನ್ದಳ (ಆನ್ಡೋಲ); ಅನ್ದುಗೆ (ಅನ್ದುಕ); ಅನ್ನೆಯ (ಅನ್ಯಾಯ); ಅಮರ್ಮ (ಅಮೃತ); ಅಮಾಸೆ (ಅಮಾವಾಸ್ಯೆ); ಅಯೊಗ (ಅಯೋಗ್ರ); ಅರುಹ (ಅರ್ಹ); ಅಲಸುಗೆ (ಆಲಸ್ಯಕ); ಅಲುಪ (ಅಲ್ಪ); ಅವಣ (ಅವನ); ಅವತೆ (ಅವಸ್ಥೆ); ಅವರೆ (ಅಮರೆ; ರ್. ಆಪ ರೆ); ಆವಸೆ (ಅಮಾವಾಸ್ಥೆ; ef. ಅಮಾಸೆ); ಅಸಡಿ or ಆಸಡಿ (ಆಪಾಥ); ಅಸನಿ (ಅಶನಿ); ಅಸುಗೆ (ಅಶೋಕ or ಅಶೋಕೆ); ಅಳಕ (ಅಲೇಖ); ಅಟಿಿಗೆ (ಅಲಿಕ); – ಆಕರುಸನ (ಆಕ ರ್ಷಣ); ಆಕಾಸ (ಆಕಾಶ; ರ್. ಆಗಸ); ಆಗರ (ಆಕರ); ಆಗಸ (ಆಕಾಶ); ಆಗಾರ (ಆಕಾ ರ; ್. ಆರ); ಆಂಗಿರ (ಆಂಗಿರಸ); ಆಡಸೊಗೆ (ಆಟರೂಷಕ); ಆಣೆ (ಆಜ್ಞೆ); ಆಮಿಸ (ಆ ವಿಷ); ಆಯಿಸ (ಆಯುಷ್ಯ); ಆರ (ಆಕಾರ); ಆರ (ಆಗಾರ); ಆರಮ್ಭ (ಆರಮ್ಭ); ಆರವೆ (ಆರಾಮ); ಆವರೆ (ಅಮರೆ); ಆಸಡಿ, see ಅಸಡಿ; — ಇಂಗಳ (ಅಂಗಾರ); ಇಂಗು (ಹಿಂಗು); ಇಂಗುಲಿಕ (ಹಿಂಗುಲಿಕ): ಇಜ್ಜೆ (ಇಜ್ಜೆ); ಇಟ್ಟಿಗೆ (ಇಷ್ಟಕ); ಇನ್ನರ (ಇನ್ನ); — ಈಸರ (ಈ ಶ್ವರ); - ಉಗ್ಗಟ (ಉತ್ಕಟ); ಉಂಗುಟ or ಉಂಗುಟ್ಟ (ಅಂಗುಷ್ಟ); ಉಜ್ಜವಣೆ (ಉದ್ಯಾಪನ); ಉಜ್ಜಳ (ಉಜ್ಜ್ವಲ); ಉಚ್ಚುಗ (ಉದ್ಯೋಗ); ಉಜ್ಜೆಣಿ (ಉಜ್ಜಮನಿ); ಉತ್ತರಿಗೆ (ಉತ್ತರೀ ಯಕ); ಉದ್ದ (ಉಚ್ಚ); ಉಪ್ಪಡ (ಉತ್ಪಟ); ಉಮ್ಮತ or ಉಮ್ಮತ್ತ (ಉಸ್ಮತ್ತ); ಉಮ್ಮೆ (ಉಷ್ಟೆ); - ಎಕ್ಕ (ಏಕ); ಎರ್ಕೆ (ಅರ್ಕ); ಎಳೆ. (ಇಲಿ); - ಏಳಗ (ಏಡಕ); - ಒಟ್ಟಿ (ಉಷ್ಟ್ರ); — ಓಗ (ಓಘ); ಓಳಿಗೆ (ಓಲಿಕೆ); — ಔಸದ (ಔಷಧ); — ಕಂಸಾಳ (ಕಾಂಸ್ಯತಾಲ); ಕಕ್ಕಸ (ಕರ್ಕಶ); ಕಂಕರಿ (ಖಂಕರಿ); ಕಜ್ಜ (ಕಕ್ಷ); ಕಜಾಕ (ಖಜಾಖ); ಕಜ್ಜ (ಕಾರ್ಯ); ಕಜ್ಜಿ (ಖರ್ಜು); ಕಂಚಿ (ಕಾಂಚಿ); ಕಂಚು (ಕಾಂಸ್ಥ); ಕಟುರ (ಕಠೋರ); ಕಟ್ಟ (ಕನ್ನ); ಕಡ (ಕಟ); ಕಡಗ (ಕಟಕ); ಕಡ್ಡಿ (ಕಾಷ್ಟ); ಕಣಿ (ಖನಿ); ಕಣ್ಣ (ಕಣ್ಣ); ಕಣ್ಣಿಕೆ or ಕಣ್ಣಿಗೆ (ಕಣ್ಣಿಕೆ); ಕಣ್ಟಿಯ (ಕಣ್ಟಕ); ಕಣ್ಣ (ಕಾಣ್ಡ); ಕತೆ (ಕಥೆ); ಕತ್ತರಿ (ಕರ್ತರಿ); ಕತ್ತುರಿ (ಕಸ್ತೂರಿ); ಕದಿರ (ಖದಿರ; ರ್. ಕಯ್ರ); ಕನ್ತೆ (ಕನ್ನೆ); ಕನ್ನ (ಕರ್ಣ); ಕನ್ನಡ (ಕರ್ಣಾಟಕ);

ಕನ್ನಿಕೆ (ಕನ್ಯಕ); ಕವ (ಕಪ); ಕವ್ಪಡ (ಕರ್ಪಟ); ಕವುರ (ಕರ್ಪುರ); ಕಬ್ಬ (ಕಾವ್ಯ); ಕಮ್ಬಳಿ (ಕಮ್ಬಲ); ಕಮ್ಮ (ಕರ್ಮ); ಕಮ್ಮಿ (ಕರ್ಮಿ); ಕಯ್ರ or ಕೈರ (ಬದಿರ); ಕರ (ಖರ); ಕರಗಸ (ಕ್ರಕಚ); ಕರಡಗೆ (ಕರಣ್ಯಕ); ಕರಮ್ಮ (ಕದಮ್ಮ); ಕವ (ಕ್ರಮ); ಕವಳ (ಕಬಲ); ಕವಿಂಜಳ or ಕವಿಂಜು (ಕಪಿಂಜಲ); ಕವಿಲೆ (ಕಪಿಲೆ); ಕವುಂಗು (ಕ್ ಮುಕ); ಕಸಾಯ (ಕವಾಯ); ಕಳ (ಖಲ); ಕಳಸ (ಕಲಶ); ಕಬಿವೆ (ಕಲಮ); ಕಾಗೆ (ಕಾಕ); ಕಾರ (ಕ್ಷಾರ); ಕಾರಿಗೆ or ಗಾರಿಗೆ (ಖಾತಿಕೆ); ಕಾಸ (ಖಾಸ); ಕಾಸಾಯ (ಕಾವಾಯ); ಕಾಸೆ or ಕಾಸಿ (ಕಾಶಾ); ಕಾಳೆ (ಕಹಲಿ); ಕಿಳ್ (ಖಿಲ್ಪ); ಕೀರ (ಕ್ಷೀರ); ಕೀಲ್ (ಕೀಲ); ಕುಕ್ಕೆ (ಕುಕ್ಷಿ); ಕುಂಕುವ (ಕುಂಕುಮ); ಕುಣ್ಟ (ಕುಣ್ಹ); ಕುಪ್ಪಸ (ಕೂ ರ್ವಾಸ); ಕುಮ್ಬ (ಕುಮ್ಬ); ಕುಮ್ಬಳ (ಕೂಪ್ಮಾಣ್ಡ); ಕುರ (ಖುರ); ಕುವರ (ಕುಮಾರ; ಳ. ಕೋರ); ಕುಸುಮೈ (ಕುಸುಮ್ಬ); ಕೂವ (ಕೂಪ); ಕೂಟಿ್ (ಕ್ರೂರ); ಕೇಣಿ (ಕ್ರೇಣಿ); ಕೇವಣ (ಕ್ಷೇಪಣ); ಕೈದವ (ಕೈತವ); ಕೈರ=ಕಯ್ರ; ಕೊಂಚೆ (ಕ್ರೌಂಚ); ಕೊಟ್ಟ (ಕೋಷ್ಟ); ಕೊಡಲಿ (ಕುಠಾರ); ಕೊಡಸಿಗೆ (ಕುಟಜಕ); ಕೊಣ್ಡ (ಕುಣ್ಡ); ಕೊತ್ತುವ್ಪುರಿ (ಕುಸ್ತುಮ್ಬುರು); ಕೊನ್ತ (ಕುನ್ತ); ಕೊಡುಕ (ಕುಹಕ); ಕೋಗಿಲಿ (ಕೋ ಕಿಲ); ಕೋಟೆ or ಕೋಣ್ಟೆ (ಕೋಟ್ಟ); ಕೋಡಿ (ಕೋಟಿ); ಕೋಡು (ಕೂಟ); ಕೋಡ್ (ಕೋಣ); ಕೋರ (ಕುಮಾರ); ಕೋವಣ (ಕೌಪೀನ); ಕೋಟಿ (ಕುಕ್ಕುಟ); - ಗಜಿ (ಗದೆ); ಗಂಜಿ (ಕಾಂಜಿ); ಗಡಗೆ (ಘಟಕ); ಗಡೆ (ಘಟಿ); ಗಣ್ಟ (ಗ್ರಸ್ಥಿ); ಗಣ್ಟೆ (ಘಣ್ಟೆ); ಗದಕಿ (ಕೃತಕಿ); ಗನ್ತ (ಗ್ರಸ್ಥ); ಗರಣ (ಗ್ರಹಣ); ಗರ್ಗರ (ಘರ್ಘರ); ಗಳಸ್ತಿಗೆ (ಗಲಸ್ತಿಕೆ); ಗಬಿಗೆ (ಘಟಕೆ); ಗಾಜು (ಕಾಚ); ಗಾಡ (ಗಾಥ); ಗಾನ (ಗಹನ); ಗಾರಿಗೆ, see ಕಾರಿಗೆ; ಗಾವ or ಗಾವೆ (ಗ್ರಾಮ); ಗಾವಿಲ (ಗ್ರಾಮಾಣ); ಗಾಹೆ (ಗಾಥೆ); ಗಿರಿಗಟ (ಗಿರ್ಗಟಿ); ಗಿರಿಸ (ಗಿರಿಶ); ಗುಜ್ಜರ (ಗುರ್ಜರ); ಗುಡಿ (ಕುಟಿ); ಗುಣ್ಟಿಗೆ (ಘುಣ್ಟಿಕೆ); ಗುತ್ತ (ಗುಪ್ತ); ಗುದ್ದರಿ (ಕುದ್ದಾಲ); ಗುಮ್ಪನ (ಗುಮ್ಪನ); ಗುಳ (ಗುಡ); ಗುಳಿಗೆ (ಘುಟಕೆ); ಗೂಗೆ (ಘೂಕ); ಗೋಟ್ಟಿ (ಗೋಷ್ಟಿ); ಗೋಡೆ (ಕೋಟಿ); ಗೋದುವೆ (ಗೋಧೂಮ); ಗೋರಟಿ or ಗೋರಣ್ಣೆ (ಕುರುಣ್ಣ); ಗೋವಳ (ಗೋಪಾಲ); ಗೋಸಣೆ (ಗೋಷಣೆ); ಗೋಬ, o. r. ಘೋಟ (ಘೋಟ); ಗೋಚಿಗೆ, o. r. ಘೋಟಿಗೆ (ಘೋಟಿಕೆ); ಗೌಳ (ಗೌಡ); – ಘಟ್ಟಣೆ (ಘಟ್ಟಣ); — ಚಕ್ಕ (ಚಕ್ರ); ಚಕ್ಕುರಿ (ಶಷ್ಕುರಿ); ಚಟ್ಟಿ (ಷಷ್ಠಿ); ಚದುರ (ಚತುರ); ಚನ್ದ (ಛನ್ದ); ಚನ್ದ (ಚನ್ನ); ಚರಿಗೆ (ಚರ್ಯೆ); ಚವಿ (ಛವಿ); ಚಾನ್ದಸ (ಛಾನ್ಗಸ); ಚಾವಳ (ಚಾಪಲ); ಚಾವುಣ್ಡೆ (ಚಾಮುಣ್ಡೆ); ಚಿಕರಿ (ಶಿಖರಿ); ಚಿಕಿಚ್ಚೆ (ಚಿಕಿತ್ಸೆ); ಚಿತ್ತ (ಚಿತ್ರ); ಚಿನ್ನ (ಭಿಹ್ನ); ಚಿನ್ನ (ಭಿನ್ನ); ಚಿಪ್ಪ (ಶಿಲ್ಪ); ಚಿಪ್ಪಿಗ (ಶಿಲ್ಪಿಕ); ಚೌ (ಚತುಃ); — ಜಗನ (ಜಘನ); ಜಗ (ಜಗತ್); ಜಗಳಿ (ಝಗಟಿ, o. r. ಝಗಡೆ); ಜಗುನೆ (ಯಮುನೆ); ಜಂಕೆ (ಝಂಕೆ); ಜಂಜು (ಝಂಝೂ); ಜಡಿತಿ (ಝಟಿತಿ); ಜಡೆ (ಜಟಿ); ಜತನ (ಯತ್ನ); ಜತಿ (ಯತಿ); ಜನ್ತ (ದನ್ತ); ಜನ್ತ (ಯನ್ತ); ಜನ್ನ (ಯಜ್ಞ); ಜನುಳ (ಯಮಲ; ರ್. ಜನಳ); ಜನ್ಸು (ಝನ್ಸು); ಜರ (ಜ್ವರ); ಜವ (ಯಮ); ಜವಣ (ಜೀಮನ; ರ್. ಜೀವಣ); ಜವನಿಕೆ (ಯವನಿಕೆ); ಜವಳ (ಯಮಲ); ಜವಳಿ (ಯಮಲಿ or ಯಮಲ); ಜವೆ (ಯವೆ); ಜವ್ವನ (ಯೌವನ); ಜಸ

(ಯಶ); ಜಸೋಯೆ (ಯಶೋದೆ); ಜಾಣ್ (ಜ್ಞಾನ); ಜಾತ್ರೆ (ಯಾತ್ರೆ); ಜಾದಿ (ಜಾತಿ); ಜಾದು (ಧಾತು); ಜಾನ (ಧ್ಯಾನ); ಜಾಳೆ (ಜ್ವಾಲೆ); ಜಿಗುಳಿ or ಜಿಗುಳಿ (ಜಲೂಕೆ); ಜಿನ್ನ, o. r. ಜೀನ್ನ (ಜೀರ್ಣ); ಜೀರಗೆ, o. r. ಜೀರಿಗೆ (ಜೀರಕ); ಜೀವಗ (ಜೀವಕ); ಜುಕುತಿ or ಜುಗುತಿ (ಯುಕ್ತಿ; ಆ. ಜುತ್ತಿ); ಜುಗ (ಯುಗ); ಜುಗುವು (ಯುಗ್ಮ); ಜುತ್ತಿ (ಯುಕ್ತಿ); ಜುದ್ಧ (ಯುದ್ಧ); ಜೂಜು, see ಜೂದು; ಜೂದು, o. r. ಜೂಜು (ದ್ಯೂತ); ಜೀಟಿ (ಜೇಷ್ಟೆ); ಜೀವಣ (ಜೀಮನ); ಜೊನ್ನ (ಜ್ಯೋತ್ಸ್ನೆ); ಜೋಗ (ಯೋಗ); ಜೋಗಿ (ಯೋಗಿ); ಜೋಣೈಗ (ಝೋಣ್ಪಿಗ?); ಜೋತಿ (ಜ್ಯೋತಿ); ಜೋಯಿಸ (ಜ್ಯೋತಿಷ); ಜೋಸ (ಜೋಷ);-ಝಲ್ಲರಿ (ಝಲ್ಲರಿ); ಝಳ (ಝಲಿ); ಝಳಕ, or perhaps ಝರಿಕ (ಝಲಕ್ಕೆ); — ಡಕ್ಕೆ (ಡಕ್ಕೆ); ಡಮರುಗ or ಡವರುಗ (ಡಮರುಕ); ಡೆಂಕೆ (ಥೆಂಕೆ); – ತಡ (ತಟ); ತಡಿ (ತಟಿ); ತದಿಗೆ (ತೃತೀಯೆ); ತನ್ತುರ (ತನ್ತ್ರ); ತನ್ದೆ (ತಾತ); ತಪಸಿ (ತಪಸ್ಪಿ; ೧೯. ತವಸಿ); ತಮ್ಬುಲ (ತಾಮ್ಸೂಲ); ತರಂಗು (ತರಂಗ); ತರಣ (ತ್ರಾಣ); ತರಸ (ತ್ರಾಸ); ತರ್ಮ (ದರ್ದು); ತವಸಿ (ತಪಸ್ತಿ); ತಳ (ಸ್ಥಲ); ತಾಣ (ಸ್ಥಾನ); ತಾಪಣಿ (ಸ್ಥಾಪನ); ತಾಮಿ (ತಾಲ); ತಿ (ತ್ರಿ); ತಿಕ್ಕ (ತೀಕ್ಷ್ಣ); ತಿಗ (ತ್ರಿಕ); ತಿಣ (ತೃಣ); ತಿಬ್ಬ (ತೀವ್ರ); ತಿಮಿತ (ಸ್ತಿಮಿತ); ತುಜ್ಞ (ತುಜ್ಞ್ಯ); ತುತಿ (ಸ್ತುತಿ); ತುರಿಹ (ತ್ವರಿತ); ತೂಳ (ಸ್ಥೂಲ); ತೆಲ್ಲಿಗ (ತೈಲಿಕ); ತೊಣ್ಣೆ (ತುಣ್ಣಿ); ತೊವರಿ (ತುವರಿ); ತೊಳಚಿ or ತೊಳಚಿ (ತುಲಸಿ); ತೋಮ (ಸ್ತೋಮ); ದಣ್ಣು (ದಣ್ಣ); ದನ (ಧನ); ದನಿ (ಧ್ವನಿ); ದಪ್ಪ (ದರ್ಪ); ದಮ್ಮ ೧೯ ಧಮ್ಮ (ಧರ್ಮ); ದಮ್ಮಾಣಿ (ಧರ್ಮವಾನೀಯ); ದರ (ದ್ವಾರ); ದರುಸನ (ದರ್ಶನ); ದಸೆ (ದಶಿ); ದಾಡೆ (ದಂಷ್ಟ್ರ); ದಾರ (ದ್ವಾರ); ದಾರೆ (ಧಾರೆ); ದಾವು (ಧಾಮ); ದಾಳಿಮ್ಬ (ದಾಡಿಮ); ದಾಯಿ (ಧಾಟಿ); ದೀಕೆ (ದೀಕ್ಷೆ); ದೀವ (ದ್ವೀಪ); ದೀವ (ದ್ವೀಪ); ದೀವಿಗೆ (ದೀಪಿಕೆ); ದು (ದ್ವಿ); ದುಗ (ದ್ವಿಕ); ದುಗುಲ (ದುಕೂಲ); ದುಜ್ಜೀದನ (ದುರ್ಯೋಧನ); ದುಟ್ಟ (ದುಷ್ಟ); ದೂ (ದ್ವಿ); ದೂದಿ (ದೂತಿ); ದೂಪ (ಧೂಪ); ದೂವೆ (ಧೂಮ); ದೂಸಣ or ದೂಸಣೆ (ದೂಷಣ); ದೂಸರ (ಧೂಸರ); ದೂಳಿ (ಧೂಲಿ); ದೆವಸ (ದಿವಸ); ದೆಸೆ (ದಿಶೆ); ದೋಣ (ದ್ರೋಣ); ದೋಣಿ (ದ್ರೋಣಿ); ದೋಸ (ದೋಷ); ದೋಹ (ದ್ರೋಹ); – ಧಮ್ಮ (ಧರ್ಮ, see ದಮ್ಮ); – ನಕ (ನಖ); ನಚ್ಚಣಿ (ನರ್ತಕಿ); ನಟ್ಟಿ (ನಪ್ಪಿ); ನಾಮಿ (ನವಮಿ); ನಾಯ (ನ್ಯಾಯ; ರ್. ನೇಯ); ನಾಟಿ (ನಾಡಿ); ನಾಟಿಗೆ (ನಾಡಿಕೆ); ನಿಗಣ್ಟು (ನಿಘಣ್ಟು); ನಿಷ್ಟ (ನಿತ್ಯ); ನಿಷ್ಟಲ, ನಿಷ್ಟಳ (ನಿಶ್ಚಲ); ನಿಜ್ಜಿನ್ತ (ನಿಶ್ಚಿನ್ತ); ನಿಟ್ಟರ (ನಿಷ್ಠುರ); ನಿಟ್ಟಿ (ನಿಷ್ಠೆ); ನಿದಾನ (ನಿಧಾನ); ನಿದಿ (ನಿಧಿ); ನಿದ್ದೆ (ನಿದ್ರೆ); ನಿಬುದ್ದಿ (ನಿರ್ಬಾಧ್ಧಿ; ರ್. ನಿಬ್ಬದ್ದಿ); ನಿಬ್ಬನ್ದಿಗ (ನಿರ್ಬನ್ಧಿಕ); ನಿಬ್ಬದ್ದಿ (ನಿರ್ಬದ್ಧಿ); ನಿಮಿಸ (ನಿಮಿಷ); ನಿಮ್ಮಳ (ನಿರ್ಮಲ); ನಿರವ (ನಿರೂಪ); ನಿಸಾದಿ (ನಿಷಾದಿ); ನಿಸಿ (ನಿಶಿ); ನಿಸ್ಸಂಕ (ನಿಶೃಂಕ); ನೀರ್ (ನೀರ); ನೂನ (ನ್ಯೂನ); ನೆತ್ತ (ನೇತ್ರ); ನೇಮ (ನಿಯಮ); ನೇಯ (ನ್ಯಾಯ); ನೊಗ (ಯುಗ); - ಪಕ್ಕ (ಪಕ್ಷ); ಪಕ್ಕಿ (ಪಕ್ಷಿ); ಪಗರಣ (ಪ್ರಕರಣ); ಪಖ್ಖಾಳ (ಪ್ರಕ್ಷಾಲ); ಪಜ್ಜಳ (ಪ್ರಜ್ವಲ); ಪಜ್ಜಿ or ಹೆಜ್ಜಿ (ಪದ್ಧತಿ); ಪಂಚವೆ (ಪಂಚಮಿ); ಪಟ್ಟಣ (ಪತ್ತನ); ಪಟ್ಟಿಗೆ (ಪಟ್ಟಿಕೆ); ಪಡ (ಪಟ್); ವಡಗು (ವಡಹು?); ವಡಡಕ್ಕೆ (ವದಡಕ್ಕೆ); ವಡಿ (ಪ್ರತಿ; ರ್. ವಬಿಿ); ವಡಿಚನ್ನ (ಪ್ರತಿಚ್ಛನ್ನ);

ಪಣಿ (ಫಣಿ); ಪತ (ಪಥ); ಪತ್ತ (ಪತ್ರ); ಪತ್ತಿ (ಪತ್ರ); ಪದುಮ (ಪದ್ಮ); ಪಯ (ಪದ); ಪಯಣ (ಪ್ರಯಾಣ); ಪರಸು (ಪರಶು); ಪರಿಕೆ (ಪರೀಕ್ಷೆ); ಪರಿಕೆ or ಪರಿಗೆ (ಪರಿಖೆ); ಪರುಸ (ಸ್ಪರ್ಶ); ಪಲುಗುಣ (ಫಲ್ಗುನ); ಪಲ್ಲಣ, see ಹಲ್ಲಣ; ಪವಣ್ (ಪ್ರಮಾಣ); ಪಸ ದನ ог ಹಸದನ (ಪ್ರಸಾಧನ); ಪಸು (ಪಶು); ಪಳ (ಫಲ); ಪಳಿಕ (ಸ್ಫಟಿಕ); ಪಳಿಕು ог ಪಳುಕು (ಸ್ಫಟಿಕ); ಪಟಿ (ಪ್ರತಿ; ರ್. ಪಡಿ); ಪಾಗದ (ಪ್ರಾಕೃತ); ಪಾಗಲ್ or ಪಾಗಲ (ಪ್ರಾ ಕಾರ); ವಾಣಿಯ (ವಾನೀಯ); ವಾದರಿ or ಹಾದರಿ (ವಾಟಲ); ವಾಯ (ವಾದ); ವಾಲು ಗುಣ (ಫಾಲ್ಗುನ); ಪಾವುಗೆ or ಹಾವುಗೆ (ಪಾದುಕ); ಪಾಸ (ಪಾಶ; ೧೯. ಹಾಸ); ಪಾಸಣ್ಣಿ (ವಾಷಣ್ಡಿ); ವಾಸಾಣ (ವಾವಾಣ); ಪಾಸಾಣ್ಡಿ (ಪಾವಾಣ್ಡಿ); ವಾಲ or ಪಾಳ (ಫಾಲ); ಪಿಟ್ಟು or ಹಿಟ್ಟು (ಪಿಷ್ಟ); ಪಿಣ್ಡಿಗೆ (ಪಿಣ್ಡಿಕೆ); ಪಿಣ್ಡಿವಾಳ (ಭಿಣ್ಡಿವಾಲ); ಪಿಣ್ಡು or ಹಿಣ್ಣು (ಪಿಣ್ಣ); ಪಿಸುಣ (ಪಿಶುನ; ರ್. ಹಿಸುಣ); ಪೀಟಿಗೆ, o. r. ಪೇಟಿಗೆ (ಪೀಠಿಕೆ, o. r. ಪೇಠಿಕೆ); ప్రగ్గి (ప్రగ్?); పుక్తళ, or perhaps పుక్తటి (పుక్రికే); పుక్తిగే (పుక్రికే); పుర (ವೂರ); ಪುಳ (ಸ್ಫುಟ); ಪುಟಿಲ್ (ಪುಲಿನ); ಪೂರಿಗೆ (ಪೂರಿಕೆ); ಪೆಕ್ಕಣ (ಪ್ರೇಕ್ಷಣ); ಪೆಟ್ಟಿಗೆ (ಪೇಟಿಕೆ; ರ್. ಪೇಳಿಗೆ); ಪೆಟ್ಟು (ಪೇಟ); ಪೇನ (ಫೇನ); ಪೇಳಿ, or perhaps ಪೇಲಿ (ಫೇಲಿ, ಫೇಲೆ?); ಪೇಳಿಗೆ (ಪೇಟಿಕೆ); ಪೊತ್ತಗೆ (ಪ್ರಸ್ತಕ); ಪೋಳಿಗೆ, see ಹೋಳಿಗೆ; ಪೌರುಸ (ಪೌರುಷ); ಪ್ರಹರಣೆ (ಪ್ರಹರಣ); – ಬಕುತಿ (ಭಕ್ತಿ); ಬಗ್ಗ (ವರ್ಗ); ಬಗ್ಗ (ವ್ಯಾಘ್ರ); ಬಚ್ಚಳ or ಬಚ್ಚಣೆ (ವಶ್ರಲೆ); ಬಜೆ (ವಚೆ); ಬಂಚ (ವಂಶ); ಬಂಚನೆ (ವಂಚನೆ); ಬಂಜಿ (ವನ್ಡ್ರೈ); ಬಟ್ಟ (ಭ್ರಷ್ಟ); ಬಡಗಿ or ಬಡ್ಡಗಿ (ವರ್ಧಕಿ); ಬಣ್ಟ (ವಣ್ಣ); ಬಣ್ಡ or ಭಣ್ಡ (ಭಾಣ್ಡ); ಬಣ್ಣ (ವರ್ಣ); ಬತ್ತಿ (ವರ್ತಿ); ಬದ್ಧವಣ (ವರ್ಧಮಾನ); ಬನ್ದ (ಬನ್ಧ); ಬನ್ದುಗೆ (ಬನ್ನೂಕ); ಬಬ್ಬರ (ಬರ್ಬರ; ರ್. ಬೊಬ್ಬಲಿ); ಬರಿಸ (ವರ್ಷ); ಬರ್ಮ (ಬ್ರಹ್ಮ; ್. ಬೊಮ್ಮ); ಬಲ್ಲಹ (ವಲ್ಲಭ); ಬವರ (ಭ್ರಮರ); ಬವಿ (ಭವಿ); ಬಸದಿ (ವಸತಿ); ಬಸನ್ತ (ವಸನ್ತ); ಬಸವ (ವೃಷಭ); ಬಸೆ (ವಸೆ); ಬಳೆ (ವಲಯ); ಖಾಜನೆ (ವಾಚನೆ); ಬಾಡು (ವಾಟ); ಬಾದು (ವಾದ); ಬಾರ (ದ್ವಾರ); ಬಾವಿ (ವಾಪಿ); ಬಾಸಸ್ತಿ (ವಾಸಸ್ತಿ); ಬಾಸೆ (ಭಾಷೆ); ಬಾಳ (ವಾಲ); ಬಿಕ್ಕೆ (ಭಿಕ್ಷೆ); ಬಿಂಗ (ಭೃಂಗ); ಬಿಂ ಗಾರ or ಬಿಂಗಾರಿ (ಭೃಂಗಾರ); ಬಿಚ್ಚಣ್ಣ (ವಿಚ್ಛನ್ನ); ಬಿಚ್ಚನ್ನ (ವಿಛ್ಯನ್ನ); ಬಿಚ್ಚು (ಭಿಕ್ಷು); ಬಿಜ್ಜೆ (ವಿದ್ಯೆ); ಬಿಜ್ಜೋದರ (ವಿದ್ಯಾಧರ); ಬಿಂಜ (ವಿನ್ವ್ಯ); ಬಿತ್ತರ (ವಿಸ್ತಾರ); ಬಿದಿ (ವಿಧಿ); ಬಿದಿಗೆ (ದ್ವಿತೀಯೆ); ಬಿನ್ನ (ವೃನ್ಧ); ಬಿನ್ನಣ (ವಿಜ್ಞಾನ); ಬಿನ್ನಣೆ (ವಿಜ್ಞಾನಿ); ಬಿನ್ನಸ or ಬಿನ್ನಹ (ವಿಜ್ಞಾಪನ); ಬಿಯದ (ವ್ಯಾಧ); ಬಿಯದಿ (ವ್ಯಾಧಿ); ಬಿಯಸಂಗ (ವ್ಯಾಸಂಗ); ಬಿಯಳ (ವ್ಯಾಲ); ಬಿಸ (ವಿಷ); ಬೀಣೆ (ವೀಣೆ); ಬೀದಿ (ವೀಥಿ); ಬೀಮ (ಭೀಮ; ರ್. ಬೀವ); ಬೀರ (ವೀರ); ಬೀವ (ಭೀಮ); ಬುದ (ಬುಧ); ಬೂದಿ (ಭೂತಿ); ಬೂವಿ (ಭೂಮಿ); ಬೆಜ್ಜ (ವೈದ್ಯ); ಬೆಂಜನ (ವ್ಯಂಜನ); ಬೆತಿರೇಕ (ವ್ಯತಿರೇಕ); ಬೆತೆ (ವ್ಯಥೆ); ಬೆತ್ತ (ವೇತ್ರ); ಬೆನಕ (ವಿನಾಯಕ); ಬಿಲ್ಲವತ್ತ (ಬಿಲ್ಲವತ್ರ); ಬೀಗ (ವೇಗ); ಬೀದನೆ (ವೇದನೆ); ಬೀರ (ವೈರ); ಬೀರ (ಭೇರಿ); ಬೀಸಗೆ (ವೈಶಾಖ; ರ್. ವೈಸಾಗ); ಬೇಹಾರ (ವ್ಯವಹಾರ); ಬೈಕ (ಬೈಕ್ಷ); ಬೈರವ (ಭೈರವ); ಬೊಜಂಗ (ಭುಜಂಗ); ಬೊಬ್ಬಲಿ (ಬರ್ಬರ, ಬರ್ಬಾರ); ಬೊಮ್ಮ (ಬ್ರಹ್ಮ); ಬೋಗ (ಭೋಗ); ಬೋಗಿ

(ಭೋಗಿ); — ಫಣ್ಡ, see ಬಣ್ಡ; ಭೈತ್ರ (ಬಹಿತ್ರ); — ಮಕ್ಕಡ or ಮಂಕಡ (ಮರ್ಕಟ); ಮಕ್ಕರಿ (ಮಷ್ಕರಿ); ಮಗುಡ (ಮಕುಟ); ಮಜ್ಜ (ಮಛ್ಯ); ಮಜ್ಜರ (ಮಜ್ಭರ); ಮಜ್ಜು (ಮಕ್ಷಿ); ಮಂಜಿಟಿಗೆ or ಮಂಜಿಟ್ಟಿಗೆ (ಮಂಜಿಷ್ಠಕ); ಮಟ (ಮಠ); ಮಡ (ಮಠ); ಮಣ್ಡ (ಮಣ್ಣ); ಮಣ್ಡಗೆ (ಮಣ್ಡಕ); ಮದ್ದಳೆ (ಮರ್ದಲ); ಮನ್ತ (ಮನ್ಥ); ಮನ್ತಣಿ (ಮನ್ಥನಿ); ಮನ್ತು (ಮಸ್ತ್ರಿ); ಮನ್ತುರ (ಮಸ್ತ್ರ); ಮನ್ನಬಿ (ಮನ್ಯಾಲಿ); ಮಯಣ (ಮಹನ); ಮರುಗ (ಮರು ವಕ); ಮಲ್ಲಿಗೆ (ಮಲ್ಲಿಕೆ); ಮಸಣ (ಶ್ಮಶಾನ); ಮಸಿ (ಮಪಿ); ತುಬಿಿಗೆ (ಮಠಿಕೆ); ಮಾ (ಮಹತ್); ಮಯ್ಸಿ, see ಮೈಸಿ; ಮಾಗಿ (ಮಾಘ); ಮಾಡ (ಮಾಟ); ಮಾಣಿಕ (ಮಾಣಿಕ್ಯ); . ಮಾತ (ಮಹನ್ತ); ಮಾನಸ (ಮಾನುಷ್ಯ); ಮಾನಿಸ (ಮಾನುಷ್ಯ); ಮಿಗ (ಮೃಗ); ಮಿತಿಳೆ (ವಿುಥಿಲೆ); ಮಿತ್ತು or ಮಿಬ್ತಿ (ಮೃತ್ಯು); ಮಿನ್ (ಮಿನ); ಮುಕ (ಮುಖ; ೮. ಮೊಗ); ಮುಕುತಿ (ಮುಕ್ತಿ); ಮುಗುಳ್ (ಮುಕುಲ); ಮುಟ್ಟಿಗೆ (ಮುಷ್ಟಿಕೆ); ಮುದ್ದಿಗೆ (ಮೃದ್ವೀಕೆ); ಮುದ್ದಿಗೆ (ಮುದ್ರಿಕೆ); ಮುಷ್ಟಿಗೆ (ಮುಷ್ಟಿಕೆ); ಮೆಳಸು [ಮೆಬಿಸು], ಮೆಣಸು (ಮರಿಚ); ಮೇಣ್ವಿ or ಮೆಣ್ವಿ (ಮೇಠಿ, o.r. ಮೇಧಿ); ಮೇಸ (ಮೇಷ); ಮೈಮೆ (ಮಹಿಮೆ); ಮೈಸಿ or ಮಯ್ಸಿ (ಮಹಿಷಿ); ಮೊಗ (ಮುಖ); ಮೊದೆ (ಮುಂಜ); ಮೋಡ (ಮೂಥ); ಮೋರ (ಮಯೂರ); — ಯುಗುಮ (ಯುಗ್ಮ); — ರಕ್ಕಸ (ರಾಕ್ಷಸ); ರಕ್ಕೆ (ರಕ್ಷೆ); ರಗಳಿ (ರಘಟಿ); ರತುನ (ರತ್ನ; ರ್. ರನ್ನ); ರನ್ನ (ರತ್ನ); ರಮ್ಬೆ (ರಮ್ಬೆ); ರಸೆಯನ ೧೯ ರಸಯನ (ರಸಾಯನ); ರಾಯ (ರಾಜ); ರಾಸಿ (ರಾಶಿ); ರಿಜು (ಋಜು); ರಿಣ (ಋಣ); ರಿತು (ಋತು); ರಿಸಿ (ಋಷಿ); ರೂಡಿ (ರೂಢಿ); ರೂವು or ರೂವು (ರೂಪ); ರೋವ (ರೋಮ);— ಲಕುಮಣ (ಲಕ್ಷ್ಮಣ); ಲಕುಮಿ (ಲಕ್ಷ್ಮಿ); ಲಕ್ಕ (ಲಕ್ಷ); ಲಕ್ಕಣ (ಲಕ್ಷಣ); ಲಗುಡ (ಲಕುಟ); ಲಗುನ (ಲಗ್ನ); ಲಗ್ಗಿಗ or ಲಗ್ಗಿಕ (ಲಾಗ್ನಿಕ); ಲಜ್ಜಣ (ಲಾಂಛ್ಯನ); ಲಮ್ಬಣ (ಲಮ್ಬನ); ಲಮ್ಬಳ, or perhaps ಲಮ್ಬಬಿ (ಲಮ್ಪಟ); ಲಾಮಚ or ಲಾಮಚ್ಚ (ಲಾಮಜ್ಜ); ಲಾಬಿ (ಲಾಟ); ಲಾಯಿಬಾಸೆಗ (ಲಾಟಭಾಷಿಕ); ಲೆಸ್ಪ (ಲೇಸ್ಯ); ಲೋಬ (ಲೋಭ); – ವಂಕ (ವಕ್ರ); ವತ್ತಿ (ವರ್ತಿ); ವರಾಳ (ವರಾಟ); ವಳಿಗೆ, or perhaps also ವಬಿಿಗೆ (ವಟಿಕೆ); ವಾಸ (ವಾಂಶ್ಯ); ವಾಸುಗಿ (ವಾಸುಕಿ); ವಾಹಳಿ (ವಾಹ್ಯಾಲಿ); ವಾಳಿ (ವಾಹ್ಯಾಲಿ); ವಿಕ್ಕಿರ (ವಿಷ್ಕಿರ); ವಿತೆ (ವೃಥೆ); ವಿತ್ತಿ (ವೃತ್ತಿ); ವಿದ್ದಿ (ವೃದ್ಧಿ); ವಿಲಸ (ವಿಲಾಸ); ವಿವಸ್ಧ (ವಿಬಸ್ಧ); ವಿಸ (ವಿಷ, ರ್. ಬಿಸ); ವಿಸಯ (ವಿಷಯ); ವಿಳಂಗ (ವಿಡಂಗ); ವೀಳಿಗೆ (ವೀಟಕೆ); ವೇಸ (ವೇಷ); ವೈಸಾಗ (ವೈಶಾಖ; ್. ಬೇಸಗೆ); ವೈಹಾಳಿ or ವೈಹ್ಯಾಳಿ (ವಾಹ್ಯಾಲಿ); — ಸಂಸಯ (ಸಂಶಯ); ಸಕುನ (ಶಕುನ); ಸಕುನಿ (ಶಕುನಿ); ಸಕ್ಕದ (ಸಂಸ್ಕೃತ); ಸಕ್ಕರೆ (ಶರ್ಕರೆ); ಸಕ್ಕಿ (ಸಾಕ್ಷಿ; ೮. ಸಾಕ್ಕಿ); ಸಗ್ಗ (ಸರ್ಗ); ಸಂಕ (ಶಂಖ); ಸಂಕರ (ಶಂಕರ); ಸಂಕಲೆ (ಶೃಂಖಲ); ಸಂಕು (ಶಂಕು); ಸಂಕೆ (ಶಂಕೆ); ಸಂಗ (ಸಂಘ); ಸಂಗಡ (ಸಂಘಾತೆ); ಸಂಗವ (ಸಂಗಮ); ಸಂಜಿ (ಸನ್ಪೈ); ಸಟಿ (ಶರಿ); ಸಣಿ (ಶನಿ); ಸಣ್ಡ (ಷಣ್ಡ); ಸಣ್ಣ (ಸನ್ನ); ಸತ್ತವಿ or ಸತ್ತವೆ (ಸಪ್ತ ಎ); ಸತ್ತಿಗೆ (ಛತ್ರಿಕೆ); ಸತ್ತುಗ (ಸತ್ಪಕ); ಸನ್ತಸ (ಸನ್ತೋಷ); ಸನ್ತೆ (ಸಂಸ್ಥಾ); ಸನ್ನು (ಸಸ್ಥಿ); ಸನ್ನಣ (ಸನ್ನಾಹ); ಸಪ್ಘಳ, ಂ. r. ಸಪ್ಪಳ (ಸತ್ಯಲ); ಸಬುದ (ಶಬ್ದ); ಸಬ್ಬ (ಸರ್ವ); ಸವ್ಪುರ (ಸಮ್ಫಾರ); ಸವ್ಪುರ (ಶವ್ಬುರ); ಸವ್ಪುಳ (ಶವ್ಬುಲ); ಸಮ್ಬು (ಶಮ್ಭು); ಸಮ್ಮ (ಚರ್ಮ); ಸಯಮ್ಪು (ಸ್ವಯಮ್ಬು); ಸರ (ಸ್ವರ); ಸರ (ಶರ); ಸರದ (ಶರದ); ಸರಸತಿ (ಸರಸ್ವತಿ); ಸರುಸಪ (ಸರ್ಷಪ; ಲೆ. ಸಾಸವೆ); ಸರೂಪ (ಸ್ವರೂಪ); ಸಲಗೆ (ಶಲಾಕೆ); ಸವ (ಶಬ); ಸವ (ಶ್ರಮ); ಸವಗ (ಸಮೋಘ); ಸವಣ (ಕ್ಷ ಪಣ and ಶ್ರವಣ); ಸಸಿ (ಶಶಿ); ಸಸಿ (ಸಸ್ಯ); ಸಾ (ಸಹ); ಸಾಕ್ಕಿ (ಸಾಕ್ಷಿ); ಸಾಣ or ಸಾಣಿ (ಶಾಣ); ಸಾತಿ (ಸ್ವಾತಿ); ಸಾದನೆ (ಸಾಧನ); ಸಾನ (ಶ್ವಾನ); ಸಾಸ್ತಿ (ಶಾಸ್ತಿ); ಸಾಪ (ಶಾಪ); ಸಾಮ (ಶ್ಯಾಮ); ಸಾಮಿ (ಸ್ವಾಮಿ); ಸಾರಿದ (ಶಾರಿದ); ಸಾರೀರ (ಶಾರೀರ); ಸಾಲಣ (ಶಾಲಣ); ಸಾಲೆ (ಶಾಲೆ); ಸಾವನ್ತ (ಸಾಮನ್ತ); ಸಾವೆ (ಶ್ಯಾಮ); ಸಾಸ (ಸಾಹಸ); ಸಾಸತ (ಶಾಶ್ವತ); ಸಾಸವೆ (ಸರ್ಷ ಪ); ಸಿಂಗ (ಸಿಂಹ); ಸಿಂಗಾರ (ಶೃಂಗಾರ); ಸಿಂಗಿ (ಶೃಂಗಿ); ಸಿಟ್ಟಿ (ಸೃಷ್ಟಿ); ಸಿನ್ದುರ (ಸಿನ್ದುರ); . ಸಿರ (ಶಿರ); ಸಿರಿ (ಶ್ರೀ); ಸಿರಿಯ (ಶ್ರೀ); ಸಿವಿಗೆ (ಶಿಬಿಕೆ); ಸಿವೆ (ಶಿವೆ); ಸೀತ (ಶೀತ); ಸೀರೆ (ಚೀರ); ಸೀಲ್ (ಶೀಲ); ಸೀವರ (ಶೀಕರ); ಸೀಸಕ (ಶೀರ್ಷಕ); ಸುಗ್ಗಿ? (ಸುರ್ಗಿ?); ಸುಚಿ (ಶುಚಿ); ಸುಣ್ಟಿ (ಶುಣ್ಠಿ); ಸುಣ್ಣ (ಜೂರ್ಣ); ಸುತ್ತಿ (ಶುಕ್ತಿ); ಸುತ್ತಿಗೆ (ಸೂತ್ರಿಕೆ); ಸುದ್ದಿ (ಶುದ್ದಿ); ಸುಬ (ಶುಭ); ಸುಮ್ಬ (ಶುಮ್ಬ); ಸುರಿಗೆ (ಛುರಿಕೆ); ಸುಲ್ or ಸುಲು (ಶುಲ್ಪ); ಸುಳ (ಶೂಲ; ರ್. ಸೂಳ); ಸೂಕುಮ (ಸೂಕ್ಷ್ಮ); ಸೂಜಿ (ಶೂಚಿ); ಸೂವ (ಸೂಪ); ಸೂಳ (ಶೂಲ); ಸೆಜ್ಜಿ (ಶಯ್ಯೆ); ಸೆನ್ನವ (ಸೈನ್ನವ; ರ್. ಸೈನ್ನವ); ಸೆನ್ನು ರ (ಸಿನ್ಡೂರ); मेर्च (वेर्च); मेरले (ಶ್ರೇಣಿ); मेरड (ಶ್ರೇತ); मेरका (र्सु:మ); मेरम (रोख); मेरमे (रोखे); ಸೈನ್ಧವ (ಸೈನ್ಧವ); ಸೈವ (ಶೈವ); ಸೊಕ or ಸೊಗ (ಸುಖ); ಸೊಣಗ (ಶುನಕ); ಸೊದೆ (ಸುಧೆ); ಸೊನ್ನೆ (ಸ್ವರ್ಣ); ಸೊನ್ನೆ (ಶೂನ್ಯ); ಸೊಬಗು (ಶುಭಗ); ಸೊರಟ (ಸೌರಾಷ್ಟ್ರ); ಸೊಸೆ (ಸ್ನುಷೆ); ಸೋಣಿ (ಶ್ರೋಣಿ); ಸೋವಾಸಿಣಿ (ಸುವಾಸಿನಿ); ಸೌರಿ (ಶೌರಿ); ಹಗ್ಗ (ಪ್ರಗ್ರಹ); ಹಗ್ಗಿ (ಅಗ್ನಿ); ಹಂಜರ (ಪಂಜರ); ಹಟ್ಟಿಗೆ (ಪಟ್ಟಿಕೆ); ಹಡಲಗೆ (ಪಟಲಕ); ಹಣಿತೆ (ಪ್ರಣೀತೆ); ಹಣ್ಡ (ಪಣ್ಡ); ಹತ್ತ (ಹಸ್ತ); ಹದಿಟಿ or ಹದಿಡೆ (ಪ್ರತಿಷ್ಠೆ); ಹದಿಬತೆ or ಹದಿಬದೆ (ಪತಿವ್ರತೆ); ಹನ್ತ (ಪನ್ಥ); ಹಬು (ಪ್ರಭು); ಹಬೆ (ಪ್ರಭೆ); ಹರಣ (ಪ್ರಾಣ); ಹರಯ (ವ್ರಾಯ); ಹರವಸ (ಪರವಶ); ಹರುಸ (ಹರ್ಷ); ಹಲಗೆ (ಫಲಕ); ಹಲ್ಲಣ or ಪಲ್ಲಣ (ಪಲ್ಯಯನ); ಹಸದನ, see ಪಸದನ; ಹಸರ (ಪ್ರಸರ); ಹಾದರಿ (ಪಾಟಲ, ರ್. ಪಾದರಿ); ಹಾವುಗೆ (ಪಾದುಕ, ರ್. ಪಾವುಗೆ); ಹಾಸ (ಪಾಶ, ರ್. ಪಾಸ); ಹಿಟ್ಟು (ಪಿಷ್ಟ, ರ್. ಹಿಟ್ಟು); ಹಿಣ್ಣು (ಪಿಣ್ಡ, ರ್. ಪಿಣ್ಡು); ಹಿಪ್ಪಲಿ (ಪಿಪ್ಪಲಿ); ಹಿವ (ಹಿವು); ಹಿಸುಣ (ಪಿಶುನ, ರ್. ಪಿಸು ಣ); ಹುಬ್ಬಿ (ವೂರ್ವೆ); ಹುರ (ವುರ); ಹೆಕ್ಕೆ or ಹಿಕ್ಕೆ (ಸ್ಫಿಕ್ಕೆ); ಹೆಜ್ಜೆ (ವದ್ಧತಿ, of. ವಜ್ಪಿ); ಹೆಟ್ಟ (ಹೃಷ್ಟ); ಹೆಡಗೆ (ಪಿಟಕ, ವಿಡಕ); ಹೆದೆಯ (ಹೃದಯ); ಹೇರಿಗ (ಹೇರಿಕ); ಹೈತಿಗ or ಹೈತಿಗೆ (ವೈತೃಕ); ಹೊಕ್ಕರಣೆ (ವೃಷ್ಕರಿಣಿ); ಹೊತ್ತಗೆ (ವುಸ್ತಕ, ಈ ವೊತ್ತಗೆ); ಹೊನ್ನೆ (ಪರ್ಣ); ಹೋಳಿಗೆ, or perhaps ಹೋಬಿಗೆ (ಸ್ಪೋಟಕ, ರ್. ಪೋಳಿಗೆ).

Regarding compounds with them see § 252, 4 seq.

In the Sabdânušâsana there are the following additional tadbhavas:— ಅಕ್ಟ್ರೋಳ (ಆಕ್ಟ್ರೀಟ); ಅಗಸೆ (ಆಗಸ್ತ್ಯ); ಆಜ್ಞರಸೆ (ಅಪ್ಪರಸ್); ಅಜನಂಗ (ಅಭಿ ವೃಂಗ); ಆರ (ಹಾರ); ಇಂಗಲಿಕ (ಹಿಂಗುಲಕ); ಉಗ್ಗಡ (ಉತ್ಕಟ); ಉತ್ತಡೆ (ಉತ್ಪಟ);

ಉಬ್ಬಟಿ (ಉತ್ಪಾಟ); ಉಬ್ಬೆ (ಊಷ್ಮೆ); ಎಳ್ಳಿ (or ಎಟ್ಕೀ? ಅರ್ಕ); ಏಯಾರಸಿ (ಏಕಾದಶಿ); ಕವಿ (ಕಪಿ); ಕಾವ (ಕಾಮ); ಕಿಷ್ಣ (ಕೃಷ್ಣ); ಕೀರ್ (ಕೀರ); ಕುಯಕ (ಕುಹಕ); ಕೂರ್ (ಕೂರ); ಗಟಿ (ಘಟಿ); ಚನ್ನಿರ (ಚನ್ನ); ಚನ್ನ (ಛನ್ನ); ಚೌತಿ (ಚತುರ್ಥಿ); ಚೌದಸೆ (ಚತುರ್ದಶಿ); ಜಗಳ (ಝಕಟ); ಜಂಗೆ (ಝಂಕೆ); ಜಟ್ಟೆ (ಜ್ಯೇಷ್ಠೆ); ಜಮ್ಪೆ (ಝಮ್ಸೆ); ಜಸ (ಝಷ); ಜಾಗ (ಯಾಗ); ಜಾವ (ಯಾಮ); ಜಾವಕ (ಯಾವಕ); ಜಾವಳ (ಚಾಪ ಲ); ತಣ್ಣಿಲ (ಸ್ಪಣ್ಣಿಲ); ತಿತಿ (ಸ್ಥಿತಿ); ತೇರಸೆ (ತ್ರಯೋದಶಿ); ದಡ (ತಟ); ದರೆ (ಧರಿ); ದಸವೆ (ದಶಮಿ); ದಾವು (ದಾಮ); ದಿಡ (ದೃಢ); ದುಗ್ಗ (ದುರ್ಗ); ದೆವ್ವ (ದೈವ); ನಚ್ಚಣ (ನರ್ತನ); ನೊದೆ (ಮುಂಜ); ಪಕ್ಪಾಳನ (ಪ್ರಕ್ಷಾಲನ); ಪರಸನ (ಪ್ರಶ್ನ); ಪರಸಂಗ (ಪರಿ ಷ್ಪಂಗ); ಪಾಗರ (ಪ್ರಾಕಾರ); ವಾಡಿವ (ಪ್ರತಿಪದ್); ಪಾಳಿಲ್ (ಪಾಠೀನ); ಬಪ್ಪ (ವಪ್ರ); ಬಯ (ಭಯ); ಬರತ (ವ್ರತ); ಬಾದಸೆ (ದ್ವಾದಶಿ); ಬಿಲಸ (ವಿಲಾಸ); ಮಸ್ಥಿರ (ಮನ್ನೃ); ಮನ್ನಣೆ (ಮನ್ಯತೆ); ಮಾಗ (ಮಾಘ); ಮಾಳರ (ಮಾಠರ); ಮಿದ್ದಿಗೆ (ಮೃದ್ವಿಕೆ); ಮೂಡೆ (ಮೂತ); ಮೋಜನ (ಮೋಚನ); ಯತನ (ಯತ್ನ); ಯುಕುತಿ (ಯುಕ್ತಿ); ರಿದ್ದಿ (ಮದ್ದಿ); ರಿಸಬ (ಮಷಭ); ರುತು (ಮತು); ಲಚ್ಚಿ (ಲಕ್ಷ್ಮಿ); ಲಮ್ಬಳಿಗೆ (ಲಾಮ್ಪತ್ಯಾ); ವನ್ನನ (ಬನ್ನನ); ವಿವಾದ (ವಿಬಾಧ); ವೀಳೆಯ (ವೀಟಿಕೆ); ಸಂವ (ಶವ್ಬು); ಸಂಜಯ (ಸಂಚಯ); ಸನ್ನೆ (ಸಂಜ್ಞೆ); ಸಬು (ಸ್ವಭೂ); ಸಯ (ಶ್ರೇಯ); ಸರಮ (ಶ್ರಮ); ಸಾಜ (ಸಹಜ); ಸಾದಕ (ಸಾಧಕ); ಸಿಂಗರ (ಶೃಂಗಾರ); ಸೀಲೆ (ಶೀಲೆ); ಸುಟ್ಟಿ (ಸೃಷ್ಟಿ); ಸೇಲೆ (ಜೇಲ); ಸೊಚ್ಚ (ಸ್ಪಚ್ಛ); ಸೊಬಗು (ಸೌಭಾಗ್ಯ); ಸೋಬಿ (ಶೋಭಿ); ಹತ್ತಿಗೆ (ಪತ್ರಿಕೆ); ಹಿದಯ (ಹೃದಯ); ಹಿರಿ (ಹ್ರೀ); ಹೀವರ (ಹೀವರ). Of these 91 tadbhavas twenty-eight (viz. ಆರ, ಉಗ್ಗಡ, ಕಾವ, ಕುಯಕ, ಚಸ್ದಿರ, ಚೌತಿ, ಜಾಗ, ಜಾವ, ತಿತಿ, ತೇರಸೆ [as ತೇರಸಿ], ದಡ, ದರೆ, ದಸವೆ [as ದಸವಿ], ದಿಡ, ದುಗ್ಗ, ದೆವ್ವ, ನಜ್ಜಣ, ನೊದೆ, ಪಾಡಿವ, ಯತನ, ಯುಕುತಿ, ರುತು, ಲಚ್ಚಿ, ವೀಳೆಯ, ಸನ್ನೆ, ಸಾಜ, ಸಿಂಗರ, ಸೇಲೆ) are in the Dictionary. See also the Śabdânuśâsana's words with & in § 231.

It must not be thought that the tadbhavas mentioned by Kêšava in the above list and the Šabdanušasana, are all which Kannada contains; Kêšava himself knew more, e. g. జాబిందిని, జాబింది, etc. There are many others, as the Dictionary will show. It may be said that most of the tadbhavas are used in conversation by all classes of Kannada people.

XXVIII. On the doubling of consonants.

371. As in Samskrita so also in Kannada a doubling of consonants takes place which properly does not belong to the department of grammar. It is now found mostly in ancient inscriptions (šāsanas), more or less also in ancient manuscripts.

The grammarian Kêšava teaches such doubling in the following instances in all of which it is optional:—

- 1, in the dative plural where గో is preceded by రా. e. g. బించిగ్గా, ఎరి విగ్గా (§ 119, a, dative), స్త్రీంచుగ్గా (§ 132, a, dative; § 240, 5);
- 2, in the past participle formed by దు preceded by రో, e.g. షింద్దు, స్ట్రూ, అమద్దు, ఓనద్దు (§ 155);
- 3, in the present-future relative participle, if π and π are preceded by of or \mathfrak{C} , e.g. ಅಲರ್ವ್ಸ, ಕುಳಿವ್ಸ್, ಕೊನರ್ವ್ಸ (§ 180, 1), ಅಡರ್ವ್ಸ, ಉದಿವ್ಸ್, ಅಡರ್ಪ್ಸ, ಉದಿವ್ಸ್, (§ 183, 10), ಇರ್ಪ್ಸ, ತರ್ಪ್ಸ, ಆರ್ಪ್ಸ, ತೋರ್ಪ್ಸ (§ 183, 1.2); and also, if that is not the case, e.g. ತೊಳಸ್ಪ, ಬೆಳಸ್ಪ, ಎನಿಸ್ಪ, ತರಸ್ಪ (§ 183, 7.8);
- 4, in compounds after a repha, e.g. స్గ్గామ్, అంప్రేకాల (§ 246, a), and also when there are no compounds, e.g. బోబ్స్ హిందుదు, స్క్రెక్ ఉందు. (§ 246, a).

His other rules regarding the doubling of consonants (§ 109, a, dative లై for లే; § 194 అప్పేం etc. for అపెం etc. in the present tense; § 198, 3 ఇక్కు for ఇకు in the past tense; § 203 లైం for లుం in the present, future and past tenses; § 205 లై for లే in the imperative; 215, 7, d the doubling of నో, నో, లో, యో, లో in declinable bases; § 215, 7, e that of యో in certain verbal themes; § 215, 7, f that of నో, నో, లో, యో, లో in the negative; § 248, 3 where a following consonant is doubled after ము; and § 273 ఆగలిక్కు for అగలికు, etc.) belong to the sphere of grammar.

Bhaṭṭâkalanka in his grammar Šabdânušāsana (sûtra 65 seq.) expatiates on the doubling of consonants, giving e.g. the following instances:—

ಕುಳಿಕ್ಕೋಡುಗುಂ, ಇವರ್ಕ್ಷಣ್ಡಿಸಿದರ್, ಊರ್ಗ್ಗಳ, ಸುರರ್ಗ್ಭನಮಹಿಮರ್, ಜಿನರ್ಜ್ಜ ವನಪಣ್ಣಿತರ್, ಬುಧರ್ಚ್ಚದುರರ್, ಇವರ್ಚ್ಘಾತ್ರರ್, ಸುರಜ್ಜಯಿಸಿದರ್, ಅಲರ್ಜ್ಞಷಕೇತನಂಗೆ, ಅವರ್ಜ್ಞಾಕಾರಮನ್ ಉಚ್ಚರಿಸಿದರ್, ಬುಧರ್ಟ್ಟೀಕಿಸಿದರ್, ಭಟರ್ಟ್ಹಾಣದೊಳ್, ಬಡಗಡ್ಡೋ ಮ್ಬರ್, ನುಡಿವರ್ಡ್ಡಾಳಕರ್, ಅವರ್ಣ್ಣಕಾರಂ ಬರೆದರ್, ಸೂತರ್ತ್ವನ್ದರ್, ಪರರ್ತ್ಥಟ್ಟುತಾರಾದ ರ್, ನೈಪರ್ದ್ದಾನಶೂರರ್, ವಣಿಜರ್ಧ್ಧನವನ್ತರ್, ಪಣ್ಡಿತರ್ನ್ನೀತಿವನ್ತರ್, ಇವರ್ಪ್ಪಣ್ಡಿತರ್, ಅಲರ್ಪ್ಘಲಮ್ ಆದುದು, ಬನ್ನರ್ಬ್ಟಟ್ಟಿಗರ್, ಸತಿಯರ್ಬ್ಫೀರುಗಳ್, ಜಪಲಿಯರ್ಮ್ಮಾನಿನಿಯರ್, ನವುಂಸಕರ್ಷ್ಷಣ್ಡರ್, ಮಹಿಯರ್ಸ್ಸಾಧುಗಳ್;—ಕಲ್ಕ್ ಡಿಯಾದುದು, ನಿಲ್ತ್ಯಂ, ಬಲ್ಸಾ ಹಸಿ,

ಮುಳ್ದೊಂಗಲ್, ಆಕ್ತ್ರನಂ, ಕಳ್ಗು ಡಿದಂ; — ಬರಿಸಿಪ್ಪ ಧಾನರಂ, ಕಣ್ಡು ಕ್ಕೃತ್ರಿಯರಂ, ಇದುಸ್ಸಾ ದು, ಅದುವ್ವ ವಸಾಯಂ; — ಬಲ್ಲ್ಯ ತನಂ, ಮೇಲ್ಪ್ರನ್ನಂ, ಬಲ್ಲ ಣ್ಡಂ, ಕಲ್ಲಾ ಟಿ; — ಒಳ್ಳ ತನಂ, ಒಳ್ಳನ್ನಂ, ಒಳ್ಳಾ ವಣಿಗೆ; - ಎಸಳ್ಳಳೆ, ನುಸುಳ್ಳಾ ಗಿಲ್; - ನೇಸರ್ವೋಲ್, ಬಾಸುಬಿತ್ತೋಲ್, ನೇಸರ್ದ್ದಾಣಂ, ಬಾಸುಬ್ಗಿಣ್ಟ; – ಪೊಟಿಮಾರ್ಗ್ಗಣ್ಟಿ, ವೊಟಿಮಾರ್ದ್ದನಂ, ಗಟಿಗೊಟ್ಟಿ ರ (o. r. ಗಟಿಗೊಟ್ಟ್ ರಿ), ಒಳನಾಟ್ಜ್ ಗಳಂ; - ಇರ್ದ್ದ, ಒರ್ಗ್ಗೇಣ್, ಮುಳ್ಗೊಂಡಲ್, ಅಗ ಟ್ಡಿ, ಅರಲ್ದ, ಅರಲ್ಡ್ಗೋಣ್ಟಂ, ಚಿಗುರ್ತ್ತು, ಬಿಗುರ್ತ್ತು, ಮುಗುಳ್ತ್ತು, ಅಗಟ್ತ್ತಿ, ಮಾನ ವೊಣರ್ಗ್ಗಂಗೆಯೊಳ್, ಅವಳ್ಗಾ ಡಿಕಾರ್ತ್ತಿ, ಇವರ್ದ್ದಕ್ಷರ್, ಇವಳ್ದಾ ಕ್ಷಾಯಣಿ, ಬುಧರ್ವ್ವಿಶಿ ಷ್ಟರ್, ವೊಗಬಿಲ್ವಾ ಸವನಂ, ಕುಡಿದರ್ಜ್ಜೊನ್ನಮಂ, ವೊಗಬಿಲ್ವಾ ನಕಿಯಂ; — ಕೊನರ್ಗ್ಗೆ, ಅದಿರ್ಗ್ಗೆ, ಎಸ್ಟ್ರಿ, ಪೊಗಲ್ಡಿ, ಸುರರ್ಗ್ಗಳ, ಎಸ್ಟ್ಗಳ, ಉಸಿರ್ದ್ದರ್, ಉಗುಟ್ಡಿಯ್, ಉಸಿರ್ದ್ದಪೆಂ, ವೊಗಬ್ಡಿ ವೆಂ, ಕಿಸುರ್ವ್ವಯ್, ತೆಗಬ್ವಿಂ, ಒಸರ್ಗ್ಗುಂ, ಮಗುಬ್ಗಿಂ; – ತಾಯ್ವಿರ್ಗ್ಗೆ, ತಾಯ್ದಿ ರ್ಗ್ಗಳ್, ಕಣ್ಮಲರ್ದ್ದಯ್, ಕಣ್ಮಲರ್ದ್ದಪಯ್, ಕಣ್ಮಲರ್ವ್ಗಯ್, ಕಣ್ಮಲರ್ಗ್ಗಂ, ಬಾಸುಬ್ಗಿ, ಬಾಸುಬ್ದಿ ಳ್, ಸೂರುಳ್ಗೆ, ಸೂರುಳ್ಗು ;- ಪೊಡಿಮಾರ್ಗ್ಗೆ, ಪೊಡಿಮಾರ್ಗ್ಗಳ್, ಒಳಸೋರ್ಗ್ಗೆ, ಒಳಸೋರ್ಗ್ಗಳ್, ಒಳಸೋರ್ದ್ದಂ, ಒಳಸೋರ್ದ್ದಪಂ, ಒಳಸೋರ್ದ್ದಪಯ್, ಒಳಸೋರ್ವ್ವಂ, ಒಳಸೋರ್ಗ್ಗು, ನೆಲದಾಬ್ಗ್ಗೆ, ನೆಲದಾಬ್ಗ್ಗಳ್, ನೆಲೆಬಾಬ್ಗ್ಗಿ, ನೆಲೆಬಾಬ್ಗ್ಗಳ್, ನೆಲೆಬಾಬ್ಡ್ಗಿಂ, ನೆಲೆಬಾಟ್ಡಿ ಪಂ, ನೆಲೆಬಾಟ್ನಿಂ, ನೆಲೆಬಾಟ್ಗಿಂ; — ಮುಳ್ಗೆ, ಮುಳ್ಗಳ್, ಕಳ್ಳಿ, ಕಳ್ಳಳ, ಕಳ್ದಂ, ಕರ್ಡ್ನ ಕರ್ವ್ಯ, ಕಳ್ಳು 0; - ಬಿಸಿಲ್ಗೆ, ಬಿಸಿಲ್ಗಳ್, ಕವಲ್ಗೆ, ಕವಲ್ಗಳ್, ಕವಲ್ದು ದು, ಕವಲ್ಡ ವುದು, ಕವಲ್ವ ೦, ಕವಲ್ಗು ೦;— ಅಲರ್ಗ್ಗೋರಟಿಯಾ, ವೊಗೆಯಿನ್ಗಾ ೦ಗೇಯನಂ, ಪಾರ್ವ್ವರ್ದ್ದಾನ ಪ್ರಿಯರ್, ಮುಗುಳ್ದಾ ಳಿಮ್ಬದ, ಜಿನರ್ವ್ಸ್ಟ್ ರ್; — ಕಾದಲರ್ಗ್ಗೆ, ಕಾದಲರ್ಗ್ಗಳ್; — ನೀರ್ದ್ದಾ ಣಮ್ ಎಸೆದುದು; ಬನ್ದಿರ್ನ್ನೀಂ; — ನೇಸರ್ಬ್ಬಟ್ಟ, ಬೇಸರ್ನ್ನುಡಿ, ನೂರ್ಚ್ಫ್ಯಾಸಿರಂ, ಬಸುರ್ಬ್ಬಡ ವಾದುದು; — ಬಿದರ್ಗ್ಗಣ್ಟ, ಕೆದರ್ತ್ತಶೆ; — ತೋರ್ತ್ತಾಣಂ, ಮಾರ್ಗ್ಗಣ್ಟ; — ಮಾರ್ಕ್ಫೋಲ್, ಬೀರ್ತ್ತಡೆ, ಬೇರ್ಪ್ಪಟ್ಟಂ, ನೀರ್ಗ್ಗಣ್ಣಿ, ಕೂರ್ಗ್ಗಲ;— ನೀವ್ರೈಯ್ದಂ, ಬೇರ್ವೈರಸಿ, ನೀರ್ಮ್ನಜ್ಜಿಗೆ, ಇರ್ಬ್ಬ್ಗಾಳ್, ಇರ್ಮೋನೆ;— ಇರ್ಚ್ಚವಡಿ, ಇರ್ಚ್ಚ್ರಾವಡಿ, ಇರ್ಜ್ಚ್ರೆಟಿಂಗು, ಒರ್ಚ್ಫ್ರೇರ್ಗಣ್;— ಒರ್ಕ್ಕ యో, ఇవ్వాన్; — ఇడ్ఫ్రాసీరం, ఓడ్ఫ్రాసీరం; — ఓవ్వాం, ఓవ్వాళో.

Professor Max Müller gives the following instances on the doubling of consonants in Samskrita in his 'A Sanskrit Grammar for Beginners'

p. 59: — ಅರ್ಕ್ಕ್ (for ಅರ್ಕ), ಬ್ರಹ್ಮ್ಮನ್ (for ಬ್ರಹ್ಮನ್), ವರ್ದ್ಧನ (for ವರ್ಧನ), ದರ್ಶೈ ತೀ (for ದರ್ಶ್ಯತೇ, it is shown).

His general remarks are as follows:—"According to some grammarians any consonants except r and h, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by r or h, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with (the grammarian) Šâkalya, to discontinue it throughout."

372. An alphabetically arranged list of words (compounds and others) which are contained in various places of the Šabdânušâsana, the numbers referring to the sûtras under which they are found. When a word is explained in the Šabdânušâsana, the explanation in that grammar's generally Samskrita form is adduced immediately after it in the list. If a mere number is added, it denotes that the meaning of the term is not given by Bhatṭākalanka and is not known to the author of the present grammar.

ಆಕ್ಟೋಳ. Tadbhava of ಆಕ್ಟೋಟ. 160.— ಆಗಸಗಿತಿ. A washerwoman. 190.— ಅಂಕಂ ಗಾಜ. A warrior. See under ಸಮರಂಗಾಜ.—ಅಂಘವಣೆ. 80. Cf. ಅಂಗವಣೆ in Dictionary ?— ಅಚ್ಚುಳ. ಚರ್ಮಕ್ರಿಯಾ ತುರಂಗಾದಿಸಜ್ಜೀಕರಣಂ ವಾ. Working in leather or skins; the making ready or decorating horses etc. 425.— ఆట్ల కాందు. A man who is at the head of, or engaged in, ಅಚ್ಚಳ. 425.— ಅಚ್ಚಳುಗೆ. = ಅಚ್ಚಳಾಯ್ತ. 425.— ಆಂಚಿಕೆ. 80. (Tbh. of ಅಂಶುಕ್). — ಅಟವುಟ. ಪರೀಷಾಂ ಭೇದಕಾರಿವಚನಂ. Producing dissension or disunion of others. 407.— ఆటీమెటిగ. A man who practices ఆటీమెటి. 407.— ಅಟ್ಟವಣೆ. 67. (Cf. ಅಟ್ಟವಣೆ in Dictionary?). — ಅಡಪ್. A female who carries her mistress' betel-nut pouch. 200. — అడియుట్ల. The lower part of a spear. 348. — ಅಡುಕುಳಿ. ಪಚನಶೀಲ ೩ A man who practices cooking. 545. — ಅಡುಗಿಗ. A man who cooks. 410. — ಅಡುಳಗ. = ಅಡುಗಿಗ. 410. — ಅಣೆಶ. The act of touching, etc. 561. — ಆಣ್ಣುಕ. 441. - ಅತ್ತಣೆ. Dative of ಅತ್ತ. 265. - ಅದವಬರ್. Grief, page 101 in the following verse: ದದಿದುದವಾದಡಿ ಸೆಹೆಯುದವದಲ್ ಅದಲ್ ಎಡದುಂ ಭಲಿಂಚೆ ಮಾಂಜಲ್ ಲಂಚಂ | ಕಳವು ಶಿಸುಣ್ ಸಸಿವು ಬಹಂ ಪದ್ರವದ್ಧವಲಸೊಲಸು ಕುತ್ತಮ್ ಇಲ್ಲಾ ನಾಡೊಳ್ || There is no pillage, enmity, captivity, grief, weeping, and poverty, cheat (?), fraud, bribery, theft, slander, hunger, famine, blame, destruction, weariness, trembling, sickness in that district. — ಅನಿಮಿಸ. Thh. of ಅನಿಮಿಷ. 138. — ಅನುಲ್ಲಂಘೈ. Not to be passed beyond; not to be disregarded. 441. — ಅನ್ತುಕ. 80. -- ಅನ್ತುಟು. ತಥಾ. In that manner, so, thus. 437. — ಅಬಿಸಂಗ. Tbh. of ಅಭಿಷ್ಣಂಗ. 151. — ಅಮುಳ್ತಾಸು. A jointbed. 73. — ಅರಮಗಳ್. A king's daughter. 248. — ಅರಲ್ಲಿ ಣ್ಯ. A flower-garden.

73. — ಅರಲ್ಪನೆ. A flower-bud. 95. — ಅರಹನ್ನ. Tbh. of ಅರ್ಹನ್ನ. 147. — ಅರಿಹ. Tbh. of ಅರ್ಹ. 147. — ಅರಿಹನ್ನ. = ಅರಹನ್ನ. 147. — ಅರೆಪ. Grinding, etc. 561. — ಅಮುನೊಟ. Six cubits. 355. — Genfra . A male who has a flower-like eye. 402. — ಅಲರ್ನೋರಟೆ. A flowering amaranth or barleria. 74. — ಅಲರ್ಡೋಂಣ್ಣ. = ಅರಲ್ಲೋಣ್ಣ. 73. — ಅವಸರಾಯ್ತ. A woman who is hasty from necessity. 195. — ಅವಸರಾಯ್ತೆ. = ಅವಸ రెయ్. 195.— ఆఫ. 473. 515. (It appears there as a verb together with ತವು). — ಅವುಕುಳ. 473. — ಅವೃಳ. 67. — ಅಜ್ಜನ, ಕ್ಷುದ್ರಜನಃ. A vile man. 296. — ಆಕ್ಟೇಳ. Tbh. of ಆಕ್ಟೇಟ. 140. — ಆಗಡ. ತದಾ. At that time. 19. 20. (Cf. ಆಗಡು in Dictionary). — ಆಟರಾಜ. A male addicted to play. 423. — ಆಟರಾಜ್ ಕೆ. Addiction to play. 431. — ಆನುಂ. ಸಕ್ಷಾ ಸ್ವರಾರ್ಥಃ. Either-or. 20. — ಆನೆಗುಲ್ಲಿ ಸಿಂಹೇ. An elephant-killer: a lion. — ಆನ್ನೆ. Leaving upon, etc. 557. — ಆಯ್ಕಗೆ. ನಿರ್ಭರಾರ್ಥ್ಯ. Vehemently, etc. 20.—ಆಯ್ಡನೆ.=ಆಯ್ಡಗೆ. 20.—ಆಯ್ಕೆ. Selecting. 556.—ಆಯ್ತ. ಅಧಿಕೃತಃ ಪ್ರಾಪ್ತಾಧಿಕಾರಃ. Placed at the head of, etc.; being engaged in or occupied with; etc. 425. — ಆರ್ಮ್ನ. (ಆರ್ಮ). An able, great man, 88. 352 in the following verse: ಕೂರ್ಮೆಯನ್ ಆ ಮುನಿಯಂ ಕಣ್ಡಾರ್ಮ್ನಂ ನೀನ್ ಅಲ್ಲದಿಲ್ಲ ಪೆಜತೆನ್ನರಸಂ | ಮೂರ್ಮೆ ಬಲವನ್ನು ನುತಿಸಿ ಸಲರ್ಮ ತುರ್ಲಲ್ಲಿಯ್ದು ಭಕ್ತಿಯಿಂ ಬೆಸಗೊಣ್ಡಂ ॥ . . . ಆದ್ಕುಳಿ (i. e. ಆಡ್ಕುಳಿ). ಕ್ರೀಡನಸ್ವಭಾವಾ. A male who is inclined to play. 545 .- 50. Sinking in a fluid, etc. 140 .-ಶಂಘಾರಿಗೆ. 80. (A sweet cake?). — ಇಟ್ಟಳ. In a crowd: greatly. In a verse under 65, and in one under 193. — ఇక్ట్ . Dative of ఇక్త. 265. — ఇన్ఫట్. ఇక్టం. Thus, in this manner. 437. — অধুনী. A smile. 95. — অনুমানু ড (o. r. অনুমানু ড). A sweet mango. 55. — ಇರ್ಕುಜಗೊಳ್. In the sentence ಉಪಾಧ್ಯಾಯನತ್ವಣೆಂ ವಿದ್ಯೆಯಮ್ ಇರ್ಕುಜ್ ಗೊಣ್ಣಂ. 221.— ಇರ್ಚವಡಿ. Two pairs. 93. 94.— ಇರ್ಚುವಡಿ. Two choultries. 93.— ಇರ್ಜಿಜಂಗು. Two ends of a garment. 93. — ಇವರ್ತನ. 90. 101. (Two armies?, see ಪಾನಿ). — ಇರ್ವೊನೆ. Two points. 92. — ಇಲಿಗುಲಿ. ಆಖುಭುಕ್. A rat-killer: a eat. 547. — ಈತ. Giving (ಈವುದು). 579. — ಈನ್ವ. Bringing forth young (ಈಮ್ಬುದು). 579. — ಉಕ್ಕುನ್ಡೂರ್. A rising river (ಉಕ್ಕುವುದು ತೊರ್). 333. — ಉಜ್ಜುಗ. Tbh. of ಉದ್ಯೋಗ. See ಬಲ್ಲು ಜುಗಿ. — ಉಣ್ಣೆ. Eating. 557. — ಉಣ್ಣಲಿಗೆ. In the sentence ಜಿನ ಕಂಗುಣ್ಣಲಿಗೆಯಲ್ಲ. 214. — ಉತ್ತಾಟ. Pulling up by the roots, destroying; a disease of the external ear. See లుబ్బటి. — లున్న. కథం (?). How? in what manner? 437. — ಉన్నుటు. = బున్ను. 437. — బున్న. 1. = బున్ను. 437. — బున్నే. 2. ఈశ్మీ కం. Silently, quietly. 437. — ಉನ್ನತತನ. The state of being high. 431. — ಉಸವಾಸಿಗ. A man who abstains from food. 407. — ಉబ్బట్. Tbh. of లుక్నాట్. 160. — ಉకనాన్ను. Tbh. of ಉಶನಸ್. 133. — ಉತ್ತು. So much as this in an intermediate manner. 441. — ಉಳಿಗ. ಕರ್ತಾ. A suffix to denote a maker of. 410. — ಉದ್ಕರ್. 140. — ಉದ್ಕರ. 140. — സമൗം. 140. — സമൂ. 140. — ശങ്ങ. A great eater. 415. — ശങ് ವಣಿಗೆ. = ಊಟಿಗ. 415. — ಊಟವಣಿಗೆ. Feminine of ಊಟವಣಿಗೆ. 196. — ಊಸು. = ಉಷ್ಣು. 441. — ಊಳ್ಳ. Crying out, etc. 558. — ಎಕ್ಕರಾಸಿ. Tbh. of ಏಕರಾಶಿ. 375. — ಎಗ್ಗೆ. A stupid etc. female. 197. — ಎಣಿಸಿಸು. To cause to reckon, etc. 541. — ಎಟ್ಟಾವುದ. Eight gavudas. 351. — ಎನ್ನೆ ಚತ್ತರೋ ವಾರಾನ್. Eight times. 351. — ಎನ್ನುಟು. ಕಥಂ. How? in what manner? 439. — ಎನ್ತೆ. = ಎನ್ತುಟು. 439. — ಎರಡನೆಯುಳ್. A second female. Plural ಎರಡನೆಯಲ್ಲಿ ರ್. 185. — ಎರಲುಣಿ. ವಾಯುಭುಜ್. A wind-eater: a snake.

546. — ఎరటాపై రి. Two times. 313. — ఎరటాపై లో. Two knives or swords. 359. — ಎರ್ಮೆ. A female buffalo. 444. — ಎಲಮೆ or ಎಲಮೇ. A particle used in smarana, vičara and amantrana. 21. — ಎಸ್ಲ್ ಸ್ಟ್ . The fragrance of flower-leaves. 73. — ಎಸಳ್ತಾರೆ. A mat of (or for) petals. 73. — ಎಸಳ್ತಾಣ. A place of petals. 73. — ಎಸ್ಟ್ರಳ. A ring of petals. 72. — ಎಳಗರು. A young calf. 87. — ಎಳದುರುವಿದ್ದಾ. A herd of young kine. 87. — ఎట్జి. (ఆర్, ఎళ్). The gigantic swallow-wort. 140. 160. — ఎల్. 140. — ఎల్. 140. (Standing up?). — ఎల్లారెడ్డి. An upward look, a high view. 332. — ಏಕರಾಶಿ. A heap, a crowd. See ಎಕ್ಕರಾಸಿ. ... ಏಯಾರಸಿ. Tbh. of ಶಕಾದತಿ. The eleventh day. 160. — ಇದ್ದಾವದ. Seven gâvudas, 356. — ಇದ್ದಿಯ್ಯ. ಸವ್ರಹಸ್ವ 1. A male who has seven hands. 356. — ಐಬ್ಜ್. ಸವ್ವ ವಾರಾನ್. Seven times. 356. — ಒಗುತೆ. Bursting forth, etc. Plural ಒಗುತೆಗಳ್. 560. — ಒಡಲೀಯ್. Rising, etc. of the body. 335.— ఒడ్డార. 67. — ఒరేవ. Pulling or rubbing. 561. — ఓజ్ ಗಾರ್ತಿ. A female sheath-maker. 201.— ಒರ್ಕೆಯ್. One hand. 90. 101.— ಬರೋಕರ್. One stick; one arrow. 101. -- ಒಗೇಕರ್. One span; one sword. 73. --ఒడికాలంగు. One end of a garment. 94. — ఓటాకానిర. One thousand. 94. — ఓత్కార్. One head. 358. — ಒಲಸು. Trembling. See under ಅವವದಲ್. ... ಒಳ ಕೆಯ್ನು. In a verse on page 78 beginning ອຽບ. ... ພຸປ ສົລເພີ. An inner garden. 101. ... ພຸປ ನಾಲ್ಗಳ. A quarrel of the inland country. 73. - ಒಳ. 566. (A verb from which ಒಳವು is derived). — ಒಳವು. 566. — ಒಳ್ಳನ್ನ. A good pearl. 71. — ಒಳ್ಳಾವಣಿಗೆ. 71. — ಒಳ್ಳಾರ. A fine string of pearls. 333. — ಒಳ್ಳುಂಗನ್ನಡ. Good Kannada. 55. — ಒಳ್ಳು ರಿಚ. A male who has been born in a good village. 420. — ಒಳ್ಳೂರಿಗೆ. A male who belongs to, or has been born in, a good village. 419.'-- にはいっとが. A fight in which one runs. 344. — ಓದುಕುಳ. A person addicted to reading. 140. — ಓವು. Loving. 573.— ಓಲಗರಾರ್ಡಿ. A female servant, in the sentence ಅರಮಗನ್ ಇರ್ವ ಓಲ ಗದ ಓಲಗಕಾರ್ತಿಯರ್ ಎಲ್ಲರ್ ಓಪ್ಪಿದರ್. 34. — ಓಲೆಕಾದಾಕೆ. The business of a ôlěkára. 431. — ಕಂಚುಗಾಜಕೆ. = ಕಂಚಗಾಜಕೆ in Dictionary. 431. — ಕಂಚುವಡಿಗ. ಕಾಂಸ್ಯ ಕಾರಃ. A brazier. 416. - ಕಟ್ಟುಕ. ಕಟ್ಟು ಇತಿ ಅನುಲ್ಲಂಘ್ಯೋ ನರ್ಣಯಾ | ತತ್ 'ಕುರ್ವನ್. A male who makes a decision that is not to be disregarded. 441. — శేట్లిల్లు. A strong bone. 339. — ಕಡಿಕ. A strong, or rough, man. 403. — ಕಡುಗುಡಿ. Great gracefulness. 340. — ಕಡುಚೋಜಿಗ. A great wonder. 93. — ಕಡುರಾಗ. Excessive love, etc. 296. — ಕಣ್ಣುರುಡ. A male who is blind of the eyes. 301. — ಕಣ್ಣಯ. Tbh. of ಕಣ್ಣಕ. 160. See however ಕಣ್ಣೆಯವರ. — ಕಣ್ಣಿಸು. To be angry with, in the sentence ನಲ್ಲಂಗಿನಿಯಳ್ ಕಣ್ಣಿಸಿದಳ್. 214. — ಕಣ್ಣೆಯದರ. Tbh. of ಕಣ್ಣಕದ್ವಾರ. 378. — ಕಣ್ಣೆಯ ದಾರ. = ಕಣ್ಣೆಯದರ. 378. — ಕಣ್ಣೆಯಬಾರ. = ಕಣ್ಣೆಯದರ. 378. — ಕಣ್ಣನ್ನೊ ಇಲಿ. ಚಕ್ತು ರ್ಗೋಲಕಂ. An eye-ball. 346. — ಕಣ್ಣು ವ್ಯಾಕ್ (ಕಣ್ಣು ವ್ಯಾರ್ ?). 55. — ಕಣ್ಣೆಯ್ದ ರ್. A water-lily-like eye. 95. — ಕಣ್ಪಾಪೆ. The pupil of the eye. 89. — ಕಣ್ಪನ್ತ. A male who has eyes. 403. — ಕದಿರ್ವಕ. A man who has ears of corn, etc. 73. — ಕನ್ನಾಯ. 80. — ಕನ್ನಡಿಚ. A man born in the Kannada country. 420. 421. - # 5 23. A Kannada woman. 190. — ಕಬ್ಬಳಿಗ. A poet. 410. — ಕಮ್ಪುಡೆ. ಗಸ್ಥಲಿಟ್. A fragrance-sucker. 308. 546. — కబ్బలకి. The wife of a blacksmith, etc. 199. — కబ్బుగు. కబ్బుకకాక. A male who does any act or work. 412. — ಕರಹಡಿಚ. A man born in the country of

Karahada. 420. — ಕರಹಡಿಚೆ. A woman born in Karahada. 196. — ಕರಹಾಡಿಗ. A man who resides in, or has been born in, Karahada. 419. — ಕರಿಕ. ಕರಿದುಣೈದರ್ಕ್ಕೆ ಕರಿಕಂ ವಸ್ತ್ರಂ ಕಮ್ಮಳಮ್ ಅನ್ಯದ್ ವಾ. Black colour, (as that of) cloth, blankets, etc.; one who has a black colour, one who is black. 402. 403. — ಕರಿಕವನ. A man who has a black colour. 402. — ਵੱਲਦੇ. A female who is black. 194. — ਵੱਲ, ਵੱਲ ಶಬ್ದ ៖ ಸುವರ್ಣರಜತಾದಿಲೋಹಮಯುಶ್ರತಿಮಾದಿನಿರ್ಮಾಪಣೇ ರಸೇ ನಿಷೇಚನಾರ್ಥಂ ಸಿಕ್ಥಾ ದಿಕೃತಪ್ರತಿಕೃತಿ ವಾಚೀ | ಗೃಹಾದಿನಿರ್ಮಾಪಣೇ ಸುಲಗ್ನ ಸ್ಥಾಪಿತಪ್ರಥಮಸ್ತ್ರಮ್ನ ವಾಚೀ ವಾ. The word ಕರು denotes & likeness (or form) made of bee's wax etc. (surrounded with clay) in order to pour out (the metal) in a fluid state (into the form), when one makes statues of gold, silver and other metals (i. e. a mould); or at the construction of a house, etc. it denotes the first (or principal) post erected at an auspicious time. 296. See กัวเอ ಕರು. _ ಕರ್ಗಣ್ಣಿ. 344. (Could it be ಕರ್ಗನ್ತಿ ? Cf. ಬಿದರ್ಗಣ್ಣಿ under ಬಿದರ್ಗನ್ನಿ ?). _ ಕರ್ಮಡು. A black pool. 334. — ಕಲಹಡಿ. 330, in the sentence ನಾಡೆಲಿ ಕಲಹಡ; (perhaps = a ಕಲಹಾಡಿ, a quarrelsome female). — ಕಲಿಚ. ಕಾಲೊಳ್ ಪುಟ್ಟದಂ, ಶೂದ್ರಃ. Who has been born from the feet, a Sudra. 420. - マワザウ. A mutual fighting with stones. 331. — ಕಲ್ಲಾಯ್ತ. A superintendent of (precious) stones. 425. — ಕಲ್ಲಾಗ. = ಕಲ್ಲಾಯ್ತ. 425. — శల్పారి. A plantain hard as a stone. 70. — శల్పం. Stone-rain. 93. — ಕವಡು. 569. (A verbal theme from which ಕವಡಿಕೆ comes). — ಕವಜ್ನೂರೆ. A forked horn of a bow. 83.— ಕಾಡುಗಾಹ್ or ಕಾಡುಂಗಾಹ್. To see a wilderness. 380.— ಕಾಯು 9. A person addicted to take pods. 414. — ಕಾಯ್ತ. Fruit having developed. Plural ಕಾಯ್ಕಂಗಳ್. 553. — ಕಾಲೂರ್. ಗ್ರಾಮಃ, A village. 419. — ಕಾಲೂರಿಗ. A man who resides in, or is born in, a village. 419. - 5000 B. A male lame in one leg or in the legs. 301. — ಕಾಲ್ಡೆಡ್. A tank with a channel. 305. — ಕಾಲ್ಟನ್. A man who has feet. 403.— ຈາປູເດ. A fleet person. 223.— ຈາຜ່າງ ຂື. A black belly (?). 91. — ಕಿಚ್ಚುಗಣ್ಣ. ಅಗ್ನಿಲೋಚನಃ. A male who has eyes like fire. 311. — ಕಿತ್ರವಕಿಲ್. A small pile. 53. — ಕಿಶ್ರೀಳೆ. ಕಿದ್ದಾರೀಳೆ. A small orange. 337. — ಕಿನ್ನಟ್ಟಿ. Low condition, etc. 368. — కిజుకి. Making close, etc. 557. — కిజుగిఖలో. A small stick or arrow. 87. — ಕಿಷ್ಣ. Tbh. of ಕೃಷ್ಣ. 158. — ಕಿಸುವಳಿರ್. Red new leaves. 343. — కిటకిటనే or కిళకిళనే. A certain imitative sound. 140. — కిటల్. Uprooting, etc., that may stand for ಕೀಡಲ್. 478. — ಕಿಡಾಲನೆ or ಕಿಳಲನೆ. A certain imitative sound. 140. — ಕೀಯ್-ಜ್. 368. — ಕೀಯ್-ಒಟ್ಟೆ. The abdomen. 90. 368. — ಕೀಡಸ್ಥಿಲ್ಲಿಗೆ. An inexact sollige. 93. — ಕುಕ್ಕೆ. Thh. of ಕುಕ್ತಿ. 110. — ಕುಡುಗೋಲ್ಲೊಯ್. To cut with the sickle. 300. — ಕುದಿಸ. Boiling. Plural ಕುದಿಸಂಗಳ್. 562. — ಕುಮ್ಯಹತಿ. A potter-female. 199. — ಕುಮ್ಮಹತಿ. = ಕುಮ್ಮಹತಿ. 198. — ಕುಮ್ಬಿಗ. ಕುಮ್ಮಕರ್ತಾ. A potter. 412. — ಕುಮ್ರಗಾಹ. A potter. 384. — ಕುಹುಗೆಯ್ಯ. A male who has a small hand or small hands. 97. — ಕುಜುಮನೆ. A small house. 369. — ಕುಸಿ. ಭಯೀನ ಲಜ್ಜಯಾ ವಾ ಉತ್ತಾಹವಿಕಲಂ ಚೇತಃ. A mind deprived of strength by fear or shame. 441. — ಕುಸಿಕ. A man whose mind is deprived of strength by fear or shame. 441. - #32420. A woman with a short neck. 328. — ಕುಂ. A suffix used in ಶೀಲ, ಸ್ವಭಾವ and ಪ್ರಕೃತಿ. 545. — ఈ ఇగ్గే. Bending. 557. — ఈ ఇరికి. Sharpness. See under సమురంగుల. — ఈ ఇ するの. A sharp warrior. 90. - サスポテム. A sharp knife or sword. 345. - サスポテル.

= ಕೂರ್ಕಲ. 90. — ಕೊಂಡೆ. A structure where boiled rice is to be had (?). 90. — ಕೆಂಗಣ್ಣಿ. A female with red eyes. 111. — ಕೆಂಗಾಯ್. A red unripe fruit. 342. — ಕ್ಷಕ್ಕ. A red kind of rice. 343. — ಕೆಚ್ಚಾನೆ. A reddish elephant. 343. — ಕೆಚ್ಚಾನೆ. A red flame. 343. — ಕೆಟ್ಕ್ ಲೆ. A red cadjan leaf, etc. 341. — ಕೆಂಜಂಜಿ. A purple twilight. 343. — ಕೆದರುದರೆ. A dishevelled head of hair. 83. — ಕೆದರ್ತರೆ. = ಕೆದರುದರೆ. 83. — కేస్టింగు. రక్రాణివిండుం. The red cocoanut tree (= జేస్టింగు); (or a red plantain). $341.\ 342.$ — లేన్ల ఫ్లి. = లేడ్ల ఫ్లి. 343. — లేన్లు రి. = లేడ్లు రి. 343. — లేన్లు. A deaf female. 197. — ಕೆಮ್ಮಿತ್ತು. A red seed, in a verse under 193; see it under ಮಾದ್ದಟ್ಟಿ. — ಕೆಮ್ನೊನ್. ನಿಷ್ಪತ್ರಕಾಂಚನಂ, Burnished gold. 341. Cf. ಚಿನ್ನೊನ್ in Dictionary. — ಕೆಮ್ಮಂಡು. A red lightning, in the instance ಬಿದುವಿಸಿಲ್ಲೆ ಕೆಮ್ಮಂಡು. 218. — ಕೆಯ್ಡುಳಿಗಿತಿ. A female weapon-maker, a woman of the weapon-makers. 192. — శేయ్యి. A handy earthen pan. 305. — ಕೆಲರ್ಮೆ. A few times, 441. — ಕೆಳೆಯತನ. Companionship, etc. 432. - #0. 140. - #0. 140. - #triootaeth. A crying peacock. 344. — ಕೇಸಣ. Tbh. of ಕ್ಷೇಸಣ. 155. — ಕೇಳ್ವ. 67. — ಕೊಂಕಣೆಗಿತಿ. A Concan Brahmana female. 190. — ಕೊಂಕುಡಾಜೆ. A crooked staff. 379. — ಕೊಂಕುಡ್ಡಾಜೆ. = ಕೊಂಕುಡಾಣಿ. 379. — ಕೊಂಕುವರ್ವ. A bent eyebrow. 372. — ಕೊಡಲಿಗಡಿ. To cut with an axe. 300. — ಕೊರಲ್ಲವೆ. A stain on the throat. 305. — ಕೊಲ್ಲಟ. ಲಂಘ ನಾದ್ಯಾಶ್ವರ್ಯಕಾರೀ ವಿದ್ಯಾ. Jumping and other surprising art. 441. — ಕೊಲ್ಲಡ್. 140. — ಕೋಡಿನೀರ್. ತಟಾಕಪ್ರಾನ್ಕೋದಕ. Water from the end of a tank. 82. — ಕೋಲಾಕೋಲಿ. ಕೋಲಿಂ ಕೋಲಿಂ ನೊಯ್ಯುದು ಆದ ಯುದ್ಧದೊಳ್ ಅದು. A fight in which they mutually strike one another with sticks. 331. — ಕೋಚ್ಯಾನೆ. ಶೃಂಗಾಗ್ರಂ. The top of a mountain. 82. — ಕ್ರೀಡನ. Playing, sporting. See ಆಯ್ಕಳ. — ಕ್ಷಪ್ರಿಯತಿ. A woman of the Kshatriyas. 190. — మంద. 140. — గజ్జర్. 67. — గట్. Tbh. of ఫోట్. 143. — ಗಣಿವ, ಗಣಿತಶಾಸ್ತ್ರಂ. Thh. of ಗಣಿತ, 408. — ಗಣಿವಿಗ. A man versed in arithmetic. 408. — ಗಣ್ಣುತನ. Valiantness. See under ಸಮರಂಗಾಡ. — ಗತಕ. Tbh. of ಕೃತಕ. 160. — ಗತಕಿ. A false woman. 329. Cf. ಗದಕಿ in Dictionary. — ಗದ್ದಿಗತಿ. A female seller of perfumes. 192. — ಗರ. See under ಗರವಟಿಗೆ. — ಗರತಿತನ. The state of a decent woman. 430. — ಗರವಟ. See under ಗರವಟಿಗ. — ಗರವಟಿಗ. ಗರ ಇತಿ ಜಲಯನ ವಿಶೇಷಃ ತತ್ರ ನಿಯುಕ್ರ :. A man who is engaged in (the business of) a certain waterengine. ಅಥವಾ ಗರವಟ ಇತಿ ದುರ್ಗಾವೌ ಪ್ರಹರೇ ಪ್ರಹರೇ ಪರ್ಯಟನಾದಿನಾ ಕ್ರಿಯಮಾರ್ಡೊ ರಕ್ಷ ವಿಶೇಷ : ಶತ್ರನಿಯುಕ್ಕ i. Or one who is engaged in the guarding which is made in a fort, etc. by wandering about from watch to watch, etc. 441. — ಗರ್ಮಗು. ಕುಬೇರಾಕ್ಟ್ The plant Bignonia suaveolens. 76. — ಗರ್ವಿ. A cow. See ಚಕಿತಗರೀ, ತ್ರಿಗರೀ. — ಗಣಿಗುಟಿಗ A man who bruises bamboo rods, etc. 548. — ಗೆದ್ಗಿ ಗೂಡ್. Boiled rice of the stick (i. c. boiled rice which has been turned with a stick?). 89. — ກຜາດລຽວ (o. r. ກຜາ ಗೂಬ್ಬಾರಿ). 73. — ಗಣಿವಟಿಗ. ಗಣಿ ಇತಿ ಅಂಘನಾದ್ಯಾಶ್ವರ್ಯಕರೀ ವಿದ್ಯೋಪಕರಣಂ ತಡ್ ಉಪಜೀವೀ ಸ ಶವ. A Domba. 441. — ಗಾಡಿಕಾದ. A charming man, in the instance ನೀರ ಗಾಡಿ ಕಾಜಂ, 80. — ಗಾಣಿಗಿತಿ. The wife of an oil-maker. 190. — ಗಿರುಗಡಿ. To cut a tree. 380. — ಗಡುಗಾಯ್. The unripe fruit of a tree. 380. — ಗಡುಗಡಿ. = ಗಡುಗಡಿ. 380. — ಗಿತ್ತಗೆ. ಪರಿಭ್ರಮಣಾರ್ಥ. With a whirl, etc. 20. — ಗುಣಕರು. ಗುಣಾನಾಂ ಪ್ರಥಮನೃಷ್ಟಿ ೩ The most excellent of properties. 296. See ಕರು. — ಗುರ್ಮ. Cuffing. Plural

ಗರ್ಮಗಳ್. 552. — ಗುಳ. ಗೃಹ್ಮಂ. A seizer or taker. 414. — ಗುಬ್ ಕೆಲ್. 140. — ಗೂಡಾರ. Thh. of ಗೂಥಾಗಾರ. 378. — ಗೃಹ್ವತ್. (ಗೃಹ್ನನ್, ಗೃಹ್ನತೀ, ಗೃಹ್ನತ್). Seizing, taking, accepting; using, putting on; etc. 414. — ಗೆಲ್ಲ ಗಾಜ. A gainer or winner. 383. -- గేణంజురిగి. A knife (of the length) of a span. 55. -- గేణ్హీ కళ. The length of a span. 95. — ಗೆಎಐಸು. 140. — ಗೋಡಾನ್ತಾಳ. A tubular vessel of the throat. 346. (Cf. ಗೋನಾಳ, ಗೋಮನಾಳ in Dictionary). — ಗೋಡ್ಲಾಳ. = ಗೋಡನ್ನಾಳ. 346. — ಗೋದುಹ. Thh. of ಗೋದುಹ್. 129.—ಗೌಡಿ. A female servant. 240. (See ಗವಡಿ in Dictionary). — ਜਾਂਚ. Thh. of ਜਾਂਕ. 140. — ಘಾರಿಗೆ. (= ਜਾਂਹਿਸ or ಘಾರಿಗೆ in Dictionary?). See ಇಂಘಾರಿಗೆ. — ಚಕಿತಗರೀ. A frightened cow. See ಬೆದರ್ಗನ್ನ. — ಚಟ್ಟು. ತ್ರಿಖಣ್ಣ ಕುಂಕು ಮಾದಿಗನ್ನ ವ್ರವ್ಯಕರ್ವಮಕೃತಸ್ಥಾ ಸಕವಚನಂ, A term for the perfuming (of the body) which is performed with an unguent of sandal, saffron and other fragrant substances. 441. _ ಚಟ್ರಕ. ಶತ್ತುರ್ವನ್. A man who performs that perfuming. 441. (Cf. ಚಟ್ಟಿದ್ in Dictionary). — ಚನ್ನ ಮಸ್ಸು. Thh. of ಚನ್ನ ಮಸ್. 133. — ಚಸ್ತದಿ. 140. —. ಚಿನ್ನಮ್ಮಣೆ. A golden seat. 55. — ಚಿತ್ರಡಿಕೆ. Cutting off with the nails, etc. 570. — ಚಿಂಗಾಯ್. = ಕೆಂಗಾಯ್. 342. -- ಚೆಚ್ಚರ. ವ್ಯಕ್ತಾರ್ಥಂ. Manifestly, clearly. 20. -- ಚೆಂ ಜಂಜಿ. = ಕೆಂಜಂಜಿ. 343. — ಚೆಲ್ಸತನ. Beauty. 430. — ಚೆಳೆ. 105. — ಚೌವಿ. 105. (A crested female? or cf. ಚತ್ರಡಿ in Dictionary?). — ಚೌತ. Thh. of ಚತುರ್ಥ. 376.— ಚೌತಯ. Tbh. of ಚತುಷ್ಟಯ. 376. — ಚೌದಸೆ. Tbh. of ಚತುರ್ವರಿ. 160. — ಜೌಸದಿಗ, A man who makes čaupadas. 410. ಚೌಸಮಾಗ. = ಚೌಸದಿಗ. 410. — ಚೌಭಾಗ. Sharing in, or entitled to, a fourth part. 376. - 305. Four-fold; of four kinds, in four ways. 376. — ಫಲಿಂಚೆ. Deceit (?). See under ಅದವರಲ್. ... ಜಗಳ. Thh. of ಝಕಟ. 143. - ಜಗಳಜಾಣ. A male who is clever in quarrels. 292. --ಜಗಳವನ್ನ. A quarrelsome male. 402. — ಜಂಗೆ. Tbh. of ಝಂಕೆ. 143. — ಜನ್ನವಿರವನ್ನ. A man who has a sacrificial cord. 402. — జమ్మే. Thh. of ఝుమ్మే. 143. — జనవన్న. A man who has fame. 402. — జరజ. Tbh. of జలజ. 140. — జుణవేళ్ళి. In a verse on page 77. Cf. ಜಾನವಕ್ಕಿ in Dictionary. — ಜಾವಕ. Thh. of ಯಾವುಕ. 141. — ಜಾರ್. 140. — ಜೂಜುಗಾರ್ತಿ. A female gambler. 201. — ಜೂದುಗ. A male gambler. 384. — ಜೂದುಜಾಣ. A man who is expert in gambling. 305. — ಜೆಲ್. 140. — ಜೋಗಿತಿ. A female yôgi. 202. — ಜೋದಿಿಗೆ. 140. — ಜ್ಯಾಯ. Thh. of ಜ್ಯಾಯಸ್. 134. — ಜ್ಯಾಯಸ್ಸು. = ಜ್ಯಾಯ. 134. — ಧುಕಟ. = ಜಗಳ. 143, 402. (Is ಧುಕಟ in Samskrita Dictionaries?). — ಝಮ್ನೆ. A spring, a jump; springing, jumping. — ಝುಮ್ನನೆ. An imitative sound, in the instance ಝುಮ್ಮನೆ ಒಸರ್ದು. 20.— ಡಾಣಾಡಾಣಿ. A mutual fight with clubs. 331. — ಡಾಣೆ. In the instance ತೂಗುವ ಡಾಣೆ. 531. See ತೂಗು ಣ್ಣಾ ಮೆ. — ಡಾಳಕ. In the instance ಎಂ ಡಾಳಕಂ. 80. Cf. ಧಾಳಕಂ? — ಡೊಕ್ಕಗೆ. A kind of adverb. 49. — ದೊಕ್ಕನೆ. = ಡೊಕ್ಕನೆ. 49. — ಧಾಳಕ. The bearer of a banner (?), in the instance ನುಡಿದರ್ ಧಾಳಕರ್. 65. — ಶಕ್ಷ ಐ. Cutting, paring, planing; a cutter an abrader; the divisor employed in certain computations. 533.— ತಟ್ಟುಕ. = ಚಟ್ಟುಕ. 441. — ತಡ ಬಡ. ವಾಕ್ಸ್ ಣ್ಣ ನಾರ್ಥಃ. Bluntness or perplexity of speech. 20. — ತಣ್ಣಿಲ. Tbh. of నైబ్డేల. 149. — కన్దరి. Tbh. of కెస్టి. 147. — కెస్టరి. = కెన్టరి. 147. — కెన్టరి. = ತನ್ನ ರಿ. 147. — ತಮದ್. 140. — ತರ್ಕುಮೆ. Bringing. Plural ತರ್ಕುಮೆಗಳ್. 572. — ತಲಿವಡಿಕೆ. Joining head to head. 570. — ತಳಮಳ. ನಿರ್ಣಯವಾಚೀ. Decisively, certainly.

20. - ತಳಿವೆ. Sprinkling, etc. Plural ತಳಿವೆಂಗಳ್. 562. - ತಳಿಗೆಕ್ ಮ್ನು. The redness of young leaves. 73. — = 20. 140. — = 300 Å. Becoming dry, etc. 565. — = 300 Ad. The tree Terminalia bellerica. 82. — ฮาฮร์เซีสม. 90, in the verse นีเซีร์ อมู่ ขึ้นปลั ಅವರೊಳ್ ಕೂರ್ಕಲಿಗಳನ್ ಆತೃನಿಕಟದೊಳ್ ಮಿಕ್ತವರಂ | ತಾರ್ಕಣಿಸಿ ಸಮರಕೇಳಿಗೆ ನೂರ್ಕಡಿಗಡಿದಂ ನ್ನವಾಲಕಂ ರಿಭಬಲನುಂ ॥. - ತಾಳಿಗೆ. Suffering, etc. 565. - ತಾರ್ or ತಾರು. The palm (and other plants or trees). Plural 300 95 or 3000 NP5. 140. 193. (See the verse quoted under ಮಾದ್ರಟ್ಟಿ). — ತಾದುಗಿ. A woman engaged in (gaining her livelihood by the produce of) the palmyra tree. 193. — ฮอเมกล์. = ฮอเมก. 193. — ลิศ. = ลิศก. 378. — ತಿಗುಣ್ಣ. Tbh. of ತ್ರಿಕುಣ್ಣ. 376. — ತಿಟ್ಟಿಗೆ. ತಿಟ್ಟಿನೆ. 49. See ತಿಟ್ಟನೆ in Dictionary.— ತಿದಣ್ಣಿ. Tbh. of ಕ್ರಿದಣ್ಣಿ. 376. — ತಿನೊಗ. Tbh. of ಕ್ರಿಮುಖ. 376. — ತಿರುಕ. Bartering, etc. 557. — ತಿಹ್ತಗೆ, ಪರಿಭ್ರಮಣಾರ್ಥ ೩ Whirlingly, etc. 20. — ತಿಹುರಾನ್ತಕ. Tbh. of ತ್ರಿತ ರಾನ್ತಕ. 296. — ತಿಳಿತು. What is thin or delicate. See ತಿಳಿತುಬಿಸುದು. — ತಿಳಿತುಬಸುದು. ತೆಳ್ಳುವು ಸುದ್. 55. — ತಿಳಿವೆ. Becoming clear, etc. Plural ತಿಳಿವೆಂಗಳ್. 562. — ತಿಳಿವೆಳಗು. Bright lustre. See the third verse on page 100. — 3th. = 3th. Thh. of 3f. 378. — కుణ్ణి. A wicked, etc. female. 197. — కురవ్స్ (?). See కురుమ్ను. — కురుమ్ను. Thh. of ತುರಮ್ಮ. 160. — ತುರುಗಾಡು. A jungle for kine (to graze). 87. — ತೋಗುಣ್ಣ ನೆ. An oscillating staff. 344. — ತೆಗೆಪ. Taking. 561. — ಕೆಮರ್. 140. — ತೆರವೊನ್. A mass of gold. 332. — కేబుగ. 80. (Cf. కేబ్బు in Dictionary?). — కేర్మనురో. Tender green grass. 66. — కేల్ఫీళగు. Delicate lustre. In a verse on page 100. — కేల్ఫ్ న్న ಸುಜ್. A thin or delicate belly. 55.347. — ತೇನಂ. ತೇನತೇನಂ. ಅದೃಢಾರ್ಧೌ ಏತೌ. In an unfirm etc. manner. 20. — ಕೆಟ್. 197. (It is a term for a certain female). — ತೇರಸೆ. Thh. of ತ್ರಯೋದಶಿ. 160. — ತೇರ್ಮರ. A tree (used) for a chariot. 302. — ತೇರ್. ತೇಡು. Plural ತೇರ್ಗಳ್ or ತೇಡುಗಳ್. 85. — ತೊಟ್ಟಿಗೆ, ನಿರ್ಧರಾರ್ಥಕಿ. Excessively, etc. 20. — ತೊಡೆಸ. Smearing, etc. 561. — ಕೊನೆಸ. Swinging, etc. 561. — ಕೊಮ್ಮರ್. ನವಪುರುಷಾ ಪ್ರಿಯೋ ವಾ. Nine persons. 361. — ತೊಮ್ಮೆ. ನವವಾರಾನ್, Nine times. 361.— కింద్తు. Becoming wet, etc. Plural కింద్తుంగళ్. 553.— కింశన. Shining, etc. ತೊಳಸಂಗಳ್. 562. — ಕೊರ್. 140. — ಕೋಟಿಗಿತಿ. A female florist. 191. — ಕೋರಿಕ್. A big male. 403. — ಕೋರ್ತಾಣ. A place of appearing. 87. — ಕೋರ್ಟ್. 140. — కేఖుడు. 140. — క్రికోండా. Having three pits (?). 376. — క్రిగోన్లీ. Three cows. See ಮೂಲಾವೆ. — ಕ್ರಿಮುಖ. Three faced; name of an Arhat. — ಕೃರಣ. Making haste. 534. — ತೃಷ್ಟಾರ. Thh. of ತೃಷ್ಟು. 124. — ಥಟ್ಟು ತಾರು. Page 65 in the instance ವರರ್ ಥಟ್ಟು ತಾರಾವರ್. Cf. ತಾಜುತಟ್ಟು in Dictionary. — ಥಟ್ಟುದೀ. 140. — ವಣಿಯಿಸು. To satisfy, in the verse under 474. — ದಣ್ಣವನ್ನ. Having a stick, etc. 402. — ವವಸ್ಥಾಣಿ. Tbh. of ದ್ರಮ್ಮಾಣಿ. ದ್ರಮ್ಮಂ ನಾನಕವಿಶೇಷಃ ಟಂಕಶಾಲಾ ಇತ್ಯರ್ಥಃ. A mint. 378. — ದಲ್ಲಿದ. 140. — ದವಸಿಗ. A man who sells corn. 405. — ದಸವೆ. Tbh. of ದಶಮಿ. 160. — ದಐತ್ತಣ, 140. — ದಾನ ಶೂರ. A very liberal man. 65. — ದಿಣ್ಣು. ದಿಣ್ಣು ಇತಿ ಭಯವಿನೇಕವಿಧುರಪುರುಷವಪುರ್ಬಲಂ. The (savage) bodily power of a man who is without fear and deliberation. 441 .-ದಿಣ್ಣು ಕ. ತದ್ದಾನ್. A man who is possessed of that (i. e. ದಿಣ್ಣು), a wild or savage man. 441. — ದೀವಾಳಿಗೆ, Thh. of ದೀಪಾವಳಿಕೆ, 378. — ದೀವ್ಯಕ್ (ದೀವ್ಯನ್). Playing, sporting. See ನಾವಿಲ್ಲ __ ದುಜಾನ. Tbh. of ದೈಯಾಮ. 377. __ ದುಕಯ. Tbh. of ದೃಶಯ. 377. __ ದುತೀಯ. Tbh. of ದೃತೀಯ. 377. — ದುಮುಕ. Tbh. of ದ್ವಿಮುಖ. 377. — ದೂಗ. Tbb. of

ದ್ನೆಕ. 378. ... ದೂಜಾವ. = ದುಜಾವ. 377. ... ದೂತಯ. = ದುತಯ. 377. ... ದೂತೀಯ. = ದು ತೀಯ. 377. ... ದೂಮುಕ. = ದುಮುಕ. 377. ... ದೇವಡಿಗಿತ್ತಿ. A female who worships an idol. 111. — ದೇವಿಗ. ದೇವರಂ ಮಾಡುವಂ. A man who makes idols. 410. — ದೇವಳಿಗ. = นีเอส. 410. — นีเสียกร. A woman who makes idols. 192. — นีเสียช. Sacrificing to the gods. — ದೇವೇಜ. Tbh. of ದೇವೇಜ್. 129. — ದೋಷವನ್ನ. A man in whom faults are. 402. — ದ್ರಮ್ಮ. See under ದಮ್ಮಾಣಿ. A certain coin, a drachma. — ದ್ವಿಯಾಮ. Two night watches. — ದ್ವಾರಿಗ. A doorkeeper. 418. — ಧೆನೆಂಗುಳಿ. A person who is addicted to receive money, etc. 383. — ಧನವನ್ನೆ. A rich woman. 402. — ಧರ್ಕಾರ. Tbh. of ಧರ್ಷ. 123. -- ಧರ್ಷ. Holding, bearing, supporting; a bearer, supporter, preserver. — ಧಾಳ. 466, in a verse. (Cf. ದಾಯ್ in Dictionary?). — ನಗೆಕಾಡ. ಹಾಸ್ಮೇ ಪ್ರಾಧಂ ಉದ್ಯುಕ್ಕೋ ವಾ. A man who is proficient in laughter (or jest) or addicted to it. 423. — ನಗೆಕಾರ್ತಿ. A female who is proficient in laughter (or jest) or addicted to it. 201. — ನಸ್ಪರ್. Being extinguished, etc. Plural ನಸ್ಪರ್ಕೆ. 568. — ನಮಿಯುಸು. To bow, etc. 534. — ನರಗಟ್ಟು. A muscle bundle (?). 332. — ನಸಿಕ. A man who has ನಸೆ, q. v. 441. — ನಸುಮುಳಿಸು. Slight anger. 101. — ನಸುವಿರಿದು. Small power, etc. 91. — ನಸೆ. ನಸೆ ಇತಿ ವಯಸಾ ವ್ಯಾಧಿನಾ ಕೃತ್ರಿಮವಿಷೇಣ ವಾ ಜೀರ್ಣಂ ಗಾತ್ರಂ. A body become decrepit by old age, sickness or artificially made poison. 441. - 3306. ಓಷಧಿ:. A plant, a herb. 424. — ನಾರುಗ. ತತ್ತಯೋಗಾದ್. A man who uses herbs, etc. 424. — ನಾರುಗಿ, A woman who uses herbs, etc. 193. — ನಾರುಗಿತಿ. = ನಾರುಗಿ, 193. — ನಾಲ್ಡಾವುದ. Four gâvudas. 351. — ನಾಲ್ಡೆಯ್ಮ. A male with four hands. 53. — ನಾಲ್ವಲೆಯ. A male with four heads. 97. — ನಾಲ್ಪುಜ. A male with four arms. 294. — ನಾವಿಲ. ನಾವಾ ದೀವ್ಯನ್, ನಾವಿಕೇ. A navigator. 441. — ನಾದಲ್. 140. (Cf. ನೇದರ್ in Dictionary?). — ನಾದಕ್ಕಡು. A district to be ruined. ನಾದಕ್ಕಟ್ಟುದು, the district was ruined. 82. — ನಾಡ್-್ಲಿಲಿ. A district-weight, etc. 90. — ನಿಚ್ಚಟ. Not false, firm, in the sentence ದೇಹಮನ್ ಎನ್ನು ನಿಚ್ಚಟಂ ನಮ್ಮದಪರ್ಯ or ನಮ್ಮದವೋ. 461. — ನಟ್ಟಾಯ. ನಡಿದು ಆಯ. A long extent (?). 339. — ನಡಿಯುನ್ನಲೆ. A long or large head. 345. — నెడుగాన్నాలి. The pupil of a long eye. 53. — నెడుగాన్ల. A female with long eyes. 29. 194. — ನಡುಗಾರ್. A long foot. 327. — ನಡುಚಾರ್. A long row. 93. — ನಡುಜಡೆಯತ್. A female with long braided tresses. 328. — ನಡುವೆಯ್ಯ. A man with a long body. 53. — ನಿಡುಮ್ಮ. 80. — ನಿಡುವಣೆಯ. A man with a long forehead. 328. — ನಿಡುವೆನ್ನ. A man with a long back. 329. — ನಿಡುವೆರಲಿ. A female with long fingers. 29. 194. — ನಡುಸೂಲ್. A long pregnancy. 87. — ನಯುಮಿಗ. A man who practises or observes religious observances. 401. 407. - add. Thh. of adag. 160. — ਕਮਾਵੜੇ, ಜಲਕਸਵਕਾਰਨ The opening through which water goes out. 90. — ನೀರ್ಡೆಳ, ನೀರಿಂ ತೊಳೆ. To wash with water. 292. — ನೀರ್ಮಟ್ಟಿಗೆ. Buttermilk diluted with water. 92. — ನೀರ್ಮಡುದಾಣ. The place of a water-pool. 87. — ನೀರ್ವ ಟಿಗ. ನೀರ್ ಇತಿ ಜಲಂ ತದಭ್ಯಾಸಶೀಲಃ | ತರಣ್ಯಾದಿನಾ ತೇನ ವಿನಾಪಿ ವಾ ಸದ್ಯಾದ್ಯುತ್ತರಣಶೀಲಃ. A man who is in the habit of practising with water: one whose habit is to cross rivers etc. on rafts or also otherwise. 441. — ನುಣ್ಣೊ ಡೆಯ. A man with soft thighs. 328. – ನುಕ್ಕೊ ಡೆಯಳ್. A woman with soft thighs. 182. – ನುಸುಳ್ಳಾವಣಿಗೆ. 72. – ನುಸುಳ್ತಾಗಲ್. A door (which is so narrow that) one has to squeeze through. 72. —

ನೆನೆಪ. Bearing in mind, etc. 561. — ನೆಮಜ್. 140. — ನೆರವಾನಸ. A neighbouring man, etc. 332. — ನೆಲಮ್ಪಡಿ. To seize land, etc. 381. — ನೆಲವಡಿ. = ನೆಲಮ್ಪಡಿ. 381. — ನೆಲೆಬಾದ್. A firm condition of life. 74. — ನೆಬ್ಬರ. 140. — ನೇಷ್ಟಾರ. Tbh. of ನೇಷ್ಟ 124. — ನೇಷ್ಟ್ಯ. One of the chief officiating priests at a Sôma sacrifice. — ನೇಸರ್ವಾಣ. A sunny place. 73. — నేందబ్రాట్ల్. The disk of the sun. 82. — నేందేవే. Swallowing. 561. — నివర్. (నేందర్?). A verbal theme from which నేంద్ర (నేంద్రవే?) comes. 569. — ನೊಳಗಾಡು. A wilderness (full) of flies. 332. — ನೊಂಡು. 140. — ನೋಡು. Seeing, sight, etc. Plural ನೋಡುಗಳ್. 549. — ನೌಮಿ. Tbh. of ನವನು. 160. — ಪಕ್ಕಗೆ or ಪಕ್ಕನೆ. See ಪಕ್ಕನೆ in Dictionary. 49. — ಪಕ್ಷಿ ಗೂಡು, A bird's nest. 304. — ಪಕ್ಷಾ ಳನ. Tbh. of ಪ್ರಕ್ನಾಲನ. 160. — ಪಗಲಾಣ್ಡ. The sun. 537. — ಸಂಗಾಯ್. ಕಲಾಟುಃ. Green, unripe fruit. 341. — పంಚತಯ. Fivefold, having five parts or limbs. 376. — ಪಟ್ಟಣಿಗೆ. A man who resides in, or has been born in, a town. 419. — ಪಟ್ಟಸಾಲಿಗಿತಿ. A female silk-weaver. 192. — ಪಟ್ಟಸಾಲಿತಿ. = ಪಟ್ಟಸಾಲಿಗಿತಿ. 202. — ಪಟ್ಟು. ಪಟ್ಟುಕಬ್ಬst ಪಕ್ಷ ವಚನಃ. A side, a faction. 441.— ಪಟ್ಟು ಕ. ತಕ್ (i. e. ಪಟ್ಟು) ಕುರ್ವನ್, ಪಕ್ಷ ಪಾತಿ. A partisan. 441. — ಪಡಿಸಣ. Tbh. of ಪ್ರತಿಸ್ಥಾನ. 407. — ಪಡಿಸಣೆಗ, ಭುಜಿಷ್ಮ ೩ A man who eats the remainder of the food left by his master: a servant. 407.-ಪಡೆವಲ್ಲ. A female commander of an army. 200. — ಪಣಂಗುಳಿ. A man who receives money (as a bribe?). 414. — ಪಣ್ಣೆ. Ripe fruit being produced. 557. — ಪಣ್ಣುಳಿ. A man who receives ripe fruits (as a bribe?). 414. — ಪಟ್ಟಾಣಿ. 80. — ಪದಯಲ. ಪದಂ ಸ್ಥಾನಂ ಸನ್ವರ್ಭವಿಕೇಷೋ ವಾ | ತತ್ತುರ್ವನ್. A man who makes a dwelling place or abode; one who makes verses. 441. — ಸದಿರ್, in ಕೂಡಲ್ ಸದಿರ್, a variety of sounds to join (?). 585. - ಪನ್ತ. Tbh. of ಪನ್ಜ. A path, a road. 142. - ಪನ್ಘಾನ. Tbh. of ಸಧಿನ್. A path, a road. 130. – ಪನ್ನತ. 431. – ಪನ್ನತತನ. 431. – ಪಯನ್. = ಹಯನು in Dictionary. See ಬತ್ತು ಮೃಯನ್. — ಪಯನ್ನೂ ಅು. ಹತ್ತು ನೂಡು. ದಶಶತಂ. Ten hundred, a thousand. 363.- ಸೆಯುಮ್ಸರ್. Ten persons. 363.- ಪಯುಮ್ಮೆ. ದೆಶವಾರಾನ್. Ten times. 363. — ಸಯ್ನನೆ. ಶೀಘ್ರಾರ್ಥs. Quickly. 20. — ಪರಲುಗ. A pearl-merchant. 424. — ಪರಸನ. Tbh. of ಪ್ರಶ್ನ. 147. — ಪರಿಸಂಗ. Tbh. of ಪರಿಸ್ತಂಗ. 151. — ಪದಿಗ. A drummer. 416. – ಸರ್ವವಡಿಗೆ. = ಸರ್ವೆಗೆ. 416. – ಸಲಗೆರ್ವೆಯ. A man with a board-like chest. 328. – ಸಲ್ಯಾಣ. Tbh. of ಪಲ್ಯಯನ. 160. – ವಸದ್. 140. – ಪಾಕಿಗ. ಪಾಕಕರ್ತಾ. A man who cooks, etc. 410. – ಪಾಕುಳಿಗೆ. = ಪಾಕಿಗೆ. 410. 411. – ಪಾಕುಳಿಗಿತಿ. A woman who cooks, etc. 192. – ಪಾಡುಗ. A singer. 384. – ಪಾಣಿಯುದರ. Tbh. of ಪಾನೀಯದ್ವಾರ. 378. – ಪಾಣಿಯದಾರ. = ಪಾಣಿಯದರ. 378. – ಪಾನಿ. See ಇರ್ಪಾನಿ. (Is Tamij ಪಾನಿ = ಪಡ್ಯೆ, an army, meant?). — ಪಾಯ್ತ. Jumping, etc. Plural ಪಾಯ್ತಂಗಳ್. 553. — ಪಾಜ್. Fighting. See ಪಾಜ್ರಾನೆಡ್. (Cf. Tamil ಪಾಜ್ರ, to fight). — ಪಾಜ್ರಾನೆಡ್. ಕಲಹತೀಲಾ ಸ್ತ್ರೀ. A woman addicted to quarrel. 82. – ಪಾರುಡು. A jumping iguana (?). 82. – ಪಾರ್ವತಿ. A Brahmana woman. 202. - ಸಾರ್ವಸ್ತಿ - ಸಾರ್ವತಿ. 202. - ಸಾರ್ವಡಿಗಿತಿ. A female of the caste of snake-catchers. 192. – ಸಾವುಗುಲ. A snake-killer: a mungoose; a peacock. 547. – ಸಾವಣೆ. A snake-eater: a peacock. 546. – ಸಾವುವಚ್ಚ. A male with a snake-ornament. 441. (Cf. ಭಟ್ಟ). - ಸಾಳಲ್. Thh. of ಸಾರೀನ. 140. 160. - ಪಿಂಜೆ ಜಾಗು. The hind end of a garment. 93. – ಸಿನ್ನರ. The back of the head. 349. – ಶಿಶ್ವರಗ. A seller of long pepper. 409. — ಶೀಳಿಗೆ. Tbh. of ಶೀರಿಕೆ. 140. 160. —

ಫರೂರವಸ್ತು. Thh. of ಪುರೂರವಸ್. 133. – ಪುಸಿಬಾದಿ. A speaker of lies. 329. – ಘಷ್ಟ. Fixing, as an arrow; admitting, etc. 557. - なるのか. A female florist. 192. -ಪೆಡಗಾರ್. A hind leg. 369. – ಪೆಣ್ಡತಿವನ್ನ. One who has a wife. 402. – ಪೆಣ್ಣುಗ. ಪೆಣ್ನೊಳ್ ಶ್ರವಣಂ ವ್ಯಾಪೃತಂ ಮೇಡ್. A man addicted to, or occupied about, women. 424. — ಪೆರ್ನಿಸಿಸಲ. A man with a moon-like forehead. 327. — ಪೆರ್ವಿನಣಿಯಳ್. A woman with a moon-like forehead. 182. 328. 330. - ಸೆಂಫ. 140. - ಸೇಚಿನಾಂಸ. 132. – ಪೇಜಾಗೆ. In a verse under 140 (page 100): – ದಾಬ್ಯಾನಿ ಲ್ ಅರಿಗಳನ್ ಅಳಕಾಸಿ ಪಾದೀಯೊಳ್ ಅಳವಡಿಸಿ ನೆಲವರಾವಂ ಕರೆವಾ | ಕೇದಾಯೊಳೆ ನಲಿದು ತನ್ವಯ ಪೇದಾಗೆಯಂ ನೆಜೆಯಿ ನೆರೆಪಿದಂ ಧರಣೀಶಂ 🛮 . . . ಪೊಗುತೆ. Entering, etc. Plural ಪೊಗತೆಗಳ್. 560. . ಪೊಚ್ಚ. ನದೀವಚನಂ ಆಭರಣವಾಚ್ಯಪಿ ಪೊಚ್ಚ ಶಬ್ದೋಸ್ತಿ. 1, a river; 2, an ornament (cf. ಪಾವುವಚ್ಚ; ಸಚ್ಚ in Dictionary). 311. – ಭೆರ್ಚನ್ನ. An ornamental dress. 441. – ಭೆಂಡೆಳ. A golden staff. 93. – ಪೊಟ್ಟವನ್ನ. A male who has a (big) belly, in the instance ತೊಟ್ಟವನ್ನಂ ಜಿನಕಂ. 402. – ಫೊಣರಿಸು. To cause to fight, in the instance ಪೊಣರಿಸಿದನ್ ಆನೆಯಂ ಜೋದಂ. 537. – ಪೂರ್ಚಿಸು. To cause (somebody) to make (something) fight, in the instance ಪೊಣರ್ಚಿಸಿದನ್ ಆನೆಯುಂ ಮಾವಟಿಗನಿನ್ ಅರಸಂ. 541. - ಪೊಣರ್ಚು. = ಪೊಣರಿಸು, in the instance ಪೊಣರ್ಚಿದನ್ ಆನೆಯಂ ಜೋದಂ. 537. – ಪೊನ್ನಗಡು. A sheet of gold. 93. – ಪೊನ್ನಕೆ. Joining, etc. Plural ಪೊನ್ನಕೆಗಳ್. 568. - ಪೊನ್ನಂಗಲ್. A golden stone. 55. - ಪೊನ್ನಗ. A man who is addicted to, and busy with acquiring, gold. 424. - ತೆಸ್ಟಳ. 67. - ಭೆಯ್ಗುಳ್. Beating; a blow. Plural ಪುಯ್ಯು ಗಳ್. 555. – ಪೊರಿಸ. Nourishing, etc. 561. ತೆಂದ ಕಟ್ಟು. An outer tie, etc. 101. – ಭೆಜಕೆಯ್. The upper part of the hand. 101. – ಪೊಜಕೋಟೆ. An outer fort. 101. – ಪೊಜನಾರ್ಗಣ್ಣಿ. ಪೊಜನಾಜ್ ನ ಗಣ್ಣಿ. A swelling at the posteriors. 73. - ಪ್ರೇವಸಾರ್ವನ. Cows of flight(?). 73. - ಪೊಂಡಾಕೆ. Bearing on the head, etc. 557. – ಪೊಸೆ ಆನೆ. A wonderful elephant. 46. – ಪೊಸೆ ಚಾವಡಿ. A new choultry. 91. – ಪೊಸ ಚಿಗುರಿ. A beautiful antelope. 93. – ಪೊಸ ಜನಳಿ. New cloth. 91. — ಪೊಸ ತೊಳೆ. A new balance, etc. 101. — ಬೊಸ ತೋಟೆ. A new garden. 101. — ಪೊಸ ಬಿಡುಮುತ್ತು. Fine loose pearls. 87. – ಪೊಸ ಬೀಡು. A new camp. 87. – ಪೊಸ ಮಡು. A new pool. 87. - పున మూడ్కట్ట్. A new artificial structure. 87. - పునమ్మళ్. A new woman. 169. – ಭೂಸವೆಟ್ಟ. A wonderful mountain. 92. – ಭೊಸ ಸಕ್ಕರೆ. Beautiful sugar. 89. – ತೊಂದು. (A verb from which ತೆಂದ comes). – ತೆಂದರೆ. 140. Plural ಪೊಜಪಗಳ್. 574. — ಫೋಚ. Name of a man. 80. — ಫೋಳಿಗೆ. Thh. of ಸ್ಕೋಟಕ. 160. - ಫೋಡ್. Used as verb intransitive in the sentence ಭೋದ್ದುಂ ಬಲ್ಲಿ ೧ಗಳ್ ಅನ್ನು ವಜ್ರಾಹತಿಯಂ. 463.— ಫೇಲ್ಫ್ ದರ್ಜ್. Parts to be scattered. 193 (in a verse). – ಪೌನಗೆ. ಭಯಾಕಸ್ಥತಾರ್ಥ. Oh! woe to me!; unexpectedly. 20. — ಶೈತಿಗೃನ್ನ. See ಸೂಡಿಗಣ್ಣು. — ಪ್ರತಿಸ್ಥಾನ. ಯತ್ರ ಸ್ಥಾನೀ ಸ್ವಾಮಿ ಭುಕ್ಷೋತ್ಥಾಯ ಗತಸ್ ತತ್ಸ್ಥಾನ ಏಫೀಸವಿಶ್ಯ ತದುಚ್ಛಿಷ್ಟಭೋಜನಂ ವೃತಿಸ್ಥಾನಮ್ ಉಚ್ಚತೇ. Pratisthana denotes the eating of the remainder (of the dinner) of him (i. e. of the master), one (who does so) sitting down in the very same place in which the master has eaten, risen and gone. 407. - 3,5083. A female of noble birth. 191. – ಬಗೆಕಾರ್ತಿ. A mindful woman. 201. – ಬಗ್ಗನ್ನೂ ವಲ್. A tigerskin. 379. — బంగండ. A man of Bangala. 420. — బట్టి పేతియులో. A woman with round breasts. 328. – ಬಟ್ಟಿಗ. A man on the road, a traveller, in the instance ಬಿಸಲ್ ಬಟ್ಟಿಗನಂ ಬದಲಿಸಿತ್ತು. 536. – ಬಡಕಿ. A female who beats; or a lean female.

29. – ಬಡಗಣಳ್. A woman of the north. 182. – ಬಡಿಗೊಳ್. To take a cudgel. 380. — ಬಡಿಸಿಸು. To cause to make beat, in the instance ಬಡಿಸಿಸಿದಳ್ ಸೊಸೆಯುನ್ನತ್ತೆ. 541. — ಬಣಜು. 80. (Tbh. of ಶಣಿಜ್, trade?). — ಬಣಂಜು. 😑 ಬಣಜು. 80. — ಬತಿ. 329. (Tbh. of ವ್ರತಿ? ef. ಬರತ). -- ಬತ್ತುವುಯನ್. ಬತ್ತುವುದು ಪಯನ್. Water, milk, etc. drying up. 333.344. — ಬನಚ. ಬಾನೊಳ್ ಪುಟ್ಟಿದುದು, ಮೇಘಟ್ಟೋತಿಸಿ What is born in the sky: a flash of lightning. 420. — ಬಯ್ಯನೆ ಶ್ರೀಘ್ರಾರ್ಥ. Quickly. 20. — ಬಯ್ಯ. ಬಯ್ಯೆಯೊಳ್, ಬಯ್ಮೆಯಲ್ಲಿ. In the evening. 278. – ಬರತ. Tbh. of ವೃತ. 147. – ಬರವಟ್ಟೆ A road whereon (somebody or something) comes. 332. – ಬಹಿಕಾಲ್. A naked foot. 101. – ಬಹುವು. A vain man. 172. – ಬಹುವು ೪ . A vain woman. 172. – ಬಹುವಳ್. = ಬಹು ವ್ಯುಳ್. 172. – ಬರ್ಕುಮೆ. Coming. Plural ಬರ್ಕುಮೆಗಳ. 572. – ಬಲ್ಲಿಂ. A big mountain. 463. — బల్లియ్మ. A man with a strong hand. 331. — బల్హకన. Strong effort. 66. — ນບຸສຸ. A great villain. 66. – ພບາສາກ. A man of great exertion, etc. 329. – ಬಲ್ಲಾಹಸಿ. A great valiant man. 66.— ಬಲ್ಲಾಂಸೆ. Abundant duck-weed. 66.— ಬಳಸ ಎ್ಫಿಡಿ. To seize the pot-stone pencil. 298. — ಬಳಸವಿಡಿ. = ಬಳಸಮ್ಮಡಿ. 381. — ಬಳಗಾಹ್ಕ್. The making and selling of bracelets. 431. - ಬಯವಳಗು. A regular lustre, in a verse under 140. – ಬದ್ದ. Living (?). 140. – ಬದ್ದರೆ. 140. – ಬದ್ದಳಿಗು. Living, steady lustre, in a verse under 140. — ಬಾಗರಣ. Thh. of ਤਣ੍ਹਾਰਹਲ. 408. – ਪਾਤਸਰਲੀਸ. A grammarian. 408. — ಬಾಗಲಿಗೆ. A doorkeeper. 418. — ಬಾಗಲಾಯ್ತ. = ಬಾಗಲಿಗೆ. 425. — ಬಾಗುಳಿ. Tbh. of ವಾಗುರೆ. 140. – ಬಾದಸೆ. Tbh. of ದ್ವಾದಶಿ. 160. – ಬಾದಿ. = ವಾದಿ. See ತ್ರಸಿಬಾದಿ. — ಬಾನಂಗುದ್. ಗಗನಗರ್ತಸಿ. A hollow of the sky. 346. — ಬಾನಿಗ. One who resides, or is born, in the sky. 419. – ಬಾಸುದ್ದರು. The swelling of a wale. 73. – ಬಾರ್. = ಬಾಡು, flesh, in ಬಾಲ್ಲವಯಾದುದು 82. – ಬಾರ್ಜ್ಜ್ ಡಾ. A place of living. 90. – ಬಾದ್ದು ಜುವಿದ್ದು. A happy living herd of kine. 87. – ಬಿಂಗಳ. Thh. of ಭೃಂಗಾರಿ. 140. – ಬಿಜಯಂಗೆಯ್. In the second verse under 468. - ಬಿನ್ನುಗೆ. ತೂಷ್ಟ್ರೀಂ. Silently, quietly. 20. – ಬಿಮ್ಮನೆ. = ಬಿಮ್ಮನೆ. 20. – ಬಿಜುವಜಿ. A rough manner or custom. 369. – ಬಿಜು ವಜ್ಞೆಯ. A man of rough manners. 369. – ಬಿಜ್ಜನೆ. Stiffly, in ಬಿಜ್ಜನೆ ಬೀಗು. 20. — ಬೆಳಸ. Tbh. of ವಿಲಾಸ. 160. — ಬಿಳಾಳ. Tbh. of ಬಿಡಾಲ. 140. — ಬಿಳಕ. A white man. 403. — ಬಿಳಿಕೆ. A white woman. 194. — ಬಿಳಿಯು. A whitish male. Instance ಬಿಳಿಯಂ ಬಗ್ಗಂ. 102. — ಬಿಳಿಯಳ್. A white female. ಬಿಳಿಯಳ್ ಸರಸ್ವತಿ. 102. Plural ಬಿಳಿಯಲ್ಲಿ ರ್. 884.— ಬಿಳರ್. (A certain verb). 507. (Cf. ಬೆಳರ್ in Dictionary?). - ಬಿಬ್ಬ. 140. Cf. ಬಿಕ್ನು in Dictionary? — ಬಿಬ್ಬುಳಿಸು. 538. Cf. ಬಿಕ್ಕುಳಿಸು in Dictionary? — ಬೀಡುವೊಗು. To enter au abode, etc. 380. – ಬೀಡುತ್ತೇಗು. 😑 ಬಿಡುತ್ತೊಗು. 380. — ಬೀಡೆಗ. A lute-player. 406. – ಬೀವ. Tbh. of ಭೀಮ. 144. – ಬೀಡ್. = ಬೀಡು, of which the plural is ಬೀಡುಗಳ್, ಬೀಡ್ಡಳ್ or ಬೀದ್ರರ್. 233. - ಬೀದುನ್ದಾಣ. A halting place. 55. Cf. ಬೀದ್ರಾಣ. - ಬೀದ್ತಾಣ. ಬೀಡು ತಾಣ, ಶಿಬಿರ. A camp. 87. — ಬೀಜ್ಲ ಕಾರ. The consonant ಲ. 66. — ಬುಗತಿ. Tbh. of ಮಕ್ತಿ. 147. — ಬುಗುತಿ. ≡ ಬುಗತಿ. 147. — ಬೂತು. ಭಣ್ಣಿ ಮಾ. Deception, fraud (?). 415. — ಬೂತುಗ. ತಮನಜೀವೀ. A man living on deception (?). 415.—ಬೂತುಗಿ. A woman living on deception (?). 193. — ಬೂತುಗತಿ. = ಬೂತುಗ. 193. — ಬೂತುವಣಿಗ = ಬೂತುಗ. 415. — ಬೆಂಗದಿರ್. ಸೂರ್ಯಕಿರಣಾ. A sunbeam. 341. - ಬೆಂಗಲ್. ಸೂರ್ಯಕಾನ್ತೋಸಲಾ. The sunstone: crystal. 342. – ಬಿಚ್ಚ. Hot. See ಬೆಚ್ಚರಾದ್, ಬೆಚ್ಚರಿ. – ಬೆಚ್ಚರಾದ್. Hot rice. 343. — ಬೆಚ್ಚರ. ವ್ಯಕ್ತಾರ್ಥ. Manifestly, clearly. 20. — ಬೆಚ್ಚುರ. A hot flame. 343. —

ಬೆಟ್ಕೊಂಡು. A hot potsherd. 336. 341. 343. – ಬೆಟ್ಟೆದಳ್. A fierce female. 102. – ಬೆಟ್ಟುಗಾಡು. A hill-jungle. 379. – ಬೆಟ್ಟುಗಾಡು. = ಬೆಟ್ಟುಗಾಡು. 379. – ಬೆಟ್ಟುನ್ನೂಡ್. A hill-stream, or a hill-path. 379. — ಬೆಟ್ಟು ತೇರ್. = ಬೆಟ್ಟು ನ್ಯೂರ್. 379. — ಬೆಡ್ಟೇ 80. — ಬೆಡಲ ಗತ್ತಿ. (Originally ಬೆದುಕುಗಣ್ಣಿ). = ಬೆದರ್ಗಪ್ತಿ. 83. – ಬೆದರುಡು. A frightened iguana (?). 82. - ಬಿರ್ದೇ A. (Originally ಬೆರ್ಗಣ್ಣ). ಚಕಿತಗವೀ. A frightened cow. 83. - ಬಿನ್ನೊ ವಲ್. The skin of the back. 80. – ಬೆನ್ನು 0. A hot flame. 343. – ಬೆನ್ನೋಡು. = ಬೆಚ್ಚಾಡು. 343. - బిమ్మంది. ಕೋಷ್ಣಭಸ್ತ. Hot ashes. 341. - బిల్లం (or బిల్లం). A rain of white colour. 93. – ಬೆಳ್ಳಡ (or ಬೆಳ್ಳಳ). ಭಯಚಕಿತಾರ್ಥಃ. Frightened from fear, etc. 20. – ಬೆಳ್ಳಟ್ಟಿ. White cloth. 223. 347. – ಬೆಳ್ಳಗಸೆ. White flax. 336. – ಬೆಳ್ಳೆ. A white female. 197. – ಬೆದವು. 140. – ಬೆದ್. 140. – ಬೇರುಗಿ. A woman who deals in, or sells, roots. 193. – ಬೇರುಗಿತಿ. – ಬೇರುಗಿ. 193. – ಬೇರ್ತಡೆ. An impediment of roots, etc. 90. — ಬೇಸು. Hotness. See ಬೇಸುರಿ, ಬೇಸೋಡು. — ಬೇಸುರಿ. A hot flame. 334. 343. — ಬೇಸೋಡು. A hot potsherd. 343. — ಬೇಹಾರಿ. A trader. 329. — ಬೇಹುಚೆದರ. A man clever in spying. 305. — ಬೊನ್ಡು. ಜೀರ್ಣಮಲಿನವಸ್ತ್ರಬಣ್ಣ ಕಟಾದಿದ್ರವ್ಯವಚನಃ. An old dirty piece of cloth, mat and other things. 441. - ಬೊನ್ನು ಕ. ತರ್ (ಬೊನ್ನು) ಗೃಹ್ನನ್. A man who puts on an old dirty piece of cloth, etc. 441. - 224. A vociferous woman (?). 197. — മീകയ്. 140. — മീകയ്. 140. — മൂർത്തി. A Brāhmaņa female. 28, 190. — ಭಣ್ಣಿಮೆ. Deception, fraud (?). See ಬೂತು. — ಮಜ್ಜಾ. 60. Cf. ಮಜ್ಜಾ ಸಾರ in Dictionary. — ವುಡಿವಳ್ಳ. A washerwoman. 200. – ಮಡುನೀರ್. Water of a pool. 380. – ಮಡುವ್ಯಾಡ್. To fall into a pool. 380. — మడువియో. = మడువిన్నారో. 380. — మణిక. Bending, etc. ಮಣಿವುದು. 579. Plural ಮಣಿತಂಗಳ್. 554. – ಮಣ್ಮುಥ್. 140. See ಮಣ್ಣರ್ in Dictionary. - ಮದನವತಿಗೆ. ಮದನವತೀವೃತ್ತವಿಶೇಷಕರ್ತಾ. A man who composes the madanavati metre. 412. - ಮಧುಲಿಹ. Thh. of ಮಧುಲಿಹ್. 129. - ಮನೆಸರಕು. The articles of a house. 89. – ಮರಕುಟಿಗ. ಪಕ್ಷಿ ವಿಶೇಷೋ ದಾರುತಕ್ತಾ ವಾ. A wood-pecker; a wood-cutter, a carpenter. 548. — ಮರಗಡಿ. To cut a tree or wood. 382. — ಮರಂಗಡಿ. = ಮರಗಡಿ. 382. – ಮರುಳ್ಳೋಡಗ. A foolish laugher. 66. – ಮರ್ಮಗೂರ್. Rice with a drug in it. 379. - ಮರ್ಮಂಗೂರ್. = ಮರ್ಮಗೂರ್. 379. - ಮರ್ಥ. 140. - ಮಾಗ. Tbh. of ಮಾಘ. 143. — ಮಾಂಕರಣೆ. Disregard. See under ಸಮರಂಗಾಜ. — ಮಾಂಗದಿರ್, The splendour of a mango. 348. – ಮಾಂಚಳ. A small branch of a mango tree. 348. – ಮಾಂಜೊಮ್ಮ. A cluster of mangoes. 348. - ವಾಹ್ಸೋಡೆ. 348. - ಮಾತುಗಿ. A talkative woman. 193. – ಮಾತುಗಿತಿ. = ಮಾತುಗಿ. 193. – ಮಾತುವಣಿಗೆ. A talkative man. 415. – ಮಾಮುಗುಳ್. An opening bud of a mango. 332. - India. The flower of a mango. 348. -ಮಾನ್ಸೋಡರ್. A couple of mangoes. 348. - ಮಾರಿಗ. ಮಾರಿಯಂ ಪೂಜಿಸುವಂ. A man who worships Mari. 413. – ಮಾಡುಡು. Another iguana (?). 82. – ಮಾರ್ಗೋಲ್. A staff that measures a fathom. 90. – ಮಾಲೆವಡಿಗ. ಮಾಲಾಕಾರಃ. A male florist. 416. – ವಾಲೆವಡಿಗಿತಿ. A female florist. 192. – ಮಾವಣಿಗೆ. See ಒಳ್ಳಾವಣಿಗೆ, ಮಸುಳ್ಳಾವಣಿಗೆ. – ಮಾಳರ. Tbh. of ಮಾಠರ, 160. - ಮಾಳಲ. = ಮಾಳರ, 140. - ಮಾಳಡು, 488. - ಮಾಲ್ಕಟ್ಟ. An artificial structure. See ತೊಸ-. - ಮಾದ್ದುಳಿ. ಮಾದ್ದುದು ಶೀಲಮ್ ಈತಂಗೆ. A man addicted to making, etc. 545. - ಮಾಲ್ಕಟ್ಟೆ. 140. = ಮಾಲ್ಕಟ್ಟೆ. See also the following verse under 193:-ವಾದ್ಯ ಟೈಗಳ್ ಇರ್ತಡಿಯೊಳ್ ಸೀಳ್ದಾಯ್ದಳ್ ಬೀಗಿ ಬೆಳೆದು ಕೆಮ್ಟಿಕ್ತುಗಳಿಂ | ಪೋದ್ದ್ ದರ್ದಿರಿ ದಾಳಿನ್ನು ದ ತಾದ್ದರ್ ನಿಟ್ಟಿಸರ ದಿಟ್ಟಿಗಟ್ಟಳಮ್ ಎಸೆಗುಂ ॥. — ಮಾಡ್ತ್ರೂಪ್. An artificial stream. 87. —

ಮಗುತೆ. Becoming great, etc. Plural ಮಗತೆಗಳ್. 560. – ಮಂಚುಮ್ಮುದು. A fire-fly, etc. 344. - ಮತ್ತು. Past participle of ಮದಿ. 482. 506. - ಮದಿನ. Pounding. Plural ಮಿದಿಸಂಗಳ್. 562. — ಮಿದ್ದಿಗೆ. Tbh. of ಮೃದ್ವೀಕೆ. 160. — ಮಿಳಿ. (A certain verb). 566. — ಮಳಿವು. A bhava noun of ಮಳಿ. 566. – ವಿನಂಗುಲಿ. ಧೀವರಃ ಪಕ್ಷಿ ವಿಶೇಷೋ ವಾ. A fisherman; a crane. 547. - ಮುಕ. Tbh. of ಮುಖ. See ದುಮುಕ. - ಮುಕತಿ. Tbh. of ಮುಕ್ತಿ. 147. — ಮುಕ್ಕುಳಿಸಿಸು. To cause to rinse the mouth with water and spit it out, etc. Instance: - ಮುಕ್ಕು ೪೩೩ವಂ ರೋಗಿಯಿಂ ಬಿಜ್ಜಂ. 541. - ಮುಕ್ಕೋಡಿ. Three crores, etc. 101. - ಮುಕ್ಕೋಶ. Three kos. 68. - ಮುಗುಳ್ತ. Closing, etc. 559. - ಮುಗುಳ್ದಾಳಿಮ್ಮ. A budding pomegranate. 74. – ಮುಗುಳ್ಳೊಂಗಲ್. A cluster of buds. 73. – ಮುಚ್ಚಟ್ಟ. Three bankers, etc. (?). 94. — ముజ్రం వడి. Three choultries. 93. — ముజ్రంగు. Three ends of a garment. 93. – ಮುಚ್ಛಕ್ತ. Three halting places for travellers, etc. 68. – ಮುಚ್ಛಾವಿರ. Three thousand. 94. – ಮುಚ್ಛೋಡಿಸ. 94. – ಮುಣ್ಣು. ಧಾಸ್ಟರ್ನಂ. Violence, audacity, etc. 423. – ಮುಣ್ಣು ಕಾರ್. A man disposed to violence, etc. 423. – ಮುತ್ತ ರೆ. ಮೂಜುತಲಿ. Three heads. 360. — ಮುತ್ತಳೆ. Three ties, etc. 101. — ಮುದುಡುಗಣ್ಟು. ಆಮೂಲಾಗ್ರಗ್ರಸ್ಥಿ. A knot from the root to the top. 83.- ಮುದುದ್ಗಣ್ಟು.= ಮುದುಡುಗಣ್ಟು. 83. – ಮುಸ್ಪಾರೇಶ. Three spans. 68. – ಮುಸ್ಪುಸಿಲ್. The first sunshine of the morning. 536. — ಮುಯ್ಮೆ. ತ್ರೀನ್ ವಾರಾನ್. Three times, thrice. 360. — ಮುಯ್ಯಾ ಐಡಿ. Eighteen feet; (or three humble bees). 68. – ಮುಯ್ಯಾರ್. Three servants, etc. 68. - ಮುಯ್ವರ್. Three persons. 360. - ಮುವ್ವರ್. = ಮುಯ್ವರ್. 354. - ಮುಳ್ಗೊಂಚಲ್. A cluster of thorns. 73. — ముల్ట్ రే (or ముళ్లకరే). A prickly garment. 93. — ముళ్లుం ಗಲ್. A bundle or cluster of thorns. 66. – ಮುಳ್ವಾಗಲ್. A door of thorns. 72. – ಮುಕ್ಷಹಂಗು. Prickly ends of a garment. 93. — ಮುದುಂಗಿಸು. To immerse (v. tr.) to let go down, etc., in the instance ಬಟ್ಟಿಗಂ ಗಟ್ಟದೊಳ್ ಪೊದ್ತಂ ಮುದುಂಗಿಸಿದಂ. 536. — ಮುದ್ತ. 140. — ಮೂಗುಡ್ಡೆ. Three heaps. 353. — ಮೂಗೆಯ್ಯ. A male with three hands. 97. — ಮೂಗೊಡೆ. Three parasols. 353. – ಮೂರ್ಚೋಟು. Three spans. 353. – ಮೂಡಣಳ್, A female of the east. 140. — ಮೂದಲಿಯು. A male with three heads. 352. — ಮೂ ರಾತ್ರವ. ಶ್ರಿಗವೀ. Three cows. 352. — ಮೂಜುಕೆಯ್ಯ. = ಮೂಗೆಯ್ಯ. 97. – ಮೂಜುದಲೆಯ. = ಮೂದಲಿಯು. 352. — ಮೂರ್ಮಡಿ. Thrice. 88. — ಮೆಣ್ಣಿ. Tbh. of ಮೇಡಿ. 160. See ಮೇಣ್ಟೆ in Dictionary. — ಮೆಣಸಿಗ. A seller of black pepper. 409. — ಮೆಯ್ಡ್ ವರ್. The skin of the body. 89. — ಮೆಲಿಸು. To cause to chew. 62. — ಮೆಲ್ಲೆಯ್ಯ. A man with a soft hand. 331.—ಮಲ್ಲೊಗೆ. A tender bud, in a yerse under 442.—ಮೆಲ್ಲಿದಳ್. A gentle, etc. woman. 59. – ಮೆಲ್ಲೆರ್ವೆಯ. A man with a kind heart. 14. – ಮೆಲ್ಲೆರ್ಡೆ ಯರ್. A woman with a kind heart. 182. – ಮೆಳಸು. ಮರಿಚಂ. Black pepper. 140. – ಮೆಲ್. 140. – ಮೇಲುರಿಚ. A man who has been born in a superior village or town. 420. – ಮೇಲೂರ್. A superior village or town. 420. – ಮೇಲ್ರಸ್ನ. A precious pearl. 66. — మేల్వడ్డా. An excellent colour. 92. — మేల్వైకు. An excellent word. 92.-ಮೊಗೆಪ. Scooping, etc. 561.-ಮೊಟ್. 140.-ಮೋಜನ. Tbh. of ಮೋ ಚನ. 143. – ವೋದಿಕೆ. Striking, etc. ಮೋದುವುದು. 579. Plural ಮೋದಿಕೆಗಳ್. 569. – ವೋದು. Striking, etc. Plural ವೋದುಗಳ್. 549. – ವೋಸಕಾಜ. A deceiver, etc. 423. — ರಕ್ಕೆ ವಸ್ತ. A man who is guarded; one who guards. Instance: — ರಕ್ಕೆ ವಸ್ತಂ ಗರುಡಂ. 402. – ರಸಯಣ. Tbh. of ರಸಾಯನ. 160. – ರಾವುತರಾಯ. ತರುಗಾರೂಢರಾಜಕಿ. A

chief of horsemen. 295. — ರಾಜ್ ಕರು. 140. – ರಿದ್ದಿ. Tbh. of ಮದ್ದಿ. 159. – ರುಂಚೆ. (A feminine noun). 197. — ಹೋಡಗ. A laugher, etc. See ಮುರುಳ್ನೂ ಡಗ. — ಅಂಚಗ. ಅಂಚದಿಂ ಜೀವಿಸುವಂ. A man who lives by taking bribes. 401. 415. — ಲಂಚೆಗಿ. A woman who takes bribes. 193. – ಲಂಚಗಿತಿ. = ಲಂಚಗಿ. 193. – ಲಂಚವಣೆಗೆ. = ಲಂಚಗಿ. 196. – ಲಕ್ಷೆ. A deeply designing woman. 197. – ಲಮ್ನಳಿಕೆ. 140. (= ಲಮ್ನಳಿಗೆ ಗ). – ಲಮ್ನಳಿಗೆ. Tbh. of ಲಾಮ್ನಟ್ಟ. 160. — ಲಾಮ್ನಟ್ಟ. Lasciviousness, lustiness, lewdness, dissoluteness. — ವಗ. Tbh. of ವರ್ಗ. 153. - ವಣ್ಣಿ. 80. (Cf. ಒಣ್ಣಿ in Dictionary?). - ವರಳಚ. A man born in Varâla. 420. – ವಲಂ. ಸ್ಪುಟಾರ್ಥಾ. Clearly, manifestly. 20. – ವಲ್ಲಂ. = ವಲಂ. 20. – ವಿತರಣಿಸು. To pass over, etc. 59. – ವಿಧುಗಾಹ್. To see the moon. 382. – ವಧುಂಗಾಣ್. = ವಿಧುಗಾಣ್. 382. – ವಿಸವನ್ನ. That has poison. Instance: – ವಿಸವನ್ನಂ ಸೇಸಂ. 402. – ವೆರಂ. ಸ್ಪುಟಾರ್ಥ್ನ Manifestly. 20. – ವೈಯಾಳಿ. Thh. of ವಾಹ್ಯಾಳಿ. 140. – ಶ್ರೀಳಿ. Tbh. of ವ್ರೀಡೆ. 140. - ಸಂವ. Tbh. of ಶಮ್ಮ. 140. - ಸಣ್ಣು. = ಸಣ್ಣು. 441. - ಸಣುಕ. = ಸಣ್ಣು ಕ. 441. - ಸಣ್ಣು. ಸಣುಸಣ್ಣು ಶಬ್ದ್ದಾ ಕುಬ್ಬ ವಾಮನಾವಯವವಿಶೇಷವಚನ್. Two words which denote the particular limbs of a hump-backed and dwarfish man. 441. -ಸಣ್ಣು ಕ. (A man who is small:) a man who is hump-backed or dwarfish. 441. -ಸತ್ತಿಗೆವನ್ನ. A man with an umbrella. 402. – ಸದುವು. Thh. of ಸದ್ಯ. 147. – ಸಪ್ಪಳ. Thh. of ಸತ್ತಲ. 160. – ಸಮರಂಗಾದ. A combatant, in the following verse under 384: - ಅಂಕಂಗಾದನ ಗಣ್ಣುತನಂ ಕೂರಿತೆ ತುಮಲಯುದ್ಧದೊಳ್ ಪಟುಭಟರಂ | ನೂಂಕುವ ಸಮರಂ ಗಾಜನ ಮಾಂಕರಣೆಯೆ ಗಣ್ಣು ತನದ ತಿರುಳನೆವೇಬ್ನಂ 🛮 a warrior's valiantness, sharpness, even the disregard of the combatant who pushes away fierce soldiers in a vehement fight one has to call the essence of valiantness. – ਸਹਰਗੈਨ. Thh. of ਸੁਰਘਨੂ ਵ. 406. A man who binds, confines or checks the voice or tone (?). - ਕਰਡਲੂ ਪਰ. A female saravaṇḍiga. 192. - ಸಂಸಪ. Tbh. of ಸರ್ಷವ. 147. - ಸಸಿದೋಣ್ಣ. A garden of young plants, etc., in a verse under 193. - สมสังเมน. Thh. of ฮอิฮังเมน. 138. -ಸಂಧ. Tbh. of ಸಲಲ. 139. – ಸಾದಕ. Tbh. of ಸಾಧಕ. 143. – ಸಾಲ್ಡುಳ. ಮಾಡೀಲಾ. A man addicted to contracting debts. 545. – ਸਭਦੂ ਲਮਕਰਨ. A place where calves are in a row or in rows. 87. — ಸಾಸಿರ್ದಲಿಯ. A male with a thousand heads. 356. — ಸಾಸಿರ್ದೇಳ. A male with a thousand arms. 356. - ಸಿಗ್ಗನೆ. With the sound of splitting, in the sentence ಸಿಗ್ಗನೆ ಸಿಗಿದು. 20. — ಸಿರಿದರ, ಸಿರಿದಾರ, ಸಿರಿಬಾರ. Thh. of ಶ್ರೀದ್ವಾರ. 378. Cf. ಸಿರಿಯದರ, etc. in Dictionary, and ಸೀಯದರ, etc. — ಸಿರಿರಾಮ. Tbh. of ಶ್ರೀರಾಮ. $296. - \lambda$ ਰ੍ਹ. 140, in a verse near the end. $- \lambda$ ਵಯುವರ, λ ਵಯುವಾರ, λ ਵಯುವಾರ. $= \lambda$ ರಿವರ, etc. 378. – ಸೀರುಡು. 82. A screaming iguana (?). – ಸೀಲಿ. Thh. of ಶೀಲೆ. A female who is disposed to, etc. 160. - Artione. A split cheek. 55. - Artio cos. A split capsula, 193 in a verse. – ಸೀಲ್ಫ್ರೆಟ್ಟ್. A split abdomen. 91. – ಸುಗತ. Fearing; tearing off. Plural ಸುಗತಂಗಳ್. 554. - ಸುಂಕಿಗತಿ. A female collector of customs. 191. - ಸುಟ್ಟಿ. Thh. of ಸೃಷ್ಟ. 160. - ಸುಯ್ಪ. Breathing, etc. Plural ಸುಯ್ತಂಗಳ್. 553. – ಸುರ್ಕುಂಗುರುಳಿ. A woman with curled hair. 194. – ಸುದ್ದನೆ. With the sound of pouring, dropping, etc., in the instance ಸುಹ್ಜನೆ ಸುರಿದು. 20. - ಸೂಡಿಗಣ್ಟು. ಪ್ರತಿಗೃನ್ನ ಒ 82. – ಸೂಯಾಣ. Thh. of ಸೂಪಸ್ಥಾನಂ, ಮಹಾನಸಂ. A cook's place, a cooking place, a kitchen. 378. – ಸೂರ್. ವಾರಂ ನಿವೇದನಂ ವಾ. A time, a turn; – making known, announcing, proclaiming, apprising, publishing, relating, communication;

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uliga. Taddhita suffix 205.

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- ě. 1. Final letter in many verbs 26. 28, 29. 36. 68. 70. 88. 91. 92. 95. 107. 121. 122, and in many nouns 34 – 36. 46. 69. 80. 81.
- ě. 2. It forms the nominative singular 67. 68, and also the accusative singular 68.
- ě. 3. It forms the vocative S1 seq.
- ě. 4. Sign of the instrumental 67.
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- ě, 6. Taddhita suffix 200. 205.
- ě. 7. Particle of emphasis 107. 133, 171. 176, 227.
- ē. s. = ay 2. 127.
- ē. 9. = ĕm. 127.
- ë. 10. It changes into i 43. 91, into a 91. 95. 100, into ê 211, and ya 21. It proceeds from i 29. 36. 211. 213, and takes the place of ê in bê. See also under â 6.
- ë. 11. Final Samskrita â becomes ë 31; but Samskrita monosyllabic terms retain their â 32.
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- 2. It is final in the verbs kê and bê 24, 92, 107.
- ê. s. Sign of the accusative singular 68.
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- ê. 5. Particle of emphasis 227. 291.
- ê. s. Sign of the vocative 81 seq.
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- ê. s. Is used like ava 235.
- ê. 9. In the interrogative pronoun ê (ên, ênu) it becomes yâ (dâ) 62. 63. 110. 223. 238.
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- ėl. Seven 252. 253.
- ei. (ai). It is no real diphthong in Kannada 185.
- ō. 1. It takes the place of ô in nô 24, that of u 29. 211, that of a 47. 51. 53. 58, that of uva 146, and may change into ô 189. See öin 1 and 2, ödu, ôr 1-3, ôl 1-3, ô 3.

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 1. It is final in the verbs kô, tô and nô 24. 91. 92. 107.

 It is no real diphthong in Kannada 185.

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CORRECTIONS AND ADDITIONS.

- Page 2, note, read Kharôshţi for Khanôshţi.
- P. 5, line 32, read \$6 for \$6.
- P. 6, l. 29, read ri for rî.
- P. 7, L 11, read bottom for botom.
- P. 8, l. 16, read sub letter for sub-letter.
- P. 10, l. 24 (under Present Malayâla), read lrî for lr.
- P. 11, l. 17, read & & for & &.
- P. 11, l. 26, read 216 for 217.
- P. 11, l. 35, read 19 for 18.
- P. 15, l. 11, read \$5 for \$5.
- P. 16, l. 2, read gala for galla.
- P. 16, l. 18, read ananunâsika for anunâsika.
- P. 19, l. 11, read thri for thri.
- P. 26, l. 24, read ನಾದು for ಸಾದು.
- P. 26, l. 34, add, § 151, a, 4.
- P. 26, l. 35, read 24 for 34.
- P. 27, l. 2, remove § 151, a, 4.
- P. 28, l. 35, read ಮುದುಗು for ಮುಹುಗು.
- P. 29, l. 19, read a for a.
- P. 31, l. 34, read ⇔ for v.
- P. 32, l. 17, read 5 25 for 3 25.
- P. 33, l. 20 after ఎనికు, read, and also ఎల్లడు.
- P. 35, l. 18, read is for are.
- P. 35, l. 25, read ಮುದ್ದುಗೆ for ಮದ್ದಾಗ.
- P. 37, l. 19, read (see No. 8, b) for (see No. 8, remark).
- P. 37, l. 20, read same for sume.
- P. 38, l. 29, note 1, read (సమా, ఏక్ప) for (సమా ఏక్ప).
- P. 38, l. 42, note 2, read ಈಗ for ಇಗ.

- P. 39, L 12, read 253, 2, d for 253, 2, c.
- P. 40, l. 29, put a stop after \$200, of, and read (See 102, 9).
- P. 42, L 24, put , for ;
- P. 44, l. 30, put a comma after therefore.
- P. 45, l. 3, read 10 3 for 10 3.
- P. 47, l. 28, put (after accusative.
- P. 47, L 37, read ನಾಡ for ನಾಟ.
- P. 48, l. 4, read dialect for dialects.
- P. 49, l. 1, read ಇನ್ನಂ for ಇನ್ನಂ.
- P. 49, l. 18, read are for and.
- P. 53, l. 28, read కేమ్సిసిలేళనలో for కేమ్సే సిలిళనలో, and remove; before it.
- P. 54, I. 8, read ಕುರುಳ for ಕುರುಶ.
- P. 55, l. 9, read dialect for dialects.
- P. 57. l. 2, read 371 for 370.
- P. 59, l. 7, read ওর্নভানিক for ভর্ন ভানিক.
- P. 60, 1. 31, read ev of for of ev.
- P. 65, l. 19, remove ಸ್ವಕರ್ತ್ಯಕ್ಕಳ್.
- P. 65, l. 32, remove ಸ್ವಕರ್ತೃವಿನಲ್ಲಿ.
- P. 66, l. 22, add ಸ್ವಕರ್ತೃವೊಳ್.
- P. 66, after l. 26, add, 7, Loc. ಇನಲ್ಲಿ, e. g. ಸ್ಕಕರ್ತೃವಿನಲ್ಲಿ.
- P. 71, I. 26, read ಓರೆಗಿತ್ತೀರು for ಓನೆಗಿ ತ್ರೀರು.
- P. 72, l. 36, remove letter c.
- P. 73, l. 14, read ಎಲ್ಲ ಮಂ for ಎಲಮಂ.
- P. 74, l. 6, put) after the plural.
- P. 76, l. 24, read Malayâla for Malyâla.
- P. 83, l. 29, read జ్ for జ్ and ఆజ్హీ for ఆజ్మీ.
- P. 83, l. 40, read dialects for dialect.
- P. 85, l. 40, read 131, a, b for 131, b, c.

- P. 88, l. 11, remove (before as.
- P. 88, l. 26, put a comma after ವರ್ತಮಾನ.
- P. 92, l. 26, add ನರ್ಣಯಸು after ಓಲಗಿಸು.
- P. 92, l. 29, remove ನಿರ್ಣಯಸು.
- P. 93, l. 4, add, Curious formations are బణ్ణి ను (in šāsanas ళ్యాంను) and టింక రిను from బణ్డరణి or ళ్యారణి, cutting, engraving, and టింకరణి.
- P. 98, L. 31, read must have been adday.
- P. 102, l. 19, read ನಡ ನಡ ನಡಗು for ನಡ ನಡ ನಡುಗು.
- P. 102, l. 35, read ಅಳ್ಳು for ಆಳ್ಯ.
- P. 103, foot-note, read Dr. J. F. Fleet for Dr. I. F. Fleet.
- P. 104, l. 10, read ಮೆಟ್ಟು
- P. 111, l. 27, read ಅವಾಚ್ಯಲಿಂಗ for ಎವಾಚ್ಯ ಲಿಂಗ.
- P. 111, l. 28, put a comma after ಪಾಡಿದೆಳ್.
- P. 111, l. 29, after ಪಾಡಿದರ್ read ಪಾಡಿದುವು for ಪಾಡಿದುದು.
- P. 118, l. 2, read & (of &) appears in this paragraph under No. 2 for & (of &) appears in the paragraph under No. 1.
- P. 118, l. s, read ತೂಂಕಡಿಸ for ತೂಂಕಡಿ.
- P. 120, l. 17, remove (of an లుళ్ళప) and read (of an లుళ్ళ); see page 114, remark).
- P. 120, l. 29, add, It may be thought that at least in some of the above mentioned instances, e. g. in పిఁసుప్ర, simply a euphonic హో may have been inserted to form the genitive.
- P. 127, l. 14, read 254 for 253.
- P. 129, l. 26, read ಕೇಳ್ಳವು for ಕೇಳವುವು.
- P. 141, l. 28, read (ಬೇ+ ಯ್+ ಇತು) for (ಬೆ+ ಯ್+ ಇತು), and l. 29, read (ವರೀ + ಯ್+ ಇತು) for ಮ + ಯ್+ ಇತು).
- P. 142, l. 17, read ಆಯ್ for ಅಯ್.
- P. 142, l. 30, read ಆದ for ಆದ.
- P. 145, l. 10, read ಆಪ್ರಾರ್ for ಅಪ್ರಾರ್.

- P. 147, l. 32, remark, remove § §.
- P. 149, l. ss, read & for \$60.
- P. 150, l. 13, read 230% for 230%.
- P. 151, L. 19, remove the comma after ec.
- P. 158, l. 5, put (before I have not seen.
- P. 160, l. s, remove the comma after warf.
- P. 161, l. 24, read yet to be for yet be.
- P. 164, l. 33, after 25, behind, read med.
- P. 165, l. s, include within the brackets ಹಿಂದೆ, behind (d, med., mod.).
- P. 167, L. 17, read 109, a, 7 for 109 a, 5; and L. 32, put a semicolon after (see sub ⊕\$).
- P. 168, l. 15, read 316, 5 for 318, 5.
- P. 169, l. 18, put a comma after \$2006 for the semicolon.
- P. 169, l. 25, read ಅರೆ ಉದ್ for ಅರೆ ಉದ್.
- P. 171, l. 32, read 9 for 4.
- P. 172, l. 11, read జ్యాయీ కో for జాయీ కో.
- P. 174, l. 6, read § 96 for § 97.
- P. 176, l. 7, read ಕೇಡಾಯಿತೆ for ಕೊಡಾ ಯಿತೆ.
- P. 176, l. 12, remove 6.
- P. 177, l. 35, read in for see.
- P. 182, l. 5, read పిక్కణ for పిక్కణ.
- P. 182, l. 35, read ತನು + ಛಾಯಿ for ತನ್ನು + ಚ್ಯಾಯಿ.
- P. 184, 1. 27, read కనస్ + ఫల for కనస్, + ఫల; and 1. 29, read (or కనస్మిల) for (కనస్మిల).
- P. 188, I. 25, insert this before Nărasimha.
- P. 193, L. 4, add, Cf. § 372.
- P. 193, l. s, read ಕಾಡುಕಿಚ್ಚು for ಕಡುಕಿಚ್ಚು.
- P. 193, l. 22, remove the parenthesis of ఎలర్.
- P. 194, l. 35, read 2 5 for 35.
- P. 195, l. 22, read yamaka for vamaka.

- P. 200, l. 15, read 205, 1, 3rd person, a for 205, 1, d.
- P. 201, l. 16, read బెదిళ్ for బిడిళ్, and l. 21, put a stop for the comma after (బయ్).
- P. 204, l. 33, read ಮೇಲುರಿಚ for ಮೆಲುರಿಚ.
- P. 205, l. 35, read ಗದಿ ಕಾಹ for ಗೆದಿ ಕಾಹ.
- P. 206, I. 27, read 3 500t 5 500t for 3 500t, and after I. 28, add, See page 446.
- P. 214, l. 28, read গালু বস্ত্রত for গালু ব ম্বেন.
- P. 214, L 31, read ಮಲ್ಲ ಮುರಾನ್ತ ಕಂ for ಮ ಲಮುರಾನ್ನ ಕಂ.
- P. 216, l. 9, put a quotation mark after (arthavyakti).
- P. 219, l. 6, read played for sang.
- P. 233, l. 15, compound ಅಧಿಕ and ಪಣ್ಮನ್.
- P. 235, l. 1, put for after used.
- P. 238, l. 25, read ase for asd.
- P. 239, l. 10, remove the stop after genitives.
- P. 240, l. 13, read that for this.
- P. 247, L 13, read (see § 355, I, 3).
- P. 249, l. s, read 3td for 3td.
- P. 251, l. 8, read of the uvula for of the eyes.
- P. 253, l. 28, read කසානාකර for ක්රානාකර.
- P. 255, l. 27 and 28, read চীনাৰ্চ for চীনাৰ্চ.
- P. 259, l. 11, read ಇನ್ನು for ಇನು.
- P. 264, l. 29, read of the becoming then for of the coming then.
- P. 265, l. 1, remove the semicolon after wn, and put a comma for it.
- P. 265, l. 21, read of (or 90%) for 90%; and l. 22, § 362, 2, c) for 362, after c).
- P. 271, l. 24, put mango in parenthesis.
- P. 273, l. s2, read ಪದ್ನೋದರಂಗೆ for ಪದೋ ದರಂಗೆ.
- P. 276, l. 33, read ಹಾರುವನ for ಹಾಹುವನ.
- P. 285, l. 25, read 90, 900 for 900,

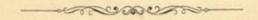
- P. 291, I. 3, read a euphonic ≈6.
- P. 294, l. 17, read ದಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಳಿ for ವಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಳಿ.
- P. 297, L 10, read wddoo for wddoo.
- P. 298, l. 7, read dative for genitive; and l. 25, read upon thee for upon you.
- P. 304, l. 17, put a semicolon after fellow.
- P. 306, l. 14, read & 3aaro & & 3aro for & 5aro & 5
- P. 309, I. 29, read దిన్నేమ్మేమ్మే for దిన్నే మ్మేమ్మే; and I. 32, read ఆశ్శమో for ఆశ్వం.
- P. 312, l. 24, put but in parenthesis; and l. 25, read if one is a sensualist for if one (is) a sensualist.
- P. 317, l. 27, read ಬರುವದಕೊಳಗೆ for ಬಹು ವದಕೊಳಗೆ; and l. 35, read ಬರೆದಿರುವಿ for ಬರೆದಿರುವಿರಿ.
- P. 319, l. 1 and 2, read having caused to make was, i. e. had caused to make or had made; and l. 10, insert మయుఖ after స్ట్రాహింద్ర.
- P. 320, l. 23, add, Let it be expressly stated here with regard to కోరంతోనే చేసినే that ఒడే is attached also to the participial form used for the formation of the present tense (see § 194) in the ancient dialect.
- P. 322, l. 3, read we for (you), and l. 4, read us for you.
- P. 328, 1. 7, read ಚತುರ್ಥಗಳ for ಚತರ್ಥ ಗಳ್.
- P. 329, l. 1, read ಗೃಹಸ್ಥನಂ and grihastha; and l. 10, ಹುಲ್ಲು ಗಳಿನ್ನ for ಹಲ್ಲು ಗಳಿನ್ನ.
- P. 332, l. 4, insert large after swallowing.
- P. 834, l. 29, read ನೋಯಿಸದನ್ನೆ for ನೋ ಯಿಸನ್ನೆ.
- P. 335, l. 5, read ಹುಲ್ಲು for ಹಲ್ಲು.

- P. 343, l. 10, read ©তলতন্ত্ত for ভতনত নতত্ত্
- P. 345, l. 11, read ev, em for ev.
- P. 346, l. 31, read ಮಾಹಾಟಕ್ಕೆ for ಮಹಾಟ ಕ್ಕೆ; and l. 34, remove ದೊಡ್ಡ.
- P. 350, l. 16 and 17, read మేఖులుని for మేఖలుని,
- P. 356, l. 28, read an and for annoal.
- P. 358, l. 4, read ಅದೆಯನ್ನೆ for ಅದೆಯಿನ್ನೆ.
- P. 365, 1. 7, read ಆದುವಾದುದು for ಆದುವಾ ದುವಂ.
- P. 367, l. 9, read ਪੀ:ਇਾਕੀਤਰੂਹੈ for ਪੀ: ਵਾਕੀਤਰ੍ਹੇ.
- P. 370, l. ss, read tama tama for tama.
- P. 377, L. 1, read ಮೇರುವಿಂಗೀತನ್ for ಮೇ ರುವೆಂಗೀತನ್.
- P. 382, L. 28, add, Cf. § 352, 6, b.
- P. 383, l. 24, read treatise for treaty.
- P. 384, l. 7, read kartri for kartri.
- P. 393, l. 6, read (Čandraprabhapurâna) for (Čandraprabhâpurâna).
- P. 396, L. 9, add, Cf. 347, 8.
- P. 396, l. 31, read No. 2, a for No. 2, c.
- P. 396, l. 35, add, Cf. 346, 7.
- P. 397, L 17, read 350, 8, for 350, 8, etc.
- P. 397, l. 27 and 33, read parenthesis and brackets.
- P. 400, l. 19, read our for (our).
- P. 402, l. 14, read ಕೊಂಡಕ for ಕೊಂಡಕು; and l. 33, add 4.
- P. 403, l. 34, read ನಡೆದಪಿರ್ for ನಡೆಹಪಿರ್.
- P. 408, L. 10, read and one for and two.
- P. 411, l. 17, read like a blacksmith; and l. 35, read here for here.
- P. 412, I. 1, read ముజుగువినం for ముజు గువినం; and l. 2, read he incessantly shot.
- P. 413, l. 6, remove as perhaps in the half-verse quoted above.
- P. 414, l. 17, read ಆವನ್ for ಆವಳ್.

- P. 418, l. 15, read is for s; and l. 27, read ಅರಸನತ್ತಣೆಂ for ಆರಸಣಕ್ತಣೆಂ.
- P. 422, l. 11, after 185 insert 186; and l. 24, read ಕ්රෙස් for ಕ්රෙස්.
- P. 423, l. 16, remove a before গara; and l. 17, insert মধ্য after মাধ্য a.
- P. 424, l. 19, read ವಾದಕಂ for ಪಾದಕಂ.
- P. 426, l. 29, put a comma before ಅರ್ಕನ್.
- P. 431, l. 15, read ಆಮ್ for ಅಮ್.
- P. 434, l. 14, add § 71 to ఈ నింటి, where it appears as a కేశ్లమ term.
- P. 435, l. 5, read (tata) for (tata).
- P. 438, l. 14, read సిన్మర (సిన్మర) for సిన్మర (సిన్మర); and l. 24, read cf. పిట్క for cf. మీట్స.
- P. 441, l. 1 and 2, read ಇದುಸ್ವಾದು for ಇದುಸ್ತಾದು; l. 10, read ತಾಯ್ವಿ for ತಾಯ್ದ; and l. 21, read ನೀರ್ಪ್ವೆಯ್ದಂ for ನೀರ್ಪೊಯ್ದಂ.
- P. 442, under 372, add Through the favour of Mr. B. Lewis Rice the following "Explanation of some of the words contained in Rev. Kittel's list" kindly prepared by his Munshi, was forwarded to the author, and is given here as far as the explanations are not conjectural, viz.
- ಶರ್. A bird of omen. ಉದ್ ಲನೆನ್ಡೊನ್ನು ಶಕುನದ ಪಕ್ಕಿ (Karnátakasanjívana).— ಎದ್ದ. A fool. The old spelling of ಎಗ್ಗ.— ಕೂದ್ದಟ್ಟೆ. Rice and a hollow made for the reception of pepper-water, etc.— ಕೆದ. The same as ಕೆಳಗು in the Dictionary.— ಕೇಳ್ವೆ. The act of hearing. There is a game in cards called ಕೇಳ್ವೆ (or ಕೇಳುವೆ) ಒದವೆ.— ಬೂದ = ಕೂದ. ಬೂದನ್ನ ಎಗ್ಗಂ (Karnátakasanjívana).— ಘುದುವುನೆ. Imitation of the sound produced when plunging into water.— ಚಪ್ಪದ. ಚಪ್ಪದಿಯನಲ್ಲಿ ಚಪ್ಪಟಿ (Karnátakasanjívana).— ತೇಡ್. ತೀಡು. As a verb

(=ತೇರು2 of the Dictionary) it means 'to succeed etc.' ತೇಹ'ದನೆನೆ ಪುಷ್ಕಿಯಾ ದಂ (Karnataka nighantu). ತೇಹ್. ತೇ සා as a noun (= ම්රෝ 3) means 'success'. ತೇರ್ಗಳ್=successes.--ದಿದವುದ. = ಬಲ್ಲೂ ಜ್ (Karnāṭakasaṅjîvana). – ನೊ ಳ್ (=ನೋಳ್ of the Dictionary). ನೊಳ ನೆನೆ ಮುನ್ನೆ ಪೋದಂ(Karnâṭakasańjîvana). ಪದಿರ್. ಕೂಡಲ್ (ಎನೆ) ಪದಿರ್ appears to mean ಸದಿರ್ (is) success (ಕೂಡಲ್).-ಪಾಹುಡು, ಬೆದಲುಡು, ಮಾಲುಡು, ಸೀಲುಡು. ಪಾಹುಡು, etc. are compounds of ಪಾಹು, etc. with ಉತ್ತು, a well-known animal. ಸೀದುತು of the Dictionary seems to mean some animal rather than 'a cascade'; it may be the correct form of the modern ಜೀರುಡ್ಡೆ. (ಜೀಜುಡ್ಡೆ of the Dictionary?). — ಪೆಐಫ. Lameness.— ಪೇಚಿವಾಂಸ. One who has cooked (from ಶಚ್, to cook).— ಪೊಲವು. ಪೊಲವು ಸಾಮಾ ನ್ಯಾಕೃತಿಗೆ ಸಂಜ್ಞಕಂ. (Cf. ಪೊದಕು in the Dictionary). — ₩905. A clear mistake for ಬಿಬ್ಲ್, to get pendent roots.— ಭದ್ದೆಮೆ (ಭದ್ದೆಮಾ). Buffoonery (from Samskrita ಭದ್ದ + ಇಮಾ).— ರುಂಚೆ. The same as the second part of ದಡ್ರುಂಚೆ.— ಸಿಕ್ಸ. Tadbhava of ಸಿದ್ದ.

- P. 442, l. 35, read ಅಭಿಷ್ಯಂಗ for ಅಭಿಷ್ಯಂಗ.
- P. 443, l. 6, read ♥⇒ ♥⇒ (Šabdánušâsana sútra 473. 480. 513).
- P. 445, l. 24, read a black, or bad, belly; l. 32, read söllige for sollige; and l. 35, read కాపెన్నగాంట.
- P. 446, l. 37, read Domba for Domba.
- P. 449, l. 37, read ನದ್ಯಾದ್ಯುತ್ತರಣಶೀಲಃ for ಸದ್ಯಾದ್ಯುತ್ತರಣಶೀಲಃ.
- P. 452, l. 32, read ಬೀಡುವ್ಪೊಗು for ಬಿಡು ವ್ಯೂಗು.
- P. 453, l. 2, read ಬೆಟ್ಟುಂಗಾಡು for ಬೆಟುಂ ಗಾಡು; and l. 13, read ಬೇಹುಚದುರ for ಬೇಹುಚದರ.
- P. 455, l. 84, read ਨਾಳਗ਼ ਲੋ, for ਨਾਦਗ਼ ਲੋ.
- P. 456, l. 4, read ಸೆಐವು and ಸೆಐಸು; and l. 13, read ಪ್ರಶಸ್ತ್ರ ಡಾರ್ಥೋ ವಾ.



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